

# Foreign Missionary Tidings.

VOL. XVII.

TORONTO, NOVEMBER, 1900.

No. 7.

## Subjects for Prayer.

### NEW HEBRIDES.—OTHER ISLANDS OF THE SEA.

He shall not fail nor be discouraged till He have set judgments in the earth ; and the isles shall wait for His law. Is. 42 : 4.

Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us. 1 Sam. 7 : 12.

**W**ITH deepest sorrow we break the news to our Auxiliaries and Bands of the death of our loved Secretary, Mrs. Jeffrey. For weeks we have been anxiously waiting, hoping almost against hope that her life might be spared to us, but on the morning of Oct. 16th, just as the Board was about to convene, word came to us that God had taken her to be with Him. It came to us even at the last with sad surprise, for although it was known that her illness was serious, our faith in God's power to heal, led us at times, as she rallied from severe attacks, to hope that her life work was not yet completed. As was known to many of us last spring at the meeting in Ottawa, Mrs. Jeffrey was then far from well. During the summer months under doctor's advice she went with near friends to the sea-side hoping to gain strength, but instead, she returned to Toronto early in September feeling much worse, and was from that time confined to her room, where loving friends ministered to her until she passed peacefully away to that Heavenly Home where there shall be no more weariness, no more pain.

We dare not yet speak of the blank to us as a Society. Every member held her dear as a loving personal friend. We deeply mourn her loss. No Secretary of the Board was more faithful ; her undaunted perseverance, clear judgement, wise counsel, her loving personal interest in every detail in connection with our North West Indian Missions, gave us fullest confidence in her and no department of our work has prospered more. Our loss is her gain. The Master was ready and He called His faithful laborer home. Resolutions of deepest sympathy were sent by the Board to the dear ones left to mourn. "The Lamb which is in the midst of the throne shall be their shepherd, and shall guide them into fountains of waters of life ; and God shall wipe away every tear from their eyes."

IN THIS ISSUE will be found the Supply Statement assigning the different Indian Reserves to be supplied with clothing to the different Presbyterials. It is somewhat later than usual owing to the serious illness of Mrs. Jeffrey whose death we have with sorrow recorded. All through September she waited hoping she might feel well enough to complete the list and only two days before her death during a time of consciousness, so full was her mind of her work, she secured a pencil and marked the alterations which she wished Miss Craig to make, who has been kindly acting as her assistant. Her life will be a living inspiration to us all: "faithful even until death."

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THE LADY MISSIONARIES from Honan met the Foreign Mission Committee along with other Missionaries, and a resolution was adopted, welcoming them home and expressing appreciation of their conduct throughout the whole trying experience.

Much sympathy is felt for Mrs. McClure who returned with the other Missionaries to San Francisco, and whose child died soon after reaching Portland, Oregon.

The Missionaries have been put to a great deal of expense, in addition to the loss of their personal property left behind in the Mission as well as that of which they were robbed, during the flight. The Foreign Mission Committee feel that it would not be the will of the church that the Missionaries should bear the whole of this expense, and it is accordingly agreed to assist them in bearing it. It is hoped that by and by indemnity will be received from the Chinese Government, which will in a measure, compensate for these losses.

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MISS SINCLAIR made application to the Calcutta University to have the Boarding School recognized as a High School, which was granted. Miss Sinclair feels that as there are girls who will naturally show special aptitude in study, that there should be provision made by which they could pursue their studies beyond the stage possible in the Boarding School, and she does not think that the time has yet come when co-education will be deemed desirable,

There are now 2,240 orphan children in the Mission, over 1,200 of which are famine girls. The Presbytery is considering carefully the best way of training these children industrially, in order that they may as soon as possible become self-supporting.

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REV. A. B. WINCHESTER has resigned his work amongst the Chinese in British Columbia, which is very much regretted. Mr. Winchester has had a desirable influence on the coast beyond his special work to which he is devoted, and his influence will be missed.

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Miss Gunn has entered upon the work in Victoria and will be acquainted with the situation before Mr. Winchester withdraws at the beginning of the year.

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THE SIMPLE WASHING OF A WINDOW-PANE caused the first hint to our Missionaries that trouble was brewing at Chu-wang. How great a matter a little fire kindleth!

It was known the people were uneasy; famine was staring them in the face. Processions of men had gone through the streets waving branches and flags; processions of women had gone along shouting for the rain god to come. There were clouds in the sky, heavy and hanging low, yet no rain had fallen. Mr. Mackenzie had just moved into his new two-storied brick house and on this particular day, rather than give money away to the poor, Mrs. Mackenzie had employed a needy woman to clean windows and paint-work. In the forenoon a sprinkling of rain had fallen then ceased. While the Mackenzies were at dinner a thumping noise began at the back gate; little attention was paid thinking it was children. The noise grew worse. Mrs. Mackenzie called to the Chinese boy to go and see what it was. In a minute the boy rushed in and upstairs shouting to the woman. "Stop cleaning the windows!" The woman was at that time cleaning one of the up-stair windows which happened to face into one of the back streets. Some Chinese had seen her and sent the word around. "Mrs Mackenzie is up at the window waving a white cloth with signs printed on it to drive the rain god away!" Within an hour, hundreds of people were rushing to the house. Mr. Mackenzie and Dr. Leslie tried to quiet them and in order to satisfy them took some of the more prominent ones through the house showing them every corner. At night the crowd would go away and return next day. This went on for some days, till the officials sent forbidding it, as the rumor was current that a plan had been arranged to get Dr. Leslie up stairs with a party, while Mr. Mackenzie was down in the cellar with another, and then simultaneously murder both. A day or so after this, while our workers waited in fear and trembling, a message came through Dr. McClure who was on his way to the coast, to make all haste and get out to Shanghai. The night before they left, while waiting for the carts to come from Chang-te-fu, the ladies of the party—Mrs. Mackenzie and her little boy, Mrs Leslie, Dr. Wallace and Miss Pyke, remained hidden in a dark room in a friendly neighbor's house.

The Mackenzies had just been two weeks in their new two-storey brick house and were realizing in a very grateful way the happy contrast to the stuffy small rooms in which they had been living since their entrance into Honan in 1891, when they were forced to flee leaving all behind. The house is now in ruins, doors, windows, wood-work, anything that could be made use of were carried off by the mob. All the other buildings there are in like condition—the chapel, dispensary and Dr. McClure's house, finished two years ago.

WORK AT MISTAWASIS SCHOOL was brought specially before us last week by a visit to the Board of Miss Gillespie who is teacher there. The Band of Mistawasis Indians is the first Band our Society began work among and our interest is ever especially warm towards them. Owing to the few Indian treaty children now on the reserve, it has been found difficult to keep up the average which the government demands if the school is to receive support. It was found best some time ago to adopt the plan of sending children when they reach the age of 12 to 14 to the Regina Industrial School, owing to the strong influence of the Roman Catholics who have placed a school in the vicinity and eagerly induce all children to attend, more especially those able to read.

Last year in the hope of making the average of her school as large as possible, Miss Gillespie got five of the treaty children to come to her home as boarders from the Monday to Friday and the good influence both on the children and on the homes they came from, was noticeable, but the children were very young and excuses were easily made for irregularity.

Besides these Indian children there are a large number of half-breeds settled at Mistawasis and whose children avail themselves of the school so that although the average number of treaty children at the school is small, the number of halfbreeds in attendance brings the average up to 25. These half-breeds are in a state of sad neglect—they are even worse than the Indians in their uncivilized habits—they need our help and Miss Gillespie pleaded earnestly for them. They are allowed to share in the clothing we send and are grateful for it.

Mr. Moore, the Missionary, and Miss Gillespie, are anxious in case the Government refuse the \$300 grant, that our Society be willing to assume full support and we assure them of our sympathy and willingness to assist in whatever need arises.

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THE WOMEN'S MISSIONARY ASSOCIATION OF NEW SOUTH WALES sends a message of thanks for reports sent by Miss Duncan who was appointed by our Board to represent them at the recent New York Conference.

#### EWART MISSIONARY TRAINING HOME.

THE fourth session of the classes in connection with the Ewart Missionary Training Home began with a public meeting held in Knox College at 3 p.m., on Monday Oct. 8th. Rev. Professor MacLaren who has taken the warmest interest in the Home ever since its inception, and who is chairman of the joint committee of management, presided. Among those present were Principal Caven, Professor Ballantyne, Rev. Messrs. Turnbull, McWilliam, MacMillan, and others. The audience however was mainly composed of missionary women, interested in the Home and its students. Principal Caven led in the opening prayer which was followed by a short

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address from Dr. MacLaren giving some particulars of the work of the Home, and stating that although it had been but a comparatively short time in operation, there were six of its students, most of whom were graduates in full standing, at present engaged in Missionary work.

Our readers who have examined the reports of the joint committee and of the Lady Superintendent on pp 60-64 of the Annual Report of the Society are somewhat conversant with the work of the Training Home. Although the classes of 1899-1900 were not large, the students were enthusiastic in the class-room and not less so in the practical part of their training. This consisted of house to house visitation, mother's meetings, Sabbath Service at the Women's Refuge, and the Mercer Institution, teaching in the Chinese Sabbath School and visiting cases in association with the Nursing At Home Mission.

Miss Leach and Miss Gunn who took the full course and were accorded Diplomas of graduation last spring, have since received appointments under the Foreign Mission Committee, the former as missionary to Central India, and the latter to work among the Chinese in Victoria, British Columbia. Miss McNeil who was under training for a time, is now a teacher in the Indian School in charge of Mr. Russel at Ahousaht, B.C. Mrs. Cameron of the Alberni School, B.C., was one of our earlier students, and Miss Goodfellow who is associated with Miss Jamieson at Ujjain, Central India, is also a graduate of the Training Home.

Our hearts go out to these Missionaries with peculiar love and sympathy, thankful that through the Training Home we have come into personal touch with them, and knowing that they have laid good foundations of knowledge, and that, as they have proved themselves apt to learn we have good ground to hope they will also be apt to teach, and will we trust exemplify in walk and conversation the Spirit of Christ.

In addition to the winter session which closed in April, a summer session of six weeks was held this year, during which time Dr. Susanna McCalla, who is now on her way to join the mission staff in Central India, Dr. Chone Oliver, and Miss Elizabeth MacLennan resided in the Home and received a special course of instruction. These students greatly enjoyed their stay in the Home and their class-work while there, and expressed high appreciation of the institution as a means of preparation for missionary work. The members of the Board were also glad of the opportunity to make their acquaintance, and to note their several gifts and graces of character, and their earnest spirit.

The opening lecture of the session of 1900-1901 was delivered by Rev. J. W. Rae of Toronto Junction, who for three years has generously given his services as instructor in methods of teaching and Sunday School work and who will lecture on these subjects this year also. His address dealt with the spiritual and mental furnishing requisite for those who would go forth in Christ's name to fulfil his last command, dwelling especially on that side of

their equipment which enabled them successfully to impart knowledge. The lecture being introductory to his course, Mr. Rae's treatment of this most important subject, merely indicated the fundamental principles of teaching—principles which are not new, but which have been from the beginning and will never change, the same principles which Jesus Christ the greatest of all teachers followed in his methods of instructing his disciples. Some of us who were not regular students felt how much we would profit were it possible for us to take Mr. Rae's full course of lectures.

All ladies within reach of Knox College may however have this privilege, and are cordially invited to attend any or all of the classes. Women who can spare three or four hours a week for self-improvement can scarcely spend the time better than by following the various courses of lectures in connection with the Training Home. The lecturers to whom we are indebted for so much valuable work in the past have again kindly consented to carry on the work this session, and we earnestly trust that those who wish success to our Home will encourage the classes at Knox College by their presence.

The time-table is as follows:—

Monday, from 3 to 4 p.m., "Christian Doctrine," by Rev. Prof. MacLaren, D.D.

Tuesday, from 3 to 4, "New Testament" by Rev. Principal Caven.

Thursday from 3 to 4, "Old Testament," by Rev. J. A. Turnbull, LL.B.

Thursday, from 4 to 5, first half of term, "Practical Training and Sunday School work," Rev. J. W. Rae, second half of term, from 4 to 5, "Missions and Mission Work." Rev. R. P. MacKay, D.D.

Friday, 3 to 4, "Church History," Rev. Prof. Ballantyne.

Friday, 4 to 5, "Evidences of Christianity," Rev. Wm. McWilliam, LL.B.

In the first week of November, Dr. P. H. Bryce of the Provincial Health Department will begin a course of lectures on Sanitation and cognate subjects. These will be given on Monday from 4 to 5 p.m.

There will be no lectures on Wednesday as that day is set apart for work in the Duchess Street Mission.—*Agnes Robinson, Secretary of Joint Com.*

The inhabitants of the Solomon Islands are still cannibals.

Java has a population of 23,000,000, mostly Mohommedans.

There are 35,000 professing Christians on the Gilbert Islands.

There are 36,000 professing Christians on the island of Samoa.

Siam and Laos have one missionary to every 107,000 inhabitants.

There are 10,000 inhabitants of the Sicily Islands, chiefly Christian.

The people of the Andaman Islands are said to be the most degraded in the world.

The islands of Cape Verde, Canary, Abutian, Azores, Caroline are all under Roman Catholic Rule.

Natives on the Marquesas Islands are noted for their fine physique, but are bloodthirsty and immoral.

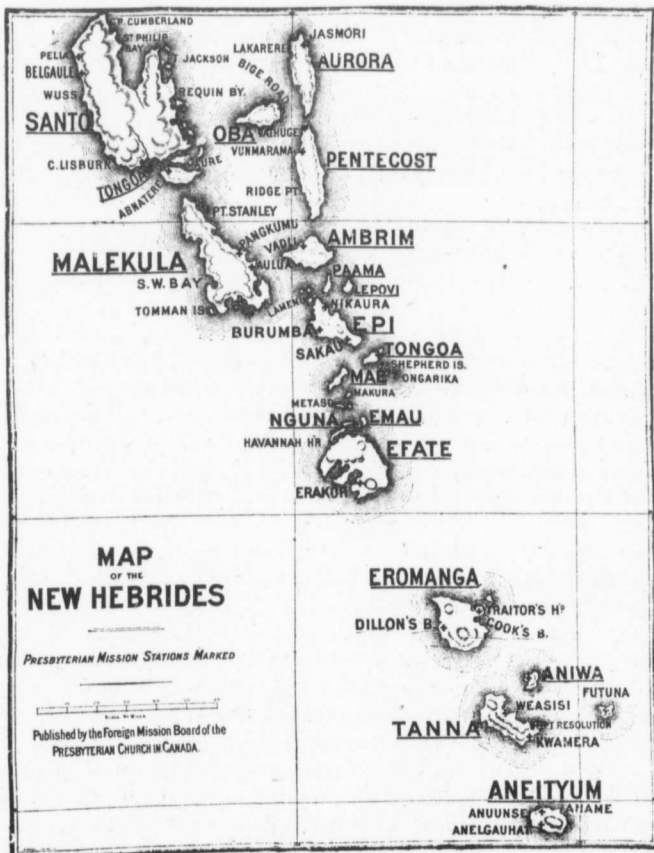
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## THE NEW HEBRIDES MISSION.

THE Evangelization of the fifty or more Islands that constitute the New Hebrides has proved, considering the limited field, probably one of the most difficult Missionary enterprises in the world.

Scattered over 400 miles of the South Pacific Ocean, these islands contained fifty years ago a population of some 200,000 natives all Cannibals and



savages of the most degraded type. The languages and dialects spoken by these people are literally as many as the Islands themselves in number.

In the effort—demanding heroic endurance and patience—to win these tribes of Malays and Papuans to Christ, no less than five European Mission-

aries have been martyred by the natives; and there is scarcely an island without its lowly grave, the mute memorial of husband, wife or child fallen in the fight. Besides these, a noble band of fully a hundred Pioneer Evangelists, converts from Samoa, Rarotonga, Savage Island, and the New Hebrides themselves—laid low by violence, disease and privation—sleep in the dust of the group awaiting the Trump of God.

The work was begun by Britain—England having supplied the first martyr in John Williams; but to Canada belongs the honour of securing the first foothold, through the Mission of Dr. John Geddie to Aneityum, the most southerly island of the group. Scotland has, however, supplied the bulk of the workers, men who went to "do or die," with the spirit that no years of opposition and obduracy could discourage.

Early in the mission Australia, New Zealand and Tasmania, joined hands in the effort to preach Christ to natives so near, comparatively, to their shores. The Islands are from 1,400 to 1,800 miles from Australia. And as the great Australasian Colony grew, it assumed, with the consent and help of Canada and Scotland, the charge and oversight of the Mission.

The financial crisis and depression in Australia in the eighties arrested development and threatened retrenchment in the Mission. Just at this time the *Autobiography of John G. Paton*, Missionary to the New Hebrides, was published. It sped through Homeland and Colonies, the United States and abroad, and thrilled Christendom with fresh Missionary zeal.

The immediate object of the fund now being raised is to accomplish the extension of the Gospel to those Islands of the New Hebrides that still remain in heathen darkness.

The Missionaries of the Canadian Church in the New Hebrides are Rev. J. H. Mackenzie, on Efate; Rev. H. A. Robertson on Erromanga; Rev. Joseph Annand, D.D., on Santo.

The following are a few of the interesting items taken from their reports to be found in the Church's Blue Book.

FROM MR. ROBERTSON.

I am quite resolved for their own real and permanent good, that the Christian natives of Erromanga shall now and henceforth pay their own teachers on their own island. I do feel that the Canadian Church should now be relieved of the expense of the Erromangan mission to that extent.

Our Erromangans are very far from being a rich people. Even as we understand the term in reference to native races. They are among the poorest in the group, as their island has few, very few, cocoanuts upon it. But that is the people's fault, for not planting them, as the soil will grow anything which can be grown in the tropics anywhere. Yet they are not poor, and where there is a will there is always the way; and since they can and do spend money for tobacco, guns, hair-oil, perfumeries, and upon too much heavy needless clothing in such a warm climate, and upon other foolish

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things; I have no hesitation in pressing upon them their duty as professed Christians to support entirely, and freely, and ungrudgingly, and systematically, their own faithful and hard-working teachers. And if they will not do so then they shall not have them, for after years of thought and prayer and planning in connection with this important department of the work, my wife and I have come to the conclusion that the time has fully come when the Erromangans should support all native helpers on their own island, build and keep in repair all the native-made school houses and churches, and paying for all their own books, including the complete New Testament, and that to keep the Christians of our island any longer in swaddling bands would only prolong their helplessness and foster the natural selfishness of the human heart.

When I paid the teachers at the close of the sacrament at the end of April (1899), I distinctly told them, firmly but kindly, that that was the last money that they would ever receive from the Presbyterian Church in Canada as salaries, and that we must now look to the people themselves for their support. I had announced this the previous evening at the close of our Gospel meeting to over 1,000 people, including 200 church members, and we must go forward in this matter.

FROM MR. MACKENZIE.

There are no longer any heathen in our district to be brought in, hence, owing to the nature of the work, progress must be slow. When they are coming in and giving up their old customs, from naked painted savages becoming apparently devout worshippers, decently clothed and attending church and school regularly, the progress seems to be by leaps and bounds. But after the novelty has worn off and the majority of the adults have been baptized and admitted to the Church, it is uphill work, and one is apt to feel at times a little disheartened, seeing it advance so slowly. But like the rising tide, receding but ever advancing, the good work, notwithstanding many discouragements, is making steady progress. The high death rate is, I may say, a particularly discouraging feature of the work. Still, at some of our villages, especially at Mele, Pango and Erakor, we have a fine lot of children.

Mrs. MacKenzie's sewing class, in which garments are made up for the English Company's store, was continued during the year with very satisfactory results. Not only have the girls become efficient in cutting out and making up garments of all kinds, but they were able to earn something for themselves, as well as to make a contribution to the Mission. They receive half the proceeds. In July she opened another class, which in importance is equal to anything yet undertaken, except preaching the Gospel. We have always urged upon the natives the necessity of washing their clothes. Some of them did so after a fashion—often it was to take them to the sea and beat them between two stones—but others wore them until they almost dropped off. At first she had some trouble with them, but gradually they have taken

to it, and now regularly on Tuesday almost every woman in the village may be seen marching to the church grounds with a bundle of soiled clothes on her head. And here I may mention another great advantage of having an iron roof on our church. I told you in my last report that we have four large tanks for gathering rainwater for the arrowroot. In these tanks we have an abundant supply for the washing class as well, and without them the class would be impracticable, as on this little island (Fila) there is no water.

FROM DR. ANNAND.

In looking over our classes the other evening and seeing the bright faces, I was reminded of the fact that many of them had been heathen, and that all their parents had lived in darkness. Twenty-six years ago, when we first came to the New Hebrides, there was not one Christian among the people now represented by our students. Then, and for some time after, there was not a baptized person north of the south side of Efate. Five of our students are from Mr. MacKenzie's district, but they come from Efila, among whose parents we first worked for three years. The whole of our sixty-six students come from districts wholly heathen twenty-five years ago; and many of them from places not half that time under the influence of the Gospel. We are greatly encouraged when we think of what God has done, and is still doing among our New Hebrideans. We hope and believe that, before another twenty-five years pass, there will be few if any of the people left in these islands remaining in heathen darkness. However, the battle is not yet finished. The enemy disputes every foot of ground. Lately we had to exercise discipline on the men of two small villages near us. In order to stop the spread of the Gospel they asked the bushmen of certain places to kill either the missionaries or any of their boys that might visit them. Some of our friends told us of their malice, and we went and disarmed the plotters. We now hold their weapons as a pledge of peace.

We are much pleased with the activity of some of our students in the work of spreading the Gospel among the heathen around us. Led by our Lifu man, a vigorous attack is now directed against the Tangoans. Nearly the whole Sabbath afternoons are spent among them, in singing, speaking and praying. Those who try to escape the services are hunted up, spoken to, and prayed with, wherever found. Every place is sacred ground to those who are earnestly seeking souls for Jesus. Recognizing the fact that, "without Me ye can do nothing," that all real change of heart must come from the Spirit's work, two special prayer-meetings are held every week by the students and Mr. Bowie's assistants. These meetings are in addition to the three weekly ones in connection with the Institution. On Sabbath morning, two or three companies of them in conjunction with Mr. Bowie and his helpers set off for work on Santo. These make long journeys over the hills, conducting services wherever they can find people willing to hear them. As many as sixteen villages have been thus overtaken in one day. In this way

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the country is being opened, so that teachers are now asked for in many places. Whatever the results of this work may be upon their hearers, it certainly is a good training for the students themselves. Working for the salvation of others is the best tonic for the spiritual life.

#### ISLANDS OF THE SEA.

"And other sheep have I, where froned palms  
Wave over islands in a sunny sea.  
I am their shepherd too; these outstretched arms  
Bid them a loving welcome unto Me.  
Tell them My name of Love, and call them home  
From sin's dark distance where they blindly roam."



Banana Cutters.—Reproduced from photograph kindly loaned by Miss Blackadder, Missionary on the Island of Trinidad.

#### CANNIBALISM ON THE ISLAND OF TANNA.

THE Rev. Frank L. Paton, speaking of his work on the island of Tanna, writes thus in a recent number of the "South Sea Islands":—

The heathen, baffled in their thirst for our Teacher's blood, have held high riot in other ways. In the north-east three men were shot, and two of the bodies fell into the hands of the enemy. These bodies were passed from village to village, and one of them was cooked and eaten at a village not far inland from Loaneiai. We heard to our horror of the feast next day. Heathen attended from far and near, and pieces of the body were sent right through our district as a great delicacy. The body was eaten nearly a fortnight after the man was killed.

Two of the leading heathen near Loanciai were so disgusted at the feast that they renounced heathenism and joined the worshipping people.

AN AWFUL EXPERIENCE.

The second body was sent to a village in Lomai's tribe, where we hold regular service, and it was to be eaten on the Sunday. This time we heard of it beforehand, and so with all the strength we could muster, we hurried up to Jkunala to stop if possible, the horrible proceedings, and give the body a Christian burial. It horrified us all the more to hear that the body was that of a man who had been baptized.

As we neared the village we met bands of heathen returning from their ghastly sight-seeing. Lomai, who was leading, quickened his pace lest we should be too late. At last we dashed into the square. Our approach had been signalled, for some men had bolted with the body. But the fearful stench told us that it could not be very far. Lomai ran along a path leading inland from the village, and I followed with some others. The heathen ran along among the reeds on each side of the path, and for a moment things looked doubtful, but our determined attitude overawed the heathen, and when they saw that they could not escape us, they threw down the body and faced us with a very cowed look on their faces.

Lomai and I both demanded to know where they had put the body. They pointed to the right, and Lomai ran forward. Suddenly he turned back with a look of horror in his face, "Awe, Misi Paton, Awe, Misi Paton," and burst into tears. As he passed me and went back to the track I saw the saddest sight I have ever seen on Tanna. A human body in an advanced state of decomposition tied like a pig by the hands and knees to a long pole. My whole heart sickened, and I did not measure my words as I stormed at the diabolical wretches whom we had stopped in their fell purpose. I ordered them to carry the body back to the village and bury it there. They hesitated, but we were very determined, and at last they yielded. Stuffing their noses with scented leaves, they lifted their gruesome burden and followed us back to the village.

RIGHTEOUS WRATH.

Here I could not help giving vent to my feelings in a terrible denunciation of the chief for his horrible conduct in bringing a human body to the village to be eaten. There are times when nothing will stop the torrent of righteous indignation, and who could be calm and measure words with such a scene before his eyes? The chief was cowed, and the heathen at once dug a grave, and we sang the 121st Psalm, and then committed our brother's body to the earth in prayer. It was a terrible funeral, and most of us felt ill long before it was over. After the funeral we held a service, when I was able to speak in sorrow and love rather than in anger.

But it would have taken the special grace of God to restrain me from fiercely slashing any one who had dared to speak to me then about the

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"noble savage" being happier left as he was. These men are the devil's agents, and God's judgment will rest not only upon them, but also upon those members of His church who will not listen to the terrible cry of the heathen.

God's heart bleeds in unutterable sorrow, Oh, rise up, ye people of Christ, and in His name and strength put an end to this awful misery of heathenism.

#### RESPONSIBILITY OF WOMEN IN MISSION WORK.

BY MRS. DUNCAN MCLAREN, OF SCOTLAND.

THE influence of woman for weal or for woe is a matter of very ancient history; it is also a matter of paramount up-to-date interest. During the ages that have intervened since the beginning of time, woman's influence has to a greater or less degree made itself felt, while in every epoch-making period there have arisen conspicuous examples of her power to make or mar the destinies of men.

Nor is this influence confined to any one people; it is all embracing, for it is one of the strongest touches "of nature which makes the whole world kin!" that she who rocks the cradle rules. This is one of the outstanding impressions of abiding memory which a visit to heathen lands makes plain, that however degraded and downtrodden woman may be, her influence cannot be destroyed. In the zenanas of India, in the crowded, comfortless homes of China, amid the wide-awake Japanese, in the lowly kraals of Africa, this power is exercised, for sooner or later woman finds her kingdom, though oft-times it cometh not with observation.

Our responsibility in regard to mission work is thus plain and pointed, because of woman's prevailing influence. Superstition forges many a heavy chain, and it is always around woman's neck that these links are most tightly fastened. Clinging with tenacity to customs hoary with age, she comes in many instances to hug these chains; thus we find that in dark heathen lands woman is ever the great obstructor to the spread of the light.

It is her hands that raise the highest barriers against the truth, it is from her lips that the poison flows which enters deepest into the life of the nation, for, shut out from all that would enlighten, woman instills into her children's minds the darkness of her own. It is the O-basans of Japan, the Lao-taitais, or venerable grandmothers, of China, the bibis of the Indian zenanas, who to-day are keeping many a man from entering the kingdom. We shall never see noble men in heathen lands until there are enlightened women.

Our responsibility in regard to these women is peculiar and pressing because the work of winning them for Christ has been laid upon us by the Lord of missions. To seek to raise the womanhood of the world to the high place where God would have her take her place is most certainly a great and difficult undertaking, when we think of the numbers to be reached, and of the obstacles in the way.

Certainly in this direction, increase of knowledge brings increase of responsibility, for the more we study Missionary problems, the more closely do we see how much of the real undermining work in Missions lies to woman's hands to accomplish. Rivers of error must be stemmed at the fountain head, and the source of the polluted rivers of idolatry and superstition is always found in the home. It is, therefore, in the homes that Christian women must seek to replace their poisoning streams with the pure water of life.

Our responsibility must lead to pregnant and practical work, whether we are called to bear forth or send forth the word of life. We who tarry at home, if we are to divide the spoil with the multitude of women who publish the tidings abroad, must see to it that the responsibility resting on us is honestly faced and its claims fully met.

Responsibility lays another claim upon women in regard to the work of interesting the children. This is woman's special province, and it is work fraught with far-reaching issues.

Again the responsibility rests upon them of developing organizations and fostering the best methods for concerted work at home, by means of which increased interest and gifts may be obtained. There is a temptation in these pleasure-loving days to try to meet the world on its own ground by introducing into Missionary methods worldly devices and plans. These may succeed in bringing out a greater number to the meeting where entertainment is linked to the imparting of Missionary information, and it may seem as though an impetus was given to the cause, but if the motive be not enduring it proves but short lived, a mere filip, spasmodic, and fitful.

It clearly lies between the province of woman's responsibilities to use all talents in the service of the Master. Those who can wield a persuasive pen should help the editors to make our missionary magazines bright and attractive, and the many more who have a persuasive voice should seek the diffusion of these magazines in every way they can.

#### IN THE HOMES OF LAOS.

THE tropical sun shines not upon a fairer semi-civilized race than the Laos of Northern Siam. Being an inland people, they are almost entirely cut off from the advantages of a commercial life among the nations, but in the same proportion they are shut away from its vicious influences. Excepting in some of the larger cities, as Lakawn and Chieng Mai, we find the people living just as did their fathers, and *their* fathers, before them. Many of their ways seem odd to our Occidental ideas, but from the time of our very first sight of the country and people we find much to enjoy, admire and love.

The homes of Laos are perhaps the happiest to be found in the heathen world. The people are affectionate, and domestic in their taste, and love not only their own offsprings, but children in general. Their houses are comfort-

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able for a hot climate, being built some six or seven feet from the ground, on posts that are anchored well into the soil. This assures the family a bedroom above high water mark during the long rains, and makes a cool, shady play-ground for the children in the hot months. Under the house they hang their swings, and make sand cakes and mould clay animals, just as children do the world over.

Simplicity is the rule of life in Laos. Dress consists of a long skirt for women, a loin cloth for men, and brown skins for the children. Rice and curry is the food three times a day, and three hundred and sixty-five days in the year. The homes are bare of furniture, save a cotton pad or bamboo mat spread upon the floor for a bed, a swinging basket for a baby's cradle, and a few cooking utensils. Free from social cares and strain of toil, these people pass their days with light hearts and smiling faces. One sees at every turn really beautiful faces, among the young. Not so in the company of the aged, who at best maintain a look of worn-out amiability.

A Laos maiden is as careful of her toilet as an American belle. She bathes in the river several times a day and combs her long, jet-black hair until it is glossy. Then she loops it into a knot at the back of the head in a manner that requires no pin to secure it. A spray of flowers, or a wreath, is placed upon the shining coil, to rival in beauty the soft brown eyes beneath. Large ear-ring coils are put into the distended ear-lobes and, if so fortunate as to possess them, bracelets are slipped upon the arms. The teeth are carefully blackened, for "any dog can have *white* teeth." Missionaries have introduced the custom of wearing a white muslin jacket, and this has been adopted not only by all Christians but by many others in the large centers, although the masses have not heard of it.

Laos is the land of children. They are everywhere, always bright and happy, smoking cigarettes, chewing betel, and glad to welcome the baby sisters and brothers, though they know full well that after the first few weeks they must become nurses to them. These children marry soon after they reach their teens. There are no schools to be first graduated from, no fortunes to be first won, so they can marry as early in life as they wish. Every wee maiden expects to become a wife and learns in youth whatever is necessary to the running of a household—how to steam the rice, make the curry, weave cloth, care for the garden, the buffalo, the chickens. She knows nothing about putting down carpets or setting up stoves, of making bread or canning fruit, of the mysteries of dressmaking. Her flat, woven bamboo mat is better than any carpet; a stove she scorns when above her is her soft southern sky; bread is useless when savory glutinous rice can be obtained; canned fruits are tasteless when she can pluck pineapples and oranges; dress-making she cares not to master, for her simple skirt and bright scarf are a more comfortable dress for the tropics than ours. She is well content with herself and surroundings and speaks of her land as "the country," and all



other lands and nations she classifies under *Mouang nok*, country outside.

Laos women are by no means mere burden bearers. It is true that, according to Buddhist teaching, they are looked down upon, but it is also true that women are queens of their own homes, loved by their husbands and sons.

When a youth marries he leaves his father's house in the full sense of the word, and goes to that of his wife's parents. He can no longer inherit a part of his family's rice lands, nor share in the fruit groves. He is now a son of his wife's parents and must help cultivate their lands and his earnings go towards their support. It is customary for the young couple to live at the old homestead for a year or more before they go to housekeeping for themselves.

The Laos make good, earnest Christians. Of course there are those who are cold, just as here at home, but they are generally whole-hearted followers of the Master. Every Christian is an evangelist. Not in the way of going up and down the land preaching, but by daily sowing seed among those about him while abiding in the work wherein he was called.

A stranger came to a Missionary and wished to talk with him about the "Jesus religion." "Where did you hear of it and why do you desire it?" was asked. "Because for years I have been a neighbor of Nan Chi Nyah's and I never before saw such a man. I want that which makes his deeds so good and enables him to govern his temper and his words."

One Sunday I was showing a group of children picture cards. One of them represented the "Flight into Egypt." I asked who could tell the story. An old, old woman, Maa Tou Chun, looked up quickly and said, "O Mother Teacher, do let me!" and beginning at the first verse she repeated the whole second chapter of Matthew. I expressed pleasure that she should thus memorize Scripture, and she said, "You see it is this way with me. When I became a Christian I was too old to learn to read, and so I have to listen diligently while the young folks study, and lay the words up in my heart." She is only one of hundreds of shining lights in Laos, living witnesses of the power of the gospel to save not only from death, but from sin in this life.

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## LETTERS FROM OUR MISSIONARIES.

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### China.

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AT THE NAVAL HOSPITAL, WEI-HAI-WEI.

FROM DR. MARGARET WALLACE.

Wei-hai-wei, Aug. 9.

**I** HAVE been in Wei-hai-wei three weeks; the work was hard at first, but is getting somewhat lighter as many of the men have gone to England, or are convalescent, but we expect more soon of those wounded a few days ago on their way to Peking. The island is quiet just now, all available men are off to the front, except one Indian regiment. It is an interesting place, meeting so many nationalities. There are a few missionaries but the

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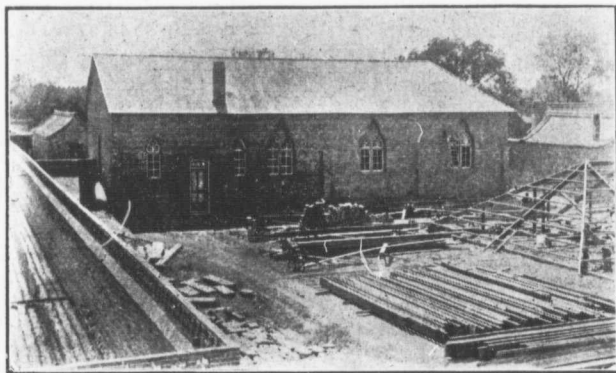
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authorities are trying to get them to leave. Food will be scarce before long, the Chinese on the mainland want to starve us off, so they are refusing fruit and vegetables. There is plenty of flour, however, and we have canned goods for ourselves, so we are independent in this house.

It is a grand help in the hospital to be able to speak Chinese. Even the carpenter and other workmen are glad to have our help, and the coolies are delighted to have some one they can understand, instead of some one to take them by the shoulder and make signs to them.



Glad news has come during the month that the Mission buildings at Chang to Fu have not been destroyed. The above is reproduced from a photograph of the Mission Chapel, completed about two years ago. The door to the left of the picture leads into Dr. Menzies' dispensary, while to the right in the distance is the roof of Dr. Margaret Wallace and Miss Pyke's house. Dr. Menzies' new two storied brick house is also standing intact.

### India.

#### NEW HOME FOR THE BLIND.

FROM MISS JAMIESON.

Ujjain, August 15th.

**T** WRITE to give you the good news that the work on our new bungalow has again commenced. We may reasonably hope that within a few months we shall have a home of our own. How thankful I am to see the walls that have been so long untouched growing higher day by day. Women and children are still coming to us. Some of the older ones have gone back to work in the fields, but we are still much crowded. We have now 151 women and 68 children. I secured a matron last week, who, I think, will be a great help taking care of the women; she lives in the city with them, and has a most trying position. We have had good rain for a week now, and the crops about here are, I think, assured, but suffering does not seem to be lessened. People come to our door at all hours of the day crying for bread. "A hungry man," "Give us bread," is a cry I wonder when we shall cease to hear.

## BHIL FAMINE CHILDREN DIFFICULT TO MANAGE.

FROM DR. M. O'HARA.

Dhar, August 29th.

**T**HAS been dreadful here during this quarter; cholera dysentery especially. The mortality has been high throughout, particularly this month; up to date there have been fifty-six deaths in my hospital here. It is simply impossible to help these people, they seem bent on their own destruction. Early in the month when dysentery broke out I removed thirty of the worst cases to our own compound, in order to have them more directly under my own care. Their food was carefully prepared and regularly given, but their ideas of what was best for them rather conflicted with mine. One evening a number of them began to cry and asked to be allowed to keep their sago and milk until bedtime as they were not hungry then; their request was granted; next, they were all very thirsty and water was provided, a third request came for fuel as they were all cold. Not only was the fuel given them but a good fire was kindled, and I went to bed feeling that they were happy for once as they had been given all they asked for. Little did I understand the working of the Bhil mind. While I slept these little urchins went out to the garden, gathered all the greens they could find, took them in, cooked them in the vessels, which had been kept with the sago, and ate plentifully. The consequence was a very high mortality. This is only one example of the difficulty one has in treating these people.

## A VILLAGE WOMAN AND HER TRUST IN JESUS.

FROM MISS WEIR.

Mhow, C. India, Aug. 10th, 1900.

**I** WANT to write you about a village woman, in whom I have been much interested. I met her for the first time last October. In company with two of my Biblewomen, I went out one morning to the village. While sitting in front of a house talking to some women, another one came to ask me to go and see her sister who was lying ill. I explained to her that I was not a Doctor Miss Sahib and would be able to do nothing, but she was so persistent that I went along. I saw that the woman was very ill and I told her friends that I would ask the Doctor Miss Sahib to come up from Indore. On receiving word that Miss Oliver could not come that night, I went out again to the village to tell her. Both she and her friends seemed very grateful that I had even tried to help her. During the week I went out several times to enquire how she was. She recovered, and afterwards when I spoke to her of the Great Physician she said it was He who had healed her in answer to our prayers. From that time she always welcomed me to her house, and often visited me in our bungalow. She did not learn very quickly, but she was always glad to listen while we talked of the Saviour, and often said she loved and trusted in Jesus. Her favorite hymn was one

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beginning "Jesus Christ saves my soul," which she learned and she and her children used to sing it in their own house.

I went out to see her one evening about three weeks ago, when to my sorrow, I was told she had died of cholera a few days earlier, and that her little boy was then lying very ill. He died the next day. I asked her friends how she had died, but about all I could learn was that when first taken ill she had called for the Miss Sahib. It may be that she called, too, on the Saviour of whom the Miss Sahib had taught, and He who hears the faintest cry of His children may have heard, and answering taken her to Himself. "Thou knowest not now, but thou shalt know hereafter."

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### The North-West.

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#### INDIANS SUFFERING THROUGH CROP FAILURE.

FROM MR. F. T. DODDS.

Moose Mountain, Sep. 24, 1900.

The crops in this district have been almost a total failure this year owing to excessive heat and drought in the early part of the summer. This was followed by several hail-storms and almost continuous rain after Aug. 1st, and the weather still keeps wet, making it very difficult to secure either hay or the little grain which was left. Our Indians have suffered with others; they will hardly have more than their seed. I fear the coming winter will be a hard one on every one here. But we trust and pray that He who takes note even of the raven and the sparrow will not permit His own to want, or their hope and courage to fail.

Our work is going on about as usual, if not with very marked success, at least encouragingly and with a steady gain. As the Gospel becomes more familiar to them they are willing to admit its verity, if not in all cases to follow its precepts.

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#### SUPPLY DEPARTMENT.

DIRECTIONS FOR SHIPPING GOODS AND ADDRESSES OF MISSIONARIES.

- Barrie Presbyterian Society.*—Regina School. To provide for children between the ages of 5-16.
- Bruce Presbyterian Society.*—File Hill School. To provide for twenty children between the ages of 5-16.
- Brockville Presbyterian Society.*—Round and Crooked Lake School. Children between the ages of 5-16.
- Chatham Presbyterian Society.*—Crowstand School. To provide for children between the ages of 5-16, boys and girls.
- Glengary Presbyterian Society.*—Rolling River Reserve. To provide for women, the old and feeble, and children under school age.
- Guelph Presbyterian Society.*—Round and Crooked Lake Reserve and School. To provide for women, the old and feeble, for children under school age and for children between the ages of 5-16.

- Hamilton Presbyterian Society.*—Birtle School. To provide for children between the ages of 5-16.
- Huron Presbyterian Society.*—Mistawasis Reserve and School. To provide for women, the old and feeble, children under school age and children (boys and girls) from 5-16.
- Kingston Presbyterian Society.*—Alberni School. Boys and girls between the ages from 5-16.
- Lanark and Renfrew Presbyterian Society.*—Beulah Reserve. To provide for women, the old and feeble, also children under school age.
- Lindsay Presbyterian Society.*—Lizard Point Reserve. To provide for children, boys and girls, between the ages of 5-16.
- London Presbyterian Society.*—Regina Industrial School, To provide for children between the ages of 5-16, boys and girls.
- Mailland Presbyterian Society.*—Moose Mountain Reserve. To provide for women and the old and feeble, also children under school age.
- Ottawa Presbyterian Society.*—Portage La Prairie Reserve. To provide for women and the old and feeble, also children under school age.
- Orangeville Presbyterian Society.*—File Hills School. To provide for twenty children between the ages of 5-16.
- Owen Sound Presbyterian Society.*—Ucluelet and Dodger's Cove. To provide for school children at Ucluelet between the ages of 5-16, and for Dodger's Cove, clothing for old and feeble.
- Paris Presbyterian Society.*—Makoce Waste Reserve. To provide for children in the school, boys and girls, between the ages of 5-16, also some clothing for women, the old and feeble, and children under school age.
- Peterboro Presbyterian Society.*—Crowstand Reserve. To provide for women and the old and feeble, also children under school age.
- Sarnia Presbyterian Society.*—Crowstand School. To provide for children, boys and girls, between the ages of 5-16.
- Saugeen Presbyterian Society.*—Hurricane Hills Reserve. To provide for women, and the old and feeble, also children under school age.
- Stratford Prebyterial Society.*—Portage La Prairie School. To provide for children between the ages of 5-16.
- Toronto Presbyterian Society.*—India. To provide gifts and prizes for our schools in Central India, also some supplies for our hospitals at Indore and Mhow, and any emergencies that may arise during the year.
- Whitby Presbyterian Society.*—Okanese School. To provide for children, boys and girls between the ages of 5-16.
- Westminster Presbyterian Society.*—Ahousaht. To provide for children in the school, boys and girls, between the ages of 5-16.
- Winnipeg Presbyterian Society.*—Alberni School. To provide for children, boys and girls, between the ages of 5-16.

NOTE FROM SUPPLY COMMITTEE.—It is earnestly requested that, at the Annual Meeting of the Presbyterian Societies, Committees be appointed to receive and repack the supplies for the North-West, and see that only clothing of good quality be forwarded. It is better to send all contributions of money to the Central Presbyterian Committee, in order that any deficiency in the supplies sent in may be provided for. The addresses of Missionaries and directions for shipping will be given in the July "Foreign Missionary Tidings."

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## FOR MISSION BAND WORKERS AND MISSION BANDS.

## FIELD—THE NEW HEBRIDES.

1. Where are the New Hebrides?
2. What Society first sent Missionaries there?
3. When did the Canadian Church first take up the work, and who was sent?
4. On what island did he settle?
5. Tell something of the island and its people.
6. How many Missionaries has our church now, and on what islands are they working?

Note—For answers see pamphlet on the New Hebrides, price 5 cents, to be had from Publication Dept.

Other references—Lives of Dr. Geddie, Dr. Paton, Bishop Patterson, John Williams.

The object in giving these questions is to get the boys and girls interested in finding out the answers. If the boy or girl has not the means at hand, then place the means within reach.

## THE SINKING OF THE WELL ON ANIWA.

CONDENSED FROM DR. JOHH G. PATON'S  
BOOK FOR YOUNG PEOPLE.

The sinking of the well broke the back of heathenism on Aniwa. Being a flat coral island, rain is scarce there, as compared with the adjoining mountainous islands; even when it does fall it disappears through the light soil and drains itself directly into the sea.

The best water the natives had was the precious coconut, a kind of apple of Paradise for all these southern isles. So Aniwa having no permanent supply of fresh water, and my own household suffering sadly, I resolved by the help of God, to sink a well near the Mission premises.

One morning I said to the old chief and his fellow-chief who were both anxious to know about Jesus, "I am going to sink a deep well to see if our God will send us fresh water up from below."

They looked at me in astonishment. "O Missi! Wait till rain comes down and we will save all we possibly can for you."

I replied, "If we get no fresh water we may die, or have to leave you."

The old chief looked imploringly, "O, Missi! Rain comes only from above. How could you expect showers from below? Your head is going wrong. Our people will not listen to you again if you talk that way."

But I started at my well at a place quite close to the public path, and began digging with pick and shovel, axe and crowbar. The good old chief told off his men in relays to watch lest I should attempt to take my own life. "Poor Missi," they said, "he will soon give up; it's too hard work."

I did become exhausted, but so as not to let the natives know, I brought out some English made fish-hooks—tempting to the young men as compared to their own made out of shells. Holding up a large one, I said, "One of these to every man who fills and turns over three buckets out of this hole. Soon a rush was made, and each one quickly came in turn.

We were getting down now, after some days, a distance of twelve feet, when, lo, next morning one side had fallen in and our work was all undone.

The chief assured me again rain could never come *up*, and he added, "What if you had been buried in it! Queen Toria would send a man-of-war to ask for the Missi that lived here. We would say 'He is down in the hole.' Captain would ask, 'Who killed him and put him there.' We would say 'He went down there himself,' Captain would say, 'Nonsense! White man never bury himself,' and he would bring out his big guns and shoot us. Will you not give it up now? These men will not help any more."

First arranging a kind of pulley, I began again sinking at the well, but at so great an angle that the sides might not again fall in. I had to dig away alone till almost exhausted. A native teacher took charge above; he managed to hire the natives with axes and knives to pull the bucket up to the surface. I rang a little bell, which I had with me, when the bucket was loaded and that was the signal to pull the rope. "Living water, living water," kept chiming through my soul like music from God.

When I got down thirty feet, the earth and coral began to appear damp. I felt

we were nearing water, and one evening I said to the chief, "I think God will give us water to-morrow. Come and see." But he answered, "No, Missi," you will never see rain come up on this island. If you reach water you will drop through into the sea."

Next morning I sank a narrow hole in the centre about two feet deep. The water rushed up and began to fill the hole. My limbs trembled and my heart burst up in praise to the Lord. It was water! Fresh water! I had taken an empty jug down with me, and the chief and his men were eagerly waiting when I came up to the top with my jug full of water. The old Chief shook it to see if it would spill, then touched it to see if it felt like water. He let some roll round in his mouth for a moment, then swallowed it, and shouted, "Rain! Yes, it is rain! But how did you get it?"

I repeated, "Jehovah, my God, give it out of His own earth in answer to our labours and prayers. Go and see it bubbling up!"

Though by nature bold and fearless, not one had courage to go and look in. At last they agreed to take firm hold of each other by the hand, to place themselves in a long line, the foremost man to lean cautiously forward, gaze into the well, and then pass on to the rear, and so on till all had seen "Jehovah's rain" from below. It was somewhat comical, yet pathetic to watch their faces. When all had seen it the old Chief exclaimed—"Missi, wonderful, wonderful is the work of your Jehovah. No God in Aniwa ever helped us so. But Missi, will it always rain up now, or will it come and go like the rain from the clouds?"

I told him Jehovah would leave it there always as a gift. "Well," said the Chief, "but will it be only yours, not ours?" I answered him that it belonged to them as much as me, and they might carry the water as far as they liked to their homes.

In amazement the Chief still looked at me and then exclaimed, "Missi, what can we do to help you now?" I answered, "Well! now we must put a wall round the inside to keep it from falling in. Bring blocks of coral and preserve Jehovah's gift."

Every man and woman rushed to the shore for blocks of coral and we worked hard till we got the wall built twenty feet high in the well. Then the old

Chief said—"Now, Missi, you have worked hard, rest, and let us finish the work." They worked with a will, men, women and boys, all wished to have a hand in building it, and it remains to this day, fixed with windlass and bucket, one of the greatest material blessings the Lord has given to Aniwa.

#### PRESBYTERIAL REPORTS.

**SARGEEN.**—The Thirteenth Annual Meeting was held in the Presbyterian Church, Arthur, Sept. 11th. The President, Mrs. Morrison, Cedarville, presided at both morning and afternoon sessions. There was a good representation of delegates. The summary of the year's work as shown by the Secretaries and Treasurer, was on the whole encouraging; an increase of nearly \$100 in contributions; clothing valued at \$322.55 was sent to the North-West Indians; and an increase in membership of over 70. Two hundred and eighty copies of the "Foreign Missionary Tidings" are circulated. The following are the officers for the ensuing year:—

Hon. President, Mrs. Young, Clifford; President, Mrs. Morrison, Cedarville; 1st Vice-President, Mrs. Edmison, Rothsay; 2nd Vice-President, Mrs. Aull, Palmerston; Secretary, Mrs. Hanna, Mount Forest; Treasurer, Mrs. (Dr.) McCullough, Harriston; Secretary of Supplies, Mrs. Glenney, Harriston; Secretary of "Missionary Tidings," Miss Meikle, Mount Forest.

A warm "address of welcome" was given to the Society by Mrs. Ridd, Arthur, and was responded to by Miss Baily, Harriston. A paper entitled, "A Missionary Church," prepared by Mrs. J. R. Scott, Clifford, was read, and an address was delivered by Rev. Mr. McGillivray, Toronto. The afternoon session was interspersed by solos from Miss Scott, Arthur, Mrs. Houston, Palmerston, and Mrs. Glenney, Harriston.

**BRUCE.**—The Thirteenth Annual Meeting was held in Knox Church, Tara, Sept. 27th. Delegates were present from Paisley, Port Elgin, Walkerton, West Brant and Tara.

Mrs. Robertson, the President, spoke with thankfulness of the loving care and protection of God during the past year, and of the responsibility on us, His workers to cope with the great needs and opportunities He is opening up before us through the sufferings in India and China.

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Others who took part were Dr. Smith, of Ahmadnagar, India, who spoke with special reference to the famine. Mrs. Mahaffy, of Port Elgin, Mrs. McLean, Mrs. Armer, of Chesley, Mrs. Johnston, Mrs. McKinnon, of Port Elgin. Secretaries' reports showed that three new Auxiliaries had been organized. Auxiliaries and Bands had contributed \$633.42, being \$51.42 increase, besides \$210 India Famine Fund, and clothing valued at \$371.43 sent to the North-West.

Officers for 1900-1901:—President, Mrs. Johnston, Paisley; 1st Vice, Mrs. Robertson, Walkerton; 2nd Vice, Miss Smith, Tara; Secretary, Mrs. Ferguson, Chesley; Treasurer, Miss Miller, Paisley; Literature Secretary, Mrs. Marr, Walkerton.

#### TREASURER'S STATEMENT.

SEPT.	
1—To Balance from last month...	\$ 982 84
13— " Ormstown Aux., Quebec....	160 00
15— " Ottawa Presbyterial Society	183 40
20— " Maitland Pres. Society....	240 00
20— " Hamilton Pres. Society... }	25 00
St. John's Aux., Hamilton }	

Balance on hand.....\$1,591 24

ISABELLA L. GEORGE,  
TREASURER.

There was an error in the balance as printed in the October "Tidings," it should have been \$982.84 instead of \$982.89.

#### LIFE MEMBERSHIP.

Mrs. Hugh Clark, Agincourt Auxiliary.  
Miss M. Turnbull, Russell "  
Mrs. John Young, St. John's Auxiliary, Hamilton.  
Mrs. John Blake, Thedford Auxiliary.  
Mrs. D. B. Dewar, St. Andrews' Auxiliary, London.

In September list typographical errors occurred in the following:

Mrs. Ferguson, Eversley Auxiliary.  
Miss Jessie M. Machan, Knox Church Auxiliary, Mitchell.  
Mrs. Aylward, Parkhill Auxiliary.

#### INCREASE.

Presbyterial Society—  
Bruce—Pinkerton Auxiliary.  
London—London, St. James Ch., "Go Forward" M. B.  
Sarnia—Sarnia Young Woman's M. B.  
Paris—Mount Pleasant Aux.  
Brandon and Portage la Prairie—Pine Creek Aux.

#### FAMINE FUND.

The amount credited to Mount Forest was incorrectly printed in the October "Tidings." It should have read, \$30.05.

Previously acknowledged.....\$7,842 09  
SEPT.

13—Mt. Pleasant Pres. Church, W. F. M. S. Vancouver.....	5 00
23—A Friend, Burford.....	2 00
26—W. F. M. S., Nanapanee (additional).....	2 25
OCT.	
1—Julia, Calgary.....	2 75
2—A Friend through St. Andrews Auxiliary, Sarnia.....	5 00
4—For Indian Famine Fund, Port Hope...	1 00
4—W. F. M. S., Amherst Island.....	1 00
5—Mrs. Tannahill, Belleville (additional)	10 00
5—Ladies' Aid, Swan Lake Presbyterian Church, Manitoba.....	5 00
8—A member of Boston Church Auxiliary	1 00
10—Some little children who spent their summer at Britannia-on-the-bay.....	3 75
12—A member of Westminster Auxiliary, Toronto.....	50 00
Total.....	\$7,930 84

#### BOOK REVIEW.

The Rev. R. E. Speer has lately prepared for popular reading an article entitled "The Situation in China." It is published in booklet form and gives a concise account of the trouble which is exercising the public mind of today—namely the way in which missions and politics have been affecting the mind of the Chinese since these years when intercourse between the East and West first began. Two things the writer says have prevented Christianity's exercise of its full power: 1st, the difficulty of adjusting it to the Chinese mind; 2nd, its political entanglements. Both questions are both thoroughly and interestingly dealt with, and the subject concludes with the thought that it is only those forces which most affect character which is going to mould the future of China, and "of these forces time will show that none is running deeper or spreading more widely than Christianity." The booklet may be had from the Fleming H. Revel Co., price 15 cts.

Dr. Paton says that one Christian Endeavor Society in one of the New Hebrides Islands, had such an influence over the heathen villagers that over three hundred marched up to the mission house and burned their idols,

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<i>Editor</i> —	72 St. Alban's St., Toronto, to whom should be sent all communications for publication in F. M. Tidings.	MRS. JOHN MACGILLIVRAY

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Origin of the W. F. M. S.	"
For Love's Sake	"
He Needeth Thee	"
How Much Do I Owe!	"
Our Hour of Prayer	"
Our Plan of Work	"
The Missionary Mite-Box	"
Refusals	"
Why and How	"
Questions Answered	"
Suggestions for Holding Meetings	"
Mrs. Brown	"
Self Questions	"
The Importance of Prayer	"
Prayer Cards	"
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Ling T's Letter	"
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Celeste's Mission	"
Freely Giving	"
The Mission of Failures	"
"Yes, You Do, Lucindy"	"
Systematic Giving	"
Eleven Reasons for Attending Missionary Meetings	"
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The Sins and Sorrows of the Heathen World	"
The Society of Springtown	"
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A Plea for Our Envelopes	"
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The Beginning of It	"
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