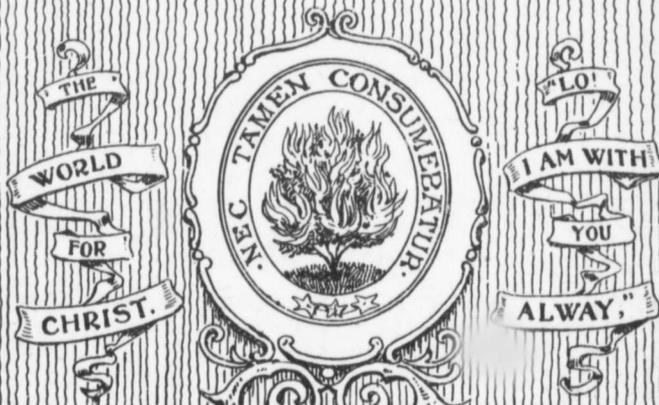


# FOREIGN MISSIONARY TIDINGS

WOMAN'S FOREIGN MISSIONARY SOCIETY  
PRESBYTERIAN CHURCH IN CANADA  
WESTERN DIVISION



Vol. III. (Old Series, Vol. XV.)

TORONTO, JULY, 1899.

No. 3.

NEW SERIES

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## NOTICES.

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The Board of Management meets on the *first Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, may attend a meeting if introduced by a member of the Board.

President's address: Mrs. Shortreed, 236 Bloor St. West, Toronto.

Letters concerning the organization of societies, and all matters pertaining to Home work, are to be addressed to Mrs. Grant, Home Secretary, St. Margaret's College, 403 Bloor Street West, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers, or children in the various Mission Schools, also letters concerning supplies for India, should be addressed to Mrs. Bell, Foreign Secretary, 29 Prince Arthur Ave., Toronto.

All correspondence relating to work in the North-West and British Columbia including supplies, will be conducted through Mrs. A. Jeffrey, Secretary for Indian Work in the North-West and British Columbia, 62 St. George Street, Toronto.

All letters to the Board not directly bearing upon work specified in the above departments, should be addressed to Mrs. Hugh Campbell, Corresponding Secretary, 220 Richmond Street West, Toronto.

All requests for life-membership certificates should be sent to Miss Craig 22E Beverley Street, Toronto, to be accompanied in every case by a receipt from the Treasurer of the Auxiliary into which the fee has been paid.

Letters containing remittances of money for the W.F.M.S. may be addressed to Miss Isabella L. George, Treasurer, 277 Jarvis Street, Toronto.

All correspondence relating to the business management of the FOREIGN MISSIONARY TIDINGS—all orders, remittances and changes of address—should be sent to Mrs. Telfer, 72 St. Alban's Street, Toronto.

Notices of Presbyterial meetings intended for the FOREIGN MISSIONARY TIDINGS may be sent to the editor, Mrs. J. MacGillivray, B.A., 72 St. Alban's Street, Toronto.

# Foreign Missionary Tidings.

Woman's Foreign Missionary Society, Presbyterian Church  
in Canada.

(WESTERN DIVISION.)

VOL. III.

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No. 3.

## SUBJECTS FOR PRAYER.

July.—Mexico, South America; also, France, Spain, Italy, and other European countries.

“That was the true Light, which lighteth every man that cometh into the world.”—John 1 : 9.

## HOME DEPARTMENT.

### INCREASE.

Presbyterial Society—  
Peterboro'.....Norwood Mission Band.  
Orangeville.....Horning's Mills “McGillivray” Mission Band.  
Bruce.....Glammis Auxiliary.  
Guelph.....Rockwood Auxiliary.

### LIFE MEMBERS.

Mrs. English, Keene.  
Mrs. J. G. Topper, St. Andrew's Church, Belleville.

### TREASURER'S STATEMENT.

#### RECEIPTS.

April 16.	To balance from last year.....	\$19,001 93
“ 16.	“ Mrs. S. Stevenson, Danville, Que.....	1 00
“ 20.	“ Mrs. Young, Gravenhurst.....	10 00
May 3.	“ collection at Woodstock, Annual Meeting.	75 75
“ 31.	“ Interest on Bank account.....	87 38
		<hr/>
		\$19,176 06

## FOREIGN MISSIONARY TIDINGS.

## EXPENDITURE.

April 18.	By postage, Foreign Secretary, past year.....	4 91
May 18.	“ expenses of Annual Meeting.....	31 75
“ 18.	“ returned to treasurer of Westminster Pres- byterial Society .....	9 00
“ 31.	“ Training Home .....	200 00
“ 31.	“ balance on hand .....	18,930 40

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 \$19,176 06

ISABELLA L. GEORGE, Treasurer.

## PUBLICATION DEPARTMENT.

The Publication Department will, as customary, be closed during July and August. All communications concerning "The Tidings" will receive prompt attention.

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 NOTICE TO OUR SOCIETIES, RE MISSIONARIES ON FURLOUGH.

Mrs. Campbell, Corresponding Secretary, has been appointed by the Board to make all arrangements for our missionaries on furlough addressing meetings. Will Presbyterian Societies, Auxiliaries, and Mission Bands bear this in mind, and not write direct to the missionaries but address all necessary correspondence to the Secretary, 220 Richmond Street West, Toronto.

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 MRS. JEFFREY'S VISIT.

Acting on the decision of Annual Meeting, our Secretary's visitation of all the missions in North-West and British Columbia, supported or aided by the Woman's Foreign Missionary Society, will begin early in July.

Considerable building is in progress, new missions are to be established; the location of mission stations will be better understood; the subject of clothing will be thoroughly investigated. Personal contact with the missionaries and their work and a more intimate knowledge of changing conditions on some of the Reserves, added to Mrs. Jeffrey's experience in the Supply Department, is sure to lead to a more intelligent and satisfactory issue.

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 THE EWART TRAINING HOME

Classes in connection with the Ewart Training Home will re-open in the beginning of October. The college professors and other gentlemen who for the past two sessions have so kindly

given their valuable services will, it is expected, continue the lectures next term. The course includes systematic study of the Old and New Testaments, Christian Doctrine, Evidences of Christianity, Church History, Teaching methods and Sabbath School work, Missions and Mission work, Lectures on Health and Sanitation, and a course in Elocution and in Book-keeping.

Arrangements are in progress to fill the superintendent's place, vacant through the retirement of Mrs. Ross, and the Home will be open to students at the usual time. Price of board, three dollars per week. No other fees are required.

Any who wish to take the Training Home course will please make application to the foreign secretary, Mrs. Jones Bell, 29 Prince Arthur Avenue, Toronto.

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#### ORANGEVILLE PRESBYTERIAL SOCIETY.—SEMI-ANNUAL MEETING, 1899.

A very successful meeting of the Orangeville Presbyterial, W. F. M. S., was held in Shelburne on Wednesday, June 7th. Ten Auxiliaries and four Mission Bands were represented. After a short devotional service, Mrs. R. Kannawin, President of the Shelburne Auxiliary, cordially welcomed the Society to Shelburne, and Mrs. Fraser, Orangeville, replied on behalf of the delegates. Mrs. McKinnon, of Hillsburg, read a very excellent paper on "How to Interest Others in Missions," after which the Shelburne Mission Band sang very sweetly, "Far, Far Away." Mrs. Scott, Inglewood, gave a short but very interesting report of the Annual Meeting, held at Woodstock. Rev. A. McLachlan, missionary from Asia Minor, having entered the church, was asked by the President to address the ladies, which he did, telling them a little about the condition of the Mohammedan women and the work of the missionaries in Turkey in Asia. Several of the Shelburne ladies sang very effectively, "The Beautiful Hills." Mrs. Jeffrey, of Toronto, gave a talk on "Mission Bands," which was very much enjoyed, her suggestions being useful to all the ladies as well as to those engaged in Mission Band work. Mrs. Whitten, Shelburne, presided most acceptably at the organ. After singing the long metre doxology, Mrs. Jeffrey closed the meeting with prayer.

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#### FOREIGN DEPARTMENT.

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##### REASONS WHY PRAYER SHOULD BE PRE-EMINENT IN MISSION WORK.

I. Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's, that he is aiding in

the Divine enterprise of missions. Prayer puts God first. It reminds us that He is the supreme worker. It reminds us that He is the supreme director. It reminds us also that only in so far as we follow the line of His will can we have true success, and it inclines us to wait on God that He may reveal His will to us.

How important all this is, especially to our missionary committees and missionary boards. We are often tempted to take the management of the work into our own hands. The carrying on of a mission involves so many business details that unless the Church is simply full of prayer, men will be tempted to forget God, and will try to do God's work in their own way. Prayer, therefore, keeps the eye toward God, the ear ever open to His voice, and brings the heart more and more into sympathy with His purpose.

2. Prayer supplies the means by which the needs of our missionary work may be met. The first great need of missions is men and women. If the harvest field is to be reaped we must have laborers. But how are these laborers to be secured? Surely by prayer. Is not this what the Lord told us? "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." The surest way to get missionaries is by the throne of God. Appeals to God will man the fields more quickly and more efficiently than appeals to man. In the evangelization of the world, the missionary prayer-meeting is a greater force than the missionary public meeting. A praying church never lacks missionaries. If missionaries are not forthcoming to carry on the Church's missionary work, it is a sure sign that that work has not the place it ought to have in the Church's prayers.

The second great need of missions is money. The apostle puts the two together when he says, "How shall they hear without a preacher? And how shall they preach except they be sent?" Money is needed. How is it to be obtained? By prayer. The silver and the gold belong to the Lord, and in answer to believing prayer He can bring it forth from the purses and the pockets of His people. And He will often begin with those who are praying. This is what we have to learn. Teach your people to pray for Missions, and you have already taught them to give to Missions. People will always give for the support of a work which has a real place in their prayers. If our missionary committees and boards were only half as anxious about having the prayers of our people as they are about having their gifts; if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing.

3. Prayer meets needs in connection with missionary work which can be met in no other way. This is a matter to which I invite most serious consideration. Have we ever realised how much has to be done in connection with our missionary work that can only

be done by prayer? I Believe if we realised this we would realise the urgency of the question more.

(1) We appoint a committee or board to manage our foreign missionary work. How can we secure that the committee will act wisely, and will judiciously employ the means put at its disposal? Only by prayer. Nothing else will secure that the men and women we appoint are kept in touch with God, so that in the work the Spirit of God as the Spirit of wisdom shall rest on them.

(2) We invite men and women to be our missionaries in the foreign field. How shall we secure that the right persons go forward? What provision shall we make that they be full of faith and of the Holy Ghost? We send these workers out into the heathen field. How shall we preserve them against discouragement, against faint-heartedness, against unbelief? Only by prayer. Nothing else will do it. The best men and women that can be obtained for this service need to be continually upheld, and a church has no right to send out any worker unless she is prepared to uphold him or her by prayer.—African Pioneer, G. H. C. McGregor, M.A.

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### France.

#### THE FLOATING CHURCH ON THE SEINE.

BY H. MERLE D'AUBIGNE.

"A Floating Church," "A Peripatetic Religion," "A Salvation Navy." Such were the titles of articles published in the Parisian newspapers, when in May, 1890, the *Herald of Mercy*, of the Portsmouth Seamen's Mission, began work near the Pont de la Concorde in the gay French capital.

Before the arrival of the English mission boat, missionary services had been held in Paris in more than twenty halls, situated in the principal Parisian thoroughfares; but as open air meetings are forbidden, Dr. McAll, the founder of the Mission, thought that through this floating mission hall many souls might be reached who had never heard the Gospel before.

At the end of July, 1890, the *Herald of Mercy* left the banks of the Seine for the ocean harbors, where she still continues her good work. But her success has been so great, that the committee of the McAll Mission determined to build a floating church, specially fitted for the vast internal system of rivers and canals running throughout France. Thus the Gospel would be conveyed not only to the towns, but also to a multitude of remote places.

"We have permanent halls in the towns; we must have a movable hall for the villages." So thought the venerable founder of the Mission. Accordingly, an appeal was made, and the 25,000 francs necessary for the building of the floating church having been sub-

scribed, M. Aug. Rey, a gifted young Parisian architect, set to work, and on April 6, 1892, the new boat-chapel was completed and the inaugural service held on board. She was moored by the Pont Royal, a few hundred yards from the place where the *Herald of Mercy* had lain two years before.

The mission boat is quite a little Noah's Ark. Destined for inland waters where she may be towed or tugged, she needs no machinery and no sails. This circumstance greatly lessened the cost, while increasing the space available for mission purposes. In the centre is a hall with graceful curved ceiling and stained-glass windows. On the platform are placed a small desk and a harmonium. In the nave there are seats to hold no fewer than 160 people. At the bow is a cabin for the captain-evangelist and his family; whilst at the stern are established a small kitchen and servant's room. The chapel is heated by hot water from the kitchen stove. On the roof is a narrow platform or deck for navigating purposes. From this deck one obtains a pleasant view as the floating church glides along its silent pathway. The towing is done by horse, or steam tug—sometimes by the *toneur*, a queer kind of tug propelled by a wheel which drags on a chain sunk in the bed of the river. Generally, the boat is lashed to the last of a long train of barges—undignified, perhaps but convenient. When the church has arrived at her next halting-place, the long rope is cast loose and the train of barges moves on, leaving the crew of the *Bon Messenger* the task of taking her to a convenient place and making her fast. The expenses of these "cruises" are very slight—indeed not to be compared with the cost of conveying a van or tent by road or rail. Often the church is towed by men like the "trackers" of the Yonne and the Upper Loire.

The soul of the mission work on board the floating church *Le Bon Messenger* is the captain-missionary, whose task, as may be imagined, is no small one. He is captain and crew all in one when the boat is on her voyage. He is preacher, choir-master, and organist at the mission services. He must be cautious, firm, and friendly, both with the roughs and punctilious officials; and he must have a word in season both for bigots and atheists.

Since this extraordinary church began her winding course she has had two captains. The first was an Englishman and a sailor; the present missionary is a Frenchman. Very different in many respects, they have both been remarkably well suited to their difficult task.

This interesting "church" never stays more than a month in the same place, and although never leaving the Seine and its tributaries, the *Bon Messenger* will not be able to visit the same place more than once every eight or ten years. In a few towns, such as Epernay, Lagny, and Auxerre, special services have been established by the resident pastors for the people who have attended the mission-

boat meetings; but in most cases, all that she can leave behind is a New Testament, a hymn-book, and—engraved in brain and heart—the Divine Word that giveth life.

The mission services on board the *Bon Messenger* are very simple. The French hymn-book of the McAll Mission is sold for twenty centimes (four cents), and the people learn the hymns very quickly and sing them with pleasure. After a good deal of singing comes the reading of a Scripture lesson; then follow one or two short addresses, and the service concludes with a hymn and a prayer. It stands to reason that the preaching is of the simplest kind. The Old Testament is as unknown to some of the hearers as the history of the dynasties of Egypt or China, and the knowledge they have of the New Testament is also slight.

The surroundings of the floating church itself supply most interesting illustrations, which can always be made good use of. The river, the bridges and fishermen, the birds, cornfields, fruit and flowers, the hills, and the blue skies—all these are the pictures of a book ever open before our eyes, and to which the attention of the eager country folk can be intelligently drawn.

Whenever possible M. Huet is not left alone, but gets the help of some other minister or layman, who often travels many hours in the train or on his bicycle to reach the boat. Mme. Huet, who accompanies her husband, is a pleasant, practical earnest woman. She was for many years a teacher in the national schools, and knows well how to speak to the children. She has two amiable little daughters, who get plenty of variety in the way of tuition, seeing that they have to change school every time the boat goes to a new station. As the people reluctantly file out, leaflets are distributed and New Testaments sold to them. In nine cases out of ten it is the first time in their life they have seen a New Testament printed in their mother tongue.

When we first began the boat-missions, we thought we should have to spend a good deal of money and go to much trouble in advertising the meetings, but this has not been so. The floating church is her own advertisement.

The place where she is moored is always as near as possible to a bridge, although we do not always get as near as we did at Cezy, on the Yonne, where the "*Bon Messenger*" spent the month of July of this year. Very soon the people come in little clusters to look at this novel craft. Some have seen it at its former station, and bring their friends to visit it. The news spreads very quickly that there will be a "conference" at seven o'clock. A Frenchman is always fond of hearing a good speech, so at the appointed time there will be quite a little crowd waiting at the end of the gangway. There is the ploughman in his wooden shoes; the artisan with his blouse; the village mayor or doctor and the school-mistress—all wanting to see the wonderful floating temple. The gentry, who think it a little *infra*

*dig.* to come in the evening, will step in next day after dejeuner and have a chat with M. Huet and his wife. And even they will not be allowed to go home without a New Testament or some leaflets, and often a basket of grapes from the chateau will be sent in return, to add a relish to the humble fare of the missionary and his family.

At seven o'clock the mission service commences. Let us quote the report of one of our missionaries on a meeting that was held at Jouy-le-Moutier, on the Oise. Circumstances were most unfavorable. It was in December. At seven o'clock it was pitch dark and the banks were slippery and dangerous.

"On Tuesday evening, before seven o'clock, a crowd had gathered near the boat, waiting for admission. At seven the people were allowed to come in; and at ten minutes past, every available seat being occupied and the doorway being blocked, we began the meeting. At the close thirteen francs' worth of Testaments and hymn-books were bought.

"Yesterday, at half-past six, in the darkness and the damp, the crowd was impatiently waiting at the entrance, and at seven the boat was literally invaded. The people poured in and took possession of every nook and corner, women and boys sat on the platform, several people sat on one another's knees, and the bridge, the deck, and the passage between the benches right up to the platform were full of men, women, and children, who had to remain standing for more than one hour. We had to begin at seven. At the close we sold seventeen francs' worth of Testaments, hymn-books, and Bibles. Four large Bibles were purchased. As I spoke I dared not move, in case I should knock those at my elbows and behind me. As the people went out, the doorkeeper counted 224, and how many listeners there were outside we could not tell; but all the round windows were left open, so that late comers might be able to hear.

"Some were heard to say that they must come at six o'clock to secure a seat. Others said: 'We shall bring our food with us, so as to be in good time.'

"The congregation was composed of hardy, healthy-looking country folks—broad-shouldered, round-faced, ruddy-cheeked men and women, noisy and blustering as they took their seats, but silent and eager whilst listening. I do not think I saw one man wearing a tie, or one woman wearing a bonnet or hat."

Some of the visitors to the floating church, however, are not quite as unceremonious. At a village on the Oise, south of Paris, our missionary was much astonished to see the beadle of the Roman Catholic church walk up to the boat and besprinkle it with holy water. Then he entered the hall and solemnly repeated the same exorcism within. Our people were wondering what this could mean, when at the hour of the evening service Monsieur le Cure himself crossed the gangway in cassock and broad-rimmed hat and sat down on the first bench. This he did every evening so long as the boat

remained in his parish. His behavior was always friendly, and being asked why he always sat down on the first bench, he answered that he did not want his people to think that he was come to spy on them.

But the mission work is not always as idyllic as that. "Everyone that doeth evil hateth the light." We have also experienced this on board the "Bon Messenger." Our missionaries have actually been represented as spies in the pay of the English and German Governments, and also as ignoble Dreyfusards—a title which, however, we are not much ashamed of.

At Misy, on the Yonne, some unknown persons hired a gang of four or five roughs, who came by train, and after a good dinner specially came to the boat to make trouble. At the very first meeting they brought balls filled with foul-smelling gas, which they broke, filling the church with most horrible odors. But the population of the place, brought to the boat in numbers by these attacks against us, sided with the missionaries, and ejected the roughs.—"The American McAll Record."

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#### A STIRRING UP IN ROME—ITALY.

The fact that Protestant missions in Italy are gaining even a small foothold is at present rousing the Roman Catholic priesthood to take steps against its progress by spreading exaggerated accounts of the extent to which Protestant missions are carried on here. The following letter in the "Missionary Review" from one of the Methodist Episcopal missionaries at Rome, shows that missionary progress in Italy is approaching a critical stage:

"It is recorded somewhere that Socrates preferred to measure the standard of his attainments, not by the verdict of the friends who criticized him, but rather by the opinions of his enemies and the dread he inspired in them. Emulating this wise old son of Athens, perhaps the most eloquent report of the progress and success of our work in Rome will be that which has recently been written by the Romanists themselves, and which appeared in a March number of their most violent Jesuit organ, the "Civilita Catolica."

"Never before has the Protestant cause excited so much commotion among the high ecclesiastics as now that our school has been a success among the better class of well-to-do Italians. The Catholics are moderately content that we support and care for the swarms of their poor, feeling quite competent to eventually come in to give them the "last Sacrament," and reclaim the others of that family on that score sooner or later. But this new line of operations, this attempt at controlling the intelligent and educated adherents through their young women who are still studying—this leading the contest to higher ground than they have ever attempted to secure for themselves—has stirred even "his holiness."

“The bird that flutters shows it is hurt.’ Behold the ‘flutter’ our poor little two-year-and-a-half-old school has caused!

“We translate the article verbatim:

“Since under the protection of the Italian Government, from 1870 on, license was given to Protestant error to establish and propagate itself in Rome, it has spread itself like a drop of oil. So much so that we read in the English periodical, “The Tablet,” of London, dated November 19, 1898: ‘It cannot be denied that a dark future is in preparation, and that the second decade of the twentieth century will see a great part of the Roman population Protestant.’ Such propaganda is done in Rome, especially by those protesting sects, which Anglicans call dissenters, since they are divided and dissenting from the official Church of England. These sects, not being able to directly reach their aim of making the Italians Protestants, adopt in profusion ‘indirect means’; that is, scattering most lavishly money furnished them by English and American Protestant societies. Thus they give in abundance to poor families, accept their children, without pay, into their boarding-schools and homes, open work-rooms, day-schools, boarding-schools, places of recreation, gymnasiums, etc., to trap as many as they can of our youths and of our peoples.’

“In a lecture given February 2nd in Rome by Father de Mandato, of the Jesuits, on this theme, the learned and pious father enumerated one by one the various works founded in Rome by the Protestants—the many schools, the boarding-schools, the gymnasiums, the reading-rooms, the work-rooms, the dispensaries of medicine, and the other helps for the poor. He said:

“The American Methodists alone have more than twenty of these places in Rome alone. Not only do they try with these to draw into the heresy the inferior classes, but also those of higher rank and authority. In Vicolo San Nicolo da Tolentino, at the Palazzo Moroni, the American Methodists have opened an institute for young ladies, which they call ‘International,’ where they drag in Catholic girls to learn literature, art, music, and singing, and where even some renowned Catholic professors give instruction, perhaps ignorant of the damage that they bring to the very church to which they belong. Besides this, there are received there in pension, at the lowest rates, young ladies who come to Rome to study to become professors.’ He continued:

“In this institute, as in others, proselyting is done on a grand scale. Catholic girls are obliged to read in common the Protestant Bible, and to hear it commented upon in a way altogether different from Catholic doctrine; and this year has been added openly the obligation to be present at a weekly sermon by a Protestant minister, in which the foundations of the Catholic faith are undermined. More shamelessly still they proceed to pervert the children—Catholic children shut up in their homes, compelling them to receive their

Protestant instruction and doctrine. Thus one child kept there gratuitously represents not rarely an entire family that at such a price pay for their apostasy from the living faith. It has happened just recently that a workman called to work in a Protestant office had imposed on him the condition of sending his own sons to these so-called evangelical schools.

“To oppose this evil, as just described, it has been decided to institute a plan for the preservation of the faith. It has its central seat in Rome, but it is not for Rome only, but, indeed, for all the Italian dioceses, and must be extended finally outside of Italy. The nucleus of the plan is already established with the full approval of the holy father. Here is a summary indication as to the scope, and as to the internal constitution.

“The scope is to make reparation for the Protestant propagandism by aiding and favoring the works that most directly are opposed to it, and to found new ones wherever they may be needed; especially places of recreation and education for the young, industrial training for the poor and unoccupied youths, free schools, orphanages, and some boarding-schools, both for boys and for girls, at low prices, visits and assistance to the poor and infirm, missions and religious lectures in the places infected and menaced by Protestantism, popular religious instruction, and the diffusion of good printed matter, especially of that kind to refute the errors most diffused by the Protestants and the incredulous. As to the internal constitution, the work is composed of a central council in Rome. This has for its head a general ecclesiastical president nominated by the cardinal vicar, and approved by the holy father, and he is S. E. R. Monseignor Giustino Adami, titular Archbishop of Cesare di Ponto. A vice-president and a woman vice-president, a general secretary, a treasurer, twelve male and twelve female councillors, a male and a female secretary aid the president.

“Similar to this central committee of Rome, there will be diocesan councils, at the head of which will be, in the same manner, an ecclesiastic nominated by the bishop. Besides these councils, there will be members of various grades; founders, benefactors, active and associate members, co-operators, both of the clergy and the laity. There are, too, special laws, that it is not wise to particularize here, regarding the re-unions, the gathering of offerings, the duration of office, the spread of the work, and the spiritual indulgences granted by the Pope, which latter he has distributed widely to the members to show how much at heart he has this work.”

“Would that we had some of this money we are reputed to use so lavishly for our purpose! Would that we had but one place where we could be comfortably and conveniently housed, that we need no longer turn away the girls who would come to our school! Does it not seem a wise provision to do as much as possible before the new method of opposition shall have made too much headway? Next year will be a critical one for the school.”

## SOUTH AMERICA.

The name of Captain Allen Gardiner, R.N., stands out as that of the brave pioneer in the field of South America. In his earlier efforts he was repeatedly baffled, till in 1850 he landed with six companions in Tierra del Fuego, near Cape Horn. The natives, according to Charles Darwin, who had visited them in the "Beagle," were the very lowest of the human race, and he considered it utterly useless to send missionaries to such savages. One by one the band died of starvation, after indescribable sufferings, their lives being spent in fear of the savages, yet marvellous are the joyful entries in the diary of Gardiner, who was the last to be released. To the end he prayed for "poor Fuegia." In the prospect of death he wrote, "If I have a wish for the good of my fellow-men, it is that the Tierra del Fuego Mission might be prosecuted with vigor, and the work in South America commenced." His prayer was answered. The South American Missionary Society has continued and extended the Patagonian Mission with marked success.

Allen Gardiner's son and grandson have likewise laid down their lives for South America. The latter died just as he was beginning medical mission work among the Araucanians of Chili, whom his grandfather had earlier sought to reach. The South American M. S. has also a mission in the Gran Chaco, Paraguay, which is held to be the centre from which 2,000,000 heathen may be effectively reached. Various new efforts are being proposed, and there is an urgent call for more laborers to go to the 5,000,000 Indians of the neglected continent.

Protestant missions are very slowly gaining ground among the immense foreign population in the several provinces. Every city and town is priest ridden, and the story of one province is alike the story of them all—as the Rev. J. Ewen narrates of the Argentine State: "Every where these people are sitting in darkness and in the shadow of death, living and dying without God. The Bible is an unknown book, so unknown that it is no uncommon thing to have to explain what it is."

"Money and pleasure are enthroned as gods, and rule supreme over the hearts and lives of hundreds and thousands of Spanish, Italian, French, German and British emigrants, who have been pouring into the country of later years, while the original Gaucho settlers have long since thrown off the semblance of religion, and are living for the most part outlawed lives."

"Throughout the whole Republic, including the great city of Buenos Ayres, greed for money and abandonment to gross pleasures have demoralized all classes. There is no public opinion to repress immorality. Even among business men there is mutual distrust, and the priesthood is so openly immoral that its sins and follies are exposed to public view in the cartoons of the comic papers."

"Yet the country is open to Christian work. The President of the Republic and some members of the Government have at times attended Protestant meetings, expressed favorable opinions of the missionaries' influence, and wished them success. In 1884 the Government passed in our Bible carriage, with its contents, free of duty, the mayor of Buenos Ayres himself paying our license to sell Bibles. Editors of local papers in almost every town have inserted commendatory notices of the Bible carriage and its work. When I first went out as a missionary to British Settlers, a leading member of the Board of Directors sent me, unsought, a free pass over a thousand miles of the Southern Railway in furtherance of the work. The door is wide open with the homes and hearts of the people."

The people are tired of Papal dominion, and in several of the free Republics the Government casts its influence and moral support on the side of Protestantism. Rightly wrote St. Augustine: "Thou has made us for Thyself, and the heart never resteth till it findeth rest in Thee."—Facts Collected from Missionary Expansion and the Neglected Continent.

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### THE INDIANS OF SOUTH AMERICA.

One of the principal reasons why the South American Indian has been very largely overlooked in the missionary movement of this century is because we of the North and in Europe fail to realize that the situation, as regards the Indian population, is very different in South America from what it is in the northern hemisphere. Whereas the Indians of the United States and British America number only 278,746, which is a small percentage of the total population. In South America the ratio between the white and the red race is nearly reversed, only twenty per cent. of the population being pure whites, while almost seventy-five per cent. of the southern people have Indian blood in their veins.

There are thirty times as many pure Indians in South America as there are in the North, and the number of wild Indians alone is calculated by reliable authorities at about one and three-quarter millions, surely a sufficiently large number to claim the attention of the Christian church. From the standpoint of simple political economy, it can easily be shown how enormous a loss the South American republics sustain in leaving these Indian tribes in their uncivilized state, especially in view of the fact that all of these countries are deficient in working material, without which they cannot develop their immense natural resources. As long as the Indians remain in their wild state, they are not only of no value to the State, but they are a positive hindrance by retarding the exploration and colonization of the regions which they inhabit.

## THE CLAIMS OF THE INDIAN ON THE PROTESTANT CHURCH.

There is, however, a more forceful claim than that of political economy, on which we base the appeal that the Protestant church bestir itself in behalf of the Indian. It is because we should recognize the debt which they who have the light owe to those who sit in darkness and in the shadow of death. This the Christian church owes particularly to those people, who, like the Indians, have been forcefully held under the influence of a nominally Christian people, and who have not only been elevated into a Christian civilization, but have been degraded and depressed into a virtually lower plane of living than that occupied by their ancestors before the European conquest.

This assertion may seem exaggerated, but it holds true when we compare the civilization and morals of the Incas of Peru with that of the miserable remnants of that once powerful race, which we find to-day in the Bolivian Andes. It also holds true, if the testimony of reputable explorers can be believed, who claim that the ethical standards of the Indian tribes in the Interior of the continent is superior to that of tribes who have been contaminated by their contact with the whites.

However much we may wish to avoid provoking a quarrel with our Catholic brethren, we cannot escape saying that the Catholic Church as a whole has failed to lift the Indian under their charge into anything beyond a mere formal acquiescence of Christian doctrine and has left him, for the most part, with simply a substitution of one form of idolatrous worship for another.

## ARE THE INDIANS ACCESSIBLE TO THE GOSPEL ?

Anyone who has any doubts on that score should read the story of David Zeisberger, whose life and labors are commemorated by a touching account, written by Rev. W. H. Rice, and published by the American Tract Society. It is a beautiful story, full of pathos, in which the Indians appear as the possessors of a truly Christlike character, in striking contrast to the fiendish conduct of their American and English persecutors during the war of the revolution.

The record of Allan Gardiner's heroic attempt to found a mission among the Fuegians of the Tierra del Fuego and the eventual success of the Mission, in the face of seemingly insurmountable difficulties, is a story too well known to require more than a passing notice.

The story of the Moravian Mission in Guiana, which at first was entirely among the Indian population, also goes to prove that the Indians are attracted and transformed in their character by the Gospel of the Lord Jesus. If in the beginning of that work every convert cost the life of a missionary (owing to the deadly climate,

which eventually caused a temporary abandonment of the mission), who will venture to say, in the light of subsequent history, that the labor of these devoted and fearless brethren has been in vain?

The Indians are not only accessible, but they are, in some instances, apparently eager that the Gospel light should be sent to them.

Thus the Bishop of Guiana (Church of England) states in his report for 1895 that the Indians from the interior had sent him repeated requests that he secure for them a missionary teacher, and the writer of this paper knows of an instance (which indeed has been the cause of his becoming interested in this sphere of the Lord's work) where an Indian tribe have sent their chief a distance of over 1,500 miles in order to ask for a teacher.

Dr. Horace M. Lane, of Sao Paulo, to whom this request was made, and who is at present in this country on furlough, says that the journey of that Indian chief from his home on the lower Tocantins to Sao Paulo and back again required at least eight months in time and an immense expenditure of labor and exertion.

In view of facts like these, can we doubt that these people are in earnest, and are they not unconsciously seeking after the Lord, if haply they might feel after Him and find Him? (Acts 17:27). Shall we not hasten to bring them the light, seeing that this is perchance God's appointed time for their reclamation?—South American Messenger.

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### WHIPPING IDOLS.

Besides the images of stone and wood of the Virgin and the saints that the people in Mexico and Brazil worship they have small idols that they call "whipping idols." These idols are supposed to be to blame for many wrong things that happen, and they are taken down and punished in the hope that they will thus take heed and set things right again.

A missionary in Brazil called one day to see a woman in whom she had taken a deep interest. She found her in a bad humor. What could be the matter with Donita Scobia? She soon let the missionary know.

Donita kept a little shop—a kind of curiosity shop—where all sorts of old things were sold. She managed in this way to make quite a comfortable living. Things had gone on well for her until very recently, when she had met with a heavy loss; and this was the cause of her bad temper. Only three days before her money box had been robbed and the entire earnings of five days taken therefrom.

Donita was in despair. She did not know what to do, for she had tried in every way to find the thief. At last it struck her that the little image of San Antonio could tell her about him. It ought to do it, for it was on a shelf in the shop at the time of the theft, right over the money drawer.

She went to the image, and first coaxed and entreated it to tell her—to give her some sign whereby she might know how to find the thief. It remained silent. At last, growing angry, she took the image down and whipped it severely. Now, if it knew what it was about, it would direct her where to find the money. But two days passed, and not a sign of the thief was given yet.

Donita was overcome when she related the story to the missionary. She threw her apron over her head and burst into tears.

“Why didn’t you call in the police?” asked the missionary.

“What good could the police have done? If the image couldn’t tell, how could the police? No, it is quite plain to my mind that the San Antonio knows but will not tell. He doubtless has the pouts, and I shall have to whip him again.”

All this sounds strange and terrible, I know, and hard to believe. But it really happened; and this poor woman is but one of many who are living in just such darkness, ignorance, and superstition. How sad to think that Christians are doing so little to send them the light!—“Gospel in All Lands.”

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## NEWS FROM OUR MISSIONS.

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### China.

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#### PRAY FOR OUR BIBLE STUDENTS.

FROM MISS M'INTOSH.

Ch'u Wang, Honan, April 10, 1899.

At the annual meeting of the Honan Presbytery it was unanimously agreed and decided that in future those attending station classes should be requested to provide their own food, the mission being responsible for bedding, fuel, and light only. Owing to this change, and the fact that many of the people in our district are poor it was feared that we might not be able to hold a station class at all. This spring, however, word was sent to the different out-stations, inviting the women to come in as early as possible in March. Then we waited, and as the days lengthened into weeks, and still they did not come we almost gave up hope, and indeed had begun preparations for going to them, when one blustering morning towards

the end of the month four women from a village distant about nine miles, appeared before us. They had walked in, rising early, when it was yet dark, in order to avoid the many unpleasant things which would be said when their object and destination were made known. Two of these women had been here the previous year for a similar purpose, during which time their names were recorded as candidates for baptism. One of these, Mrs. Wang (of whom I have written on a former occasion as enduring much persecution at the hands of her son), is still holding on her way, and is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Mrs. Shen is a woman with a rough exterior, blunt and outspoken in manner, but she has a kind, honest heart, and means well. She had with her two children, one being a mere baby, which, sleeping or waking, was scarcely ever out of her arms; but, in spite of what to some would prove a real hindrance, she plodded on from day to day at the Gospel by Matthew, the sense of which she seemed to grasp without difficulty.

Another member of the class, Mrs. Chi, had only become interested a short time ago, and consequently knew less than any of the others, but she made fairly good progress in the study of the Catechism.

But of all the women we have yet come into contact with in our own field of labor, in her capacity for learning and clear insight into the truth, none can compare with Mrs. Chao, of Hui-lung, of whom Dr. Dow wrote you in her letter of September last. Having read through the Gospels of Matthew, Mark, and Luke, at her own home, she began on that of St. John, and managed to get half way through it while here. After having been examined by two of the gentlemen here, her name was added to the list of catechumens. Mrs. Chao, who is a widow of about forty-five, has one son, and he, alas! is causing her great anxiety on account of his gambling propensities. May we not ask you to join us in prayer, that the mother may lead a consistent, godly life, and that her son may speedily be brought to the feet of Him who never yet said to anyone, "Seek ye Me in vain"?

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### "INVITED TO THEIR VILLAGES.

FROM MRS. GOFORTH.

Chang-te-fu, Honan.

I would like to tell you of a visit Miss Pyke and I paid to an out-station some eight miles to the south-east. Several women who

attended our station class were very urgent in their request that we should visit their village. They thought if we visited the place the people could see for themselves what we were like, and, therefore, probably many of the evil stories would be stopped.

Our travelling party consisted of Miss Pyke with a native Christian woman in one cart, and myself and Ruth with a native Christian woman in the second cart, Mr. Goforth, with his helper, walking, and our two boys bringing up the rear with a donkey; thus we started for the station Fu Kuan Chuang.

The carts were springless and the roads rough, and my arms ached with holding Ruth from being knocked against the sides of the cart. So, though I enjoyed the trip in some ways, I was heartily glad when we reached our destination.

It was delightful, as our carts drew near the large village and passed up the main street to the house of Wang-i, with whom we were to stay, to see first one, then another and another Christian join us, until by the time we stopped quite a number of believers had gathered round us as we alighted from our carts. Of course a very large crowd of curious spectators had gathered. The men took advantage of the crowd collected to stay on the street to preach, while the women went into the court-yard. The crowd which followed did not prevent our going into the house, or rather houses (for a Chinese house is really a collection of houses arranged around a court-yard). We were able to speak to them, but the speaking to the crowd I felt to be the least satisfactory part of our visit. The children were numerous and hard to control, and this, of course, often hindered some from hearing who were really anxious to listen. But apart from the open-air preaching to the women, we felt much good was accomplished with the Christians themselves.

Baby Ruth was a means of much good. Everyone was anxious to see her, and she generally had a smile for everyone. There were any number of willing hands to carry her.

We spent all that day in the open air talking, and as it was a bright sunshiny day I did not realize the need of a fire till the sun went down, and then I found how different a Chinese house is from our own comfortable warm homes. I was so cold at last, and so indeed was Miss Pyke, that we gladly accepted the loan of some fur garments from some of the believers.

In the evening the men held a meeting out in a shed opening on to the road, so as to reach as many outsiders as possible, while we women held one meeting in the main room of our host's court. I was very much touched to see the room full of believers. Almost all, even then, were suffering for the cause of Christ. I was touched, too, with the simplicity of their faith. First one and then another told how good the Lord had been to them, healing, comforting,

giving them means of support when every means failed; changing the hearts of their prosecutors, etc. That night I felt the women did me quite as much good as I did them.

The next morning we left soon after breakfast for a village three miles away, where there are some Christians. Here we had the usual crowd, curious, but not disrespectful, and the open air preaching was carried on as usual by the men on the street, and the women in the court-yard. We left the place after Mr. Goforth baptized an infant, the child of a Christian, and returned to Wang-i's home. But when we reached the outskirts of the village, Wang-i asked us to get out and walk, as all the Christians wanted us to visit their homes. We were tired, but we felt that it was what we should do, so with Wang-i as our pilot, and a great crowd of men and boys trailing after us, we walked through the streets, visiting each house where there were believers. Oh, how I wish I could give you a picture of the homes we visited, but I cannot. Dark, cold, damp, earthen floors, brick beds, black walls, no fires, but they did not think of complaining. Before we came to one place Wang-i remarked, "We can't take them in there, the place is too dirty." We said we would not miss one out, though inwardly we thought all were bad enough.

When at last we reached home, or rather Wang-i's house, we were ready for a rest and supper. About half an hour after our return I went out into the court-yard, and found all the Christian women kneeling together on the ground having a prayer meeting by themselves. That evening we had a delightful meeting with them. The children were all so pleased with the chorus "Follow, follow, I will follow Jesus," which I sang with them till they knew it pretty well. The room was quite crowded with the women and a few children of the Christians.

The next morning I realized I had caught no slight cold, as my throat and head pained severely. Before we were dressed some of the Christian women had begun to arrive. The room which we occupied was very damp—no fire and earthen floor. I was so anxious lest the baby should catch cold, that I suppose I did not keep myself covered sufficiently.

But we had another experience to go through. Wang-i came to ask us if we would object to their escorting us Chinese fashion outside the village. We told them we would do as they saw best. After a little while word came for us to start. Wang-i led the procession, calling out to all on either side of the street to see us whom they had called foreign devils. A Christian woman had hold of my hand on either side. Miss Pyke behind us was similarly escorted, and last of all Mr. Goforth, with Ruth on his shoulder, accompanied by a number of believers, brought up the rear. We walked slowly

up the main street in this way till we reached an open place where two roads crossed. Here Wang-i had us all gather together, and called on a woman living near by to come out of her house and see us, as she had been one of the worst to revile. She came out, and as she drew near the climax was reached by Wang-i saying, "Now look at them, are they what you said they were?" We were then allowed to get into our carts, amidst the most affectionate farewells from the believers. We felt very much as if we had been a second Barnum show, and were glad when we at last started towards Poorly, a village two miles distant on the way to Chang-te-fu.

By the time we reached the village my head was so bad that I found it impossible to conduct the out-door preaching with the women, so Mr. Goforth had the men come into the courtyard, and men and women were addressed together. At this place only one family are reckoned as believers. It was after noon before we could really start for home. Mr. Goforth remaining with Wang-i to continue the village preaching for a few days. It was almost dark when we reached home. I was laid up for a few days with the cold I had caught, but I found the children happy and well.

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#### A TRAGIC END.

(From the L. M. S. Chronicle).

The Eleventh Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese has recently come to hand. During his last visit to this country the Secretary—the Rev. Timothy Richard—laid the claims of the Society before our own Directors, and, under a sense of the importance of the work it was doing and likely to do, they voted a grant in aid of the work of the sister Society. In the report is an interesting account of the progress of the reform movement and of its tragic end, which is thus described: But, alas! the Reform Cabinet advised cashiering some of the obstructionists, and the change from the Chinese to European costume, including the cutting off the queue. These were the last straws which made the burden too heavy for the anti-foreign party to endure. The Empress Dowager is one of the most remarkable potentates on the face of the earth. She is not merely a figure-head ruling over a far greater number of subjects than any other sovereign except the Queen of England, who rules about the same number, but she herself has a genius for ruling. When her consort—the Emperor Hien Feng—died in 1861, China was internally largely at the mercy of the Taiping rebels, and externally at the mercy of England and France. But when she handed over the reigns of Government to

the Emperor Kwang Sü a few years ago, China's rebellions had been put down, Kashgar had been recovered from Russia, and the nation was at peace with all the foreign powers. This certainly is a remarkable record, of which any sovereign might well be proud. On her 60th birthday, in 1894, she very graciously received the New Testament presented to her by the Christian women of China, and one of her earliest edicts after resuming the government this year was for the protection of the Christians. Thus we see that she has her face somewhat set in the direction of friendliness toward foreigners. Unhappily, of late she has not been well informed about the progress of the reformers. These were misrepresented to her by those who, not having any foreign advisers themselves, nor encouraging friendly intercourse with foreigners, could not themselves understand the object of the reformers or appreciate their methods. The Empress Dowager, now acting on these misrepresentations, and at the special request of the cashiered obstructionists, forcibly took charge of the Government, beheaded six Reformers at once without trial, imprisoned some for life, banished others for life, degraded others for life, suppressed all newspapers, forbade the formation of any societies, and promoted the anti-foreign and non-progressive men to places of influence, thus creating a strong anti-foreign feeling everywhere.

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## India.

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### REPORT FROM MHOW.

As the report of our work carried on in Mhow under Misses Calder and Leyden has not come forward and therefore cannot appear in our Annual Report, we reprint an account of the work, as given by Miss Leyden in the yearly report published by the Canadian Presbyterian Mission in Central India, a copy of which has come to hand.

#### I.—EDUCATIONAL WORK, MHOW BAZAAR SCHOOL.

(a) English department. This class was opened with the desire to reach if possible the Parsee girls. We have at present 46 pupils who are studying English and Gujarati. It is really surprising how quickly they are acquiring a knowledge of the English language. They can repeat the titles, golden texts, and the substance of every Sunday school lesson during the past year, and besides this they know many portions of Scripture and can sing many of our beauti-

ful hymns. This work has not been carried on without opposition. Many times we have been asked to discontinue the teaching of anything wherein the name of Christ Jesus appears, failing which the parents said they must take their children from the Mission School. After these requests we have visited the homes of the children and explained that while our schools furnish a means to advance education among the children of India, yet that is by no means the main reason of our work here, but far above all other reasons is the desire and determination to do all we can to reveal Christ Jesus in all His love and purity to those who know Him not. For some time the work has been going on nicely, without any visible sign of opposition; but only a few weeks ago four of our brightest and most hopeful pupils came and told us that their parents insist on their leaving the Mission School at once, and in future they shall attend the convent. They also said that the nuns (there are thirteen) are visiting the homes and telling the parents that in the mission School the children are forced to become Christians, but in the convent religion is never taught. We believe the good seed has been sown in these young hearts, and that it shall some day spring up and bear fruit. A strange thing is that in all these cases it is from the mothers that the opposition comes, and the only way it can be accounted for is that the Parsee women are perfectly ignorant in regard to Christianity. We have this week secured a Christian Gujarati woman who will work in the Parsee homes.

(b) Hindi department. In this department we have eight teachers. Two years ago we had only one Christian teacher in this school, but to-day there is only one heathen teacher. The attendance during the year has been very good. The Bible lesson has been carefully and prayerfully taught every day. This with the daily contact with the native Christian teachers must have an influence for good in the hearts of these little ones. Quite a number of the girls have lately been married, and consequently have left school, but those who remain in the vicinity of Mhow will be regularly visited, and the work begun in the schools will be carried on.

Garibpura.—This school, which is under the charge of an earnest Christian teacher, has done satisfactory work this year. The attendance has been good, and they have shown much more interest in the Bible lessons than last year. As the people are very poor the larger children have to go and work in the fields for several months in the year. Some of them returned to school, and have forgotten nearly everything they learned, with the exception of the native hymns. We asked them why they could remember the hymns but forgot everything else? They told us that while they work together in the fields they sing the hymns they have learned at school.

Kishnapura—This school, we are sorry to say, has been closed for the past two months for the lack of a teacher.

We have several times in company with the Bible woman visited another village two miles from Mhow where the people wish us to open a school. In fact, we are welcomed in all these villages.

## II.—ZENANA WORK.

There are scores of Zenanas ready and anxious to welcome the messenger of Christ. This year we have had only one Bible woman, but she is an exceptionally good one. Her whole time is spent in this work. There are thirteen Zenanas regularly visited by her, and she accompanies us at times to new ones.

One house in particular we are deeply interested in, and that is the family of a high cast Brahman. Lately he told us that he and his wife have accepted Christ as their only Saviour, but that on account of his aged mother, who is strongly opposed to Christianity, they cannot come out and be baptized. "But," he added, "we are praying for her, and are trying to live Christ-like lives before her, and I know that she shall yet be brought in." To show how the work of grace may spring from a very small beginning, this man tells us that many years ago he was sick in Indore, and Rev. Mr. Wilkie visited him and was kind to him. This kindness touched him, and ever since he has been trying to learn more of the religion that teaches people to be kind and loving.

Zenana Visiting.—In the zenana work the Bible woman has been able to do much more visiting this year, being completely free from school work. Thirty-two houses—Hindu, Mohammedan, Parsee and Beni Israel—have been visited throughout the year by me alone and in the company of the Bible woman, for I go with her every Wednesday to see what has been done the previous week. The Beni Israel family, as the name implies, are Jews—the husband is in the Telegraph Department and the wife, a very delicate woman, is my pupil, studying English. She has bought a Hindi Bible and can read it in an intelligent way. She is very attentive to the Bible lessons, always eager to hear "about Jesus and His love," who, she often reminds us, belonged to her caste. There have been changes in some of the houses. Some have married and gone to a distance. One of our Mohammedan pupils, a bright, well-educated girl, was married in January to a Mohammedan barrister, educated in Europe and now in practice at Ludiana, in the Punjab. The marriage was arranged in September without the contracting parties ever having seen each other, but before it was ratified, the young man called on us to get some information about the prospective bride, as the unfortunate custom prevails that a man may not see

his bride till he weds her. He questioned us about her appearance, disposition, character, and education, to all of which we could truly say she was worthy to wed any good man. We asked him quite a few questions, too, and he readily referred us to the American Presbyterian Mission in Ludiana, who educated his mother and only sister and to whom, he testified, they owed a great deal. He promised, too, that Bilquis would continue her studies under Missionary instruction in Ludiana.

This has been a new phase of zenana work for us; a revelation, too, that even men are willing to seek the help of the zenana missionary.

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### NEEMUCH, CENTRAL INDIA.

Miss McKellar writes: For seven or eight days I have been very busy in my medical work. Yesterday had an operation, and, while I love to operate, I hate to have the whole responsibility of giving my patients chloroform—it always takes it out of me. I feel badly over the death of one dear little woman, who died this morning of puerperal malarial fever. Two days after her child was born, I was getting the fever down, when her friends allowed her to get up and go out to another building, through the court-yard, by herself, and since then nothing seemed to have any effect on the fever, which was up to 104 and 105 degrees all the time, until it burned her life out. I think again and again of Kipling's words:

“Watch sloth and heathen folly,  
Bring all your hopes to naught.”

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### RE-OPENING THE GIRLS' HOME.

FROM MRS. MORTON.

Tunapuna, Trinidad, B.W.I., May 16, 1899.

I told you in my last that I was planning to re-open the Girls' Home. Most of you will know that this means taking girls of 13 or 14 years to live with me, for training in all kinds of woman's work, including such instruction in reading, writing, and Scripture as shall best fit them for work among their country women. The main object is to prepare the girls for being intelligent and capable wives and mothers. The home accommodation is always ready for them. They live in the basement of our house.

You probably know that we are obliged to build our homes high

off the ground for health. It is quite common to have the underneath space entirely open; by walling it in we secured a large and cool room, which was long used as a school-house and chapel. The noise of the school was very trying, but we survived nine years of it, until we could secure funds for building a school-house.

The same year that I planned the "Girls' Home," the girls were accommodated in what had been the school-house, and for five years myself and our only daughter, now Mrs. Thompson of Couva, carried on the work. Mrs. Thompson has been in some small measure repaid for her work of love by securing, when she went to her own home in Couva, the assistance of some of the girls she had helped to train for her woman's work there, and also in training others in that field.

After five years' work, during which time we had 25 girls under our care, I closed the home at the time of our last furlough, 1894. After my return, my daughter being now in Couva, I re-opened the home for a year with an entirely new set of girls. By very hard work on their part and mine, at the end of a year eight were pretty well trained, and I needed a change of work, so we closed again. At the beginning of this year, finding myself in more than my usual health, and having on hand a small sum of money left me as residuary legatee by the late Miss McCurdy, of Truro, and another sum given some time ago by the L. B. M. Society, of St. Andrew's Church, Truro, I decided to re-open the "Home," which I did on the 16th January last. We had only four girls in our district of the desired age who could be spared from home. Mr. Macrae had four whom he was anxious to send to me, so we have eight pupils.

One of the first set, Deborah Taram, who from the misconduct of her husband is obliged at present to earn her own living, helps me to superintend the rest. Deborah's wages, \$7 a month, and the girl's food, with books and some clothing (part being supplied by the parents), are the only items of expense. As I do not require Deborah's whole time, she teaches a class of little girls every morning in the Indian quarter of our village from 8 till 10 o'clock. This affords a good practising school for the "Home." The girls go in turns to teach with Deborah. They also go out with her on Sabbath for Bible woman's work.

We are all very happy together, and more than busy from 5.45 a.m. till 8.30 p.m. You might be interested in our time table. Here it is: 5.45 to 6.05 a.m., Hindi hymns; 6.05 to 6.30 a.m., Hindi Catechism; 6.30 a.m., worship with the family; 7 a.m., chocolate with unleavened cakes such as Sarah made for Abraham, cooked by one of the girls; 7.30 to 8 a.m., gardening or house work; 8 to 9 a.m., Bible class in the church every day except Saturday, along with advanced pupils from the school; 9 to 9.40, Hindi writing;

9.40 to 10.30, arithmetic; 10.30 to 11, English reading; 11 to 12 breakfast and recess; 12 to 12.15 p.m., singing in the school; 12.15 to 3 p.m., sewing; 3 to 4 p.m., Hindi reading; 4 p.m., dusk, dinner and play; dusk to 8.30 p.m., writing Scripture questions and answers in English; 8.30 p.m., prayers with family, bed. The above programme is only varied when the girls require to iron, etc., for themselves, or when I require them for any lesson not included in the daily time table, such as scrubbing, English cooking, etc. They cook in turn for themselves the food of their own class, principally boiled rice with a mixture of vegetables, salt fish, and cocoanut oil, highly spiced, which seasons the rice and makes it sufficiently nourishing. Our girls are named Deborah, Mary, Anne, Augusta, Jane, Catharine, Eliza, Alice, Atwareeah, and Camela.

We ask your interest and prayers for them that they may love the right, be teachable and truthful, and that we may have strength and wisdom to guide them aright.

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### Indians of the North-West and British Columbia.

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#### ANXIOUS TO READ THE BIBLE.

Our readers will be pleased to see this extract from a letter received by our Secretary from Mr. R. C. McPherson, missionary at Okanese:

"Will you please send me six Cree hymn-books and twelve English hymn-books (Sacred Songs and Solos). One of our men, I am glad to say, is anxious to read the Bible, but he cannot do without the alphabet, which is only in the hymn-books. When he manages to read, every man on the Reserve (except the Chief, who is too old,) will be able to read either Cree or English, some both."

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#### HOW OUR INDIAN CHILDREN SPENT THE 24TH.

FROM MISS M'LEOD.

Birtle, May 27, 1899.

I feel sure you would like to know how we are getting on in Miss McLaren's absence. I am so thankful that she went home and had a little time with her mother before she was taken away so suddenly. What a different thing death must seem for those who have no hope nor faith in our loving Heavenly Father!

The great event of the season for the children and their parents

came off—their annual 24th of May picnic. The day was perfect, and the children were wild with delight. When we got to the picnic grounds, after driving eight miles, we found a large encampment of Indians. The children soon found out their own friends. I wish you could have seen the pots and pails of tea, the sandwiches and cakes, we made. We fed 200 and had the satisfaction of feeling that they all were satisfied. The children sang "God Save the Queen" and the blessing; then, after dinner they had games—football, foot races, etc. They were certainly a happy crowd.

The poor Indians were all so glad to see us. They even had the sick ones there—one poor young man, who, I am sure, will not live many more days, although he told me he was getting better, but that is a delusion that belongs to the disease, consumption—pointed to the quilts Mr. Small had given him and said, "Good; keep me warm," and, looking round the comfortless tent, I understood what he would have done without them. I wished, too, some of the discouraged workers I met in the East could see for themselves that the sick are made more comfortable by the clothing and quilts that are sent out through their combined efforts. They would take courage and know that God's blessing is certain to rest on their labors. Without their help what would the missionary do? It is hard at first to get them to listen to the "Old, old story of Jesus and his love" with any hope of their accepting it.

The children have all kept fairly well this spring, but there is always some one that needs nursing and special care. At present we have one little girl, Daisy, who has a very sore hand, and a little boy who has bronchitis and who will persist in taking off his boots.

Hugh is well, and I think he will do his duty faithfully. His sister, Isobel, has come back again this spring to work at Mr. Paterson's, where she was last summer.

We are just as busy as ever, but we find we are happier when we are busy in this world, and my prayer is that I may be given the grace and "patient continuance" so needful in this great work.

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FROM MISS BAKER.

Makoce Waste, Prince Albert, May 30, 1899.

We were delighted to learn that Mrs. Jeffrey intends visiting the North-West missions this summer. We know a hearty welcome awaits her everywhere, and hope we are not too near the north pole to prevent her reaching us.

At present we are very busy house-cleaning, gardening, etc. The children have just finished planting their little garden. Then, even with the greatest care, the children seem to go through so many clothes, especially the boys, with their pants.

Their usual expression is, "Oh! my pants are 'broked.'" We give them pieces, and insist upon their mothers remedying the defect. We are now busy every spare moment cutting out and getting them all fitted out for summer. We had a good deal of sickness during the winter, but am thankful to say all of the children have recovered and are at present quite well.

We had a long cold winter, and a very late spring. We are glad to see the warm weather come.

I rejoice to hear you had such a successful and encouraging Annual Meeting. I am waiting anxiously to get the annual report.

### A PICTURE OF GRATITUDE.

EXTRACT FROM REV. H. M'KAY'S PERORT.

Whitewood P.O., Assa., April 4, 1899.

The Reserve on which we have been doing work is large. Some make a living by farming, others by selling wood and hay. Many who have not much of this world's goods, and not a few who through sickness or old age, are objects of charity, and the hand that helps these shall be blessed of God. We are glad that this door is open for the kind hearts and willing hands of the Woman's Foreign Missionary Society. How many of these unfortunate ones have felt the sympathy of Him who said, "I was naked, and ye clothed Me"!

If I had a kodak I could send you many a picture. Let me try and describe one. It is cold winter, and a poor old woman leaning upon her staff comes to the mission. She shivers as she comes near to the fire, and we notice her head is palsied, covered with a fusty rag. She has a tattered blanket about her, and her garments are not sufficient for a summer evening, and she smiles and even laughs as she sits upon the floor. She appreciates a warm cup of tea, and eats what is placed before her as if she were hungry. A nice, warm quilt is thrown over her. She smiles again. She handles it, feels its weight, saying, "Now, indeed, I shall be warm." Then the little old chin begins to quiver, and the dim eyes fill with tears, which run down the withered cheek, and she hides her face in a fold of the quilt. That poor old heart is wondering how good women far away could love an Indian woman they never saw. We might give you many like pictures. How often the kind gifts of the Woman's Foreign Missionary Society brought tears to the eyes of these helpless ones; but those tears are not lost. There was no sun to shine upon them in the cold winter, to make them sparkle, but the Son of Righteousness saw them, and they sparkled and gleamed and became eternal to glisten upon the hand that with needle and thread and scissors fashioned the garment.

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