

FOREIGN MISSIONARY TIDINGS

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

THE
WORLD
FOR
CHRIST.



"LO!
I AM WITH
YOU
ALWAYS."

Vol. III. (Old Series, Vol. XV.) TORONTO, SEPTEMBER, 1899. No. 5.

NEW SERIES

NOTICES.

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. Beil, 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 228 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 Presbyterian 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.

TORONTO, SEPTEMBER, 1899.

No. 5

SUBJECTS FOR PRAYER.

September.—West India, St. Lucia, Trinidad and the West Coast Coolie Mission, Demarara. The native ministers and teachers.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. 2 : 19.

MISSIONARIES OF OUR CHURCH.

TRINIDAD :

Tunapuna—Rev. J. Morton, D.D., Rev. P. Bhukhan, Rev. A. Graydeen, Miss Blackadder.

San Fernando.—Rev. J. J. Grant, D.D., Rev. S. Fraser, Miss Archibald.

Princetown.—Rev. W. L. Macrae, Miss C. Sinclair.

Cowra.—Rev. A. W. Thomson, Miss Fisher.

DEMARARA :

Better Hope Estates.—Rev. J. B. Cropper.

HOME DEPARTMENT.

LIFE MEMBERS.

Miss Martha Robb, St. George.

Miss Alice H. Rogers, St. Paul's Church, Peterboro'.

Mrs. Wm. McLean, Hensall Aux.

Miss Margaret O'Hara, M.D., Dhar, Central India, presented by Central Church Aux., Toronto, in memory of Mrs. McIntosh,

TREASURER'S STATEMENT.

RECEIPTS.

July 1.	To	balance from last month.....	\$922 60
" 17.	"	Nelson, B.C.	15 00
" 18.	"	Guelph Presbyterial Society.....	556 73
" 18.	"	London Presbyterial Society	686 35
" 26.	"	Paris Presbyterial Society	350 48
" 27.	"	Toronto Presbyterial Society	465 00
			\$2,996 16

EXPENDITURE.

July 4.	By	paid Home Secretary, postage	\$2 43
" 4.	"	paid Miss Norris, travelling expenses	5 45
" 5.	"	Murray Printing Co., for Annual Report	445 40
" 5.	"	Murray Printing Co., postage and express....	57 58
" 31.	"	Balance on hand	2,485 35
			\$2,996 16

ISABELLA L. GEORGE, Treasurer.

EWART TRAINING HOME.

Mrs. Livingston, of Winnipeg, a lady of wide experience and much success in Christian work, has been appointed Superintendent of the Training Home. She will enter upon her duties on the first of September. Classes will re-open early in October. It is important that any who wish to enter the Home should apply as soon as possible. Applications may be sent to Mrs. Jones Bell, Foreign Secretary, 29 Prince Arthur Avenue, Toronto.

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 Presbyterial 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.

NOTICE--THANKOFFERING LEAFLETS.

In view of the Thank-offering meetings held in October the Board will issue two new thank-offering leaflets early in September. These may be had from the Secretary of Publications at the rate of 8c. per

doz. Thank-offering envelopes may be had at the usual rate, 20c. per hundred.

PRESBYTERIAL MEETINGS--GLENBORO.

The third annual meeting of the Glenboro' Presbyterial Society was held at Treherne, July 3. The President, Mrs. Thompson, took the chair. The afternoon session was opened with devotional exercises. Every one of our six Auxiliaries and three of our Mission Bands were represented by more than one delegate. After the opening exercises the annual reports of the secretaries were read and adopted. They were all very encouraging to hear. Some more so than others. After the treasurer's statement Mrs. McKay offered the dedicatory prayer. The following officers were elected: President, Mrs. Thompson; first Vice-president, Mrs. Merry; second Vice-President, Mrs. Campbell; third Vice-President, Mrs. Robertson; Corresponding Secretary, Mrs. W. R. Black; Recording Secretary, Miss Henselwood; Literature Secretary, Mrs. Watkins; Treasurer, Mrs. Geo. Harper.

The good people of Treherne entertained all present to a bountiful supper, spread in the W. C. T. U. hall, where a most pleasant social hour was spent. In the evening the church was again well filled, and an excellent programme of music and recitations was rendered, besides addresses by Rev. Mr. Sutherland, of Carman, Rev. Mr. Reddon, of Glenboro', and Mrs. McKay, of Winnipeg. All present felt it was good to be there, and felt strengthened for another year's work.

GLENGARRY.

The sixteenth Annual Meeting was held in St. Luke's Church, South Finch, on June 7th and 8th. Mrs. Alguire, president, occupied the chair. There were 112 delegates present, representing 29 Auxiliaries and 7 Mission Bands. After devotional exercises and addresses of welcome and replies, the President addressed the delegates, and testified to the work done during the past year. All reports presented were encouraging. Glengarry Presbyterial now comprises 32 Auxiliaries and 11 Mission Bands. Total amount contributed to General Treasurer for the past year, \$2,645.30, being \$287 in advance of last year. Three hundred and ninety copies of the "Missionary Tidings" are in circulation. The children were earnestly addressed on "The Beauty of the Christian Life" and "How to Become Missionaries."

A well filled church in the evening showed the interest taken in the work by the people of South Finch. The meeting was presided over by Rev. J. Miller, who spoke encouragingly on the work done in resident schools in the North-West.

Rev. A. Russell gave a very impressive address on the "Problem

of Missions" and "The Use of Wealth." Rev. G. Weir and Rev. Jas. Hastie also took part.

FINDING OF THE BOARD RE THE COMMUNION.

To be considered and reported on by Presbyterials.

The desire of a member to have the Communion observed at Annual Meetings was carefully considered by the Board, and the findings that follow were presented to the Annual Meeting at Woodstock last May. The meeting seemed favorable to the idea, and decided that the findings be submitted to Presbyterials, who should forward their opinions to the Board during the year.

1st. The Committee would favor the Communion if it could be arranged to have a suitably quiet time.

2nd. There are difficulties which they cannot see at present how to overcome.

3rd. The time now at our disposal is so filled.

4th. At the opening devotional meeting too few are present, the membership not well represented, many arriving and receiving their badges and billets.

5th. The Conference takes all the first evening, and is necessary for practical subjects for which there cannot be time during the sessions.

6th. The Communion should be held with a service alone.

7th. If it were held on the second evening addresses should not follow. Some things said might be unsuitable. The Committee think a public missionary meeting on Wednesday evening necessary to arouse interest and enthusiasm.

8th. There would be difficulty in getting Elders in daytime, and at so large a gathering a number would be required.

9th. Not enough restfulness. Especially do the officers feel that there is not enough time for quiet thought and preparation.

10th. Thursday, after close of meeting, the majority of members are hurrying away to their homes.

11th. Devotional meetings, rightly carried out, seem a suitable beginning to business ones. In some other societies they have been helpful.

THIRD CONFERENCE OF THE INTERNATIONAL UNION OF WOMEN'S FOREIGN MISSIONARY SOCIETIES, IN CONNECTION WITH THE REFORMED PRESBYTERIAN CHURCHES.

The days are rapidly drawing near when the General Council of the Alliance of the Reformed Churches holding the Presbyterian system will assemble in Washington, D.C., September 27 to October 6.

The deliberations of the Council are not specifically upon missionary topics, but embrace a wide range of ecclesiastical subjects. Simultaneously with this gathering, for the third time the women whose denominations are represented in this Pan-Presbyterian Council, will hold a Foreign Missionary Conference on October 2, 3 and 4 in the Church of the Covenant (Rev. Dr. Hamlin, pastor). The session on the afternoon of the 2nd will be attended exclusively by the Ex. Com., which is composed of the officers and delegates.

For the following days an attractive and comprehensive programme has been carefully prepared. World-wide as is the Union in its representation, great will be the interests considered, and large the results expected.

Names of delegates and missionaries representing the respective Women's Boards and Societies have been received from the Free Church of Scotland, U. P. Church of Scotland, English Presbyterian representative, other officers or members may be associate.

One delegate only may be sent from each Woman's Board as its Church, Irish Church, Dutch Reformed Church in South Africa and Presbyterian Church in Canada, as well as the Cumberland Presbyterian, United Presbyterian and Reformed Church (Dutch) in our own country, also from the Women's Boards of our own denomination.

Delegates and missionaries are entitled to free entertainment for the three days of the Conference. The wives of the delegates to the Council are included in the hospitable invitation extended to its members during the ten days' session. Mrs. Wallace Radcliffe, 1200 K. Street, N.W., Washington, D.C., desires those who are entitled to entertainment to communicate with her promptly. She will also furnish names and rates of hotels or boarding houses to those who desire them.

A reduction will be made in railroad rates, which will be available for all persons attending the Council or Conference, full notice of which will be given in the religious papers after September 1, when Mrs. A. B. Brown, 411 Spruce Street, Le Droit Park, Washington, D.C., may be addressed for further information on railroads. Full details of programme and social functions will be found in the religious papers during the next few weeks.

All magazines, leaflets, etc., designed for free distribution should be sent by September 15 to Mrs. J. W. Cuthbertson, 1637 19th Street, Washington, D.C.

What better preparation can we make to arouse an interest in our work for the coming winter than to plan, if possible, to attend this important and interesting Conference, and as a "girdle round the earth" shall be formed, not only by personal representation, but by prayer and holy fellowship, fresh impetus will be given and received, which will carry us forward in our united effort to make world-wide the knowledge of our Lord.

"IF THE LORD SHOULD COME."

BY MARGARET E. SANGSTER.

If the Lord should come in the morning,
 As I went about my work—
 The little things and the quiet things
 That a servant cannot shirk,
 Though nobody ever sees them,
 And only the dear Lord cares
 That they always are done in the light of the sun—
 Would He take me unawares?

If my Lord should come at noonday,
 The time of the dust and heat,
 When the glare is white, and the air is still,
 And the hoof-beats sound in the street—
 If my dear Lord came at noonday
 And smiled in my tired eyes,
 Would it not be sweet His look to meet?
 Would He take me by surprise?

If my Lord came hither at evening,
 In the fragrant dew and dusk,
 When the world drops off its mantle
 Of daylight like a husk,
 And flowers, their wonderful beauty,
 And we fold our hands and rest—
 Would His touch of my hand, His low command,
 Bring me unhopéd for rest?

Why do I ask and question?
 He is ever coming to me;
 Morning and noon and evening,
 If I had but eyes to see.
 And the daily load grows lighter,
 The daily cares grow sweet,
 For the Master is near, the Master is here!
 I have only to sit at His feet.

FOREIGN DEPARTMENT.

Trinidad.

Hopeful reports of the work in Trinidad have been sent in to the Eastern Division of the W. F. M. S., whose interest is largely centred in that mission. Besides the noble work of Mrs. Morton, whose

letters we so often enjoy in the Tidings, there are several other lady missionaries at the various fields in Trinidad and Demarara. We give extracts from some of their reports as found in "The Message." Fuller information may be found in the Blue Book regarding the work carried on in other sections—such as the college work in San Fernando, work in the outlying villages on the island of Trinidad, work at Demarara under Rev. J. B. Cropper.

SAN FERNANDO—MISS ARCHIBALD.

The school was in session for 206½ days during the year, so that the highest possible number of half-day attendance was 413. To the nine children who made over 400 attendance prizes were given on the closing day.

As far as possible the Sunday School work of last year has been continued, but I have not been able to attend regularly the Harmony Hall School, which is held at 8.30 a.m. The day school teacher, however, conducts the school, and the attendance, which numbers about thirty, has not been kept up even to this number without effort on the part of the teacher.

Six boys, four of whom are Hindoos, won Bibles as prizes for proficiency in the Sunday School Lessons during the year.

At the beginning of the year Mrs. Grant was unable to continue her teaching work in the Central Sabbath School on account of ill-health. She had a class of young girls from 14 to 17 years of age. I took charge of the class for a few months until the number grew small by one or two becoming teachers and others going away. Mrs. Fraser allowed those remaining to join her class, as they were girls of the same age, thus leaving me free to take up other work.

In the day school there were over a dozen bright Hindoo and Mohammedan boys in the third, fourth and fifth classes, some of whom had never been in the Sunday school. Two or three had attended irregularly when they were younger. Special invitations were given to these boys and to several others, sons of Christian parents who lived some distance and were careless about attending. They gave their promise to come, and most of them kept it, though one Hindoo boy could only be persuaded to come once. There are now seventeen on the roll, with an average attendance of about ten.

The Union Hall Sunday School has been held regularly at 3.30 p.m. The work here at times seems rather discouraging, as the children leave the school just when they are beginning to make a little progress. During the first half of the year several boys from this estate, which is only a mile distant, attended the San Fernando day school, and were doing well in the third and fourth classes. They also attended the S. S. on the estate, and with a number of others formed a nice English class. Some months ago they left the day school and went to work, and very soon they were missed from the S. S. Now our school is made up of a crowd of little ones, half clad, wild and unruly, ignorant of all that is good, and contented in

their ignorance. No need, though, for discouragement, for again and again in the past children who were for years lost to the Mission after leaving the school have come back again and cast in their lot with the Christians, sometimes in a different field, and where other missionaries are carrying on the work.

We sincerely thank the ladies at home who have written letters, sent supplies, or in any way aided in the work.

God has given opportunities for service and granted a large measure of health. With feelings of deep gratitude we acknowledge His goodness, thankful that He can use even our poor imperfect service for His own glory.

TRINIDAD—MISS BLACKADDER.

Another year has passed quickly and happily away, and yet many changes have taken place among my family and friends. An aged father was called away after a long and hard warfare, and is now at rest. The last link that bound me to my earthly home has been broken.

Our school has been larger and better attended than usual. Less trouble has been given by parents in regard to sending their children to school. A better spirit has been shown towards us and a greater interest taken in our work. The usual studies of a common school have been carried on, and our last government examination was very successful. Four Bible classes are held every day. Two classes are in English and two in Hindi. It is really delightful to see the children so gladly take their Bibles and eagerly read and listen to the "old, old story." All who could read bought Bibles; some paid for them by bringing fruit, vegetables, eggs; others worked and so were able to pay for them.

Mrs. Morton gave the best Hindi scholars a Hindi Bible or hymn book. They are highly prized and stimulate the children to do better.

Six young people have been in "My Home" through the year. One, a pretty baby girl of sixteen months, has been adopted by Mrs. J. Latshmansingh, one of our catechist's wives. The little one has a good home, and will have a Christian training. Another went to St. Lucia. Three still remain, one of whom is now a pupil teacher in our school. Mrs. Robert Murray, of Halifax, N.S., has kindly helped me in this work. With this exception I have been able with care and great economy to keep them decent and comfortable. They make my lonely home bright, and repay in many ways the care and means expended upon them.

We have had several pleasant entertainments. These meetings please the children, delight the parents, and interest the outside world. A little money is brought in, which we find very useful.

Our Sunday School has gone steadily on. The attendance has been smaller than usual, as many of our members have moved away. We have a class for men, one for women, two intermediate classes,

and a very large infant class. Some are taught in Hindi; some in English. At the close of the Sunday School a regular service is held by Dr. Morton or Rev. P. Bhukan.

Mrs. Bhatto, our Bible woman, has worked hard through the year. She has had a great deal of sickness in her family, but has worked bravely on.

Our thanks are due to the family of H. Green, Esq., Hill View House, for kind help and sympathy; to Rev. W. and Mrs. Dickson, of Arouca, and to our neighbors, the managers of the neighboring plantations, for kindness shown to us and an interest in our work. These gentlemen have been most obliging in helping to send out the children from the plantations.

War has been near us, pestilence has raged near, and storms have passed by us, but our Father has kept us safe. Twice came the angel of death to us. Dear little Rukim went first, and then our dear friend and fellow-worker, G. A. Daley, was called away. He had been a teacher in our school for three years, and did well. Rev. W. Dickson and Mr. William Morton visited Mr. Daley. His faith was strong, and a blessed assurance of sins forgiven, our faithful friend went away.

The rest of us are well, and, I trust, feel a greater interest than ever in our work. All have done well, but Randal and Jagheshen have been very faithful and worked so well. One will, we hope, soon enter the training school at San Fernando; the others will work awhile longer. To Mrs. Macrae, Mrs. Thompson, Mrs. Morton, Mrs. Fraser, most grateful thanks are due for the kindly refuge from work and worry that their homes afford to the teachers during the school vacations.

PRICETOWN—MISS SINCLAIR.

We have had the usual share of hindrances and drawbacks in getting the children to school, but on the whole our school has been encouraging. One big boy who was taken out of school over two years ago, and has been since then working in the field, came back. He was very anxious to get back to school, and it was only after much entreaty that his father consented. The poor boy has forgotten a great deal, and came to me the other day and in a very dependent way told me that his head was "too hard"; he could not get his lesson into it. This is an example of one of the many drawbacks in our school work.

The average has been 104. Our total enrollment for the year 316—210 boys and 106 girls. The largest number enrolled at one time was 234. When school closed there were 213 enrolled—158 boys and 55 girls. Of these 73 were Christians, 48 Mohammedans and 92 Hindoos.

We have a Government examination once a year, when the whole school is examined by the Government Inspector. This examina-

tion is a stimulus to the children, as they are all anxious to "pass." Some of them are disappointed in this, but it only makes them work harder for the next year's examination. We had a visit from the Chief Inspector of Schools on October 4th. His visits are more rare than those of the Assistant Inspector. He was very pleasant and seemed pleased with our work.

We had no assistant teacher from the beginning of the year until May, when Joseph Ramparsad, one of Mr. Macrae's young men, who had obtained a certificate from the Training School in San Fernando, came to the school as assistant teacher. He has since proved himself very helpful and interested in all the school work. He, along with Wm. Dwarika, one of the pupil teachers who has been in the school for over three years, joined the church at our last communion. They are both Christian young men, who do their work to the best of their ability. My other pupil teachers have been a source of comfort—studying hard for their own examination and also assisting faithfully.

For the last two quarters eleven boys and two girls in the day school repeated all the Golden Texts and titles of the Sunday School lessons without a mistake. Two of these boys never come to Sunday School, as their parents would not allow them. One is the son of a high-caste Brahmin. We have lost one little girl by death during the year. She was about four and a half years old, and only in school a few months. She took fever and died suddenly.

Our Sunday school work has been carried on energetically. My particular work in the Central School was a class of grown-up girls. I had 22 enrolled during the year, but the average attendance was about half that number. This class was made up of four nationalities—14 Indians, 5 Creoles, 2 Portuguese, and 1 Scotch girl.

One of these girls is now a teacher in the Sunday School, and with her class of boys is doing good work. Three go out to teach in one of the outside schools on Sunday afternoons. One is blind. Four years ago she was sent by Mr. Macrae to the hospital in Port of Spain to get treatment for her eyes, and it was hoped that she would have been cured, but the treatment proved powerless to restore her sight. She is so happy, even although deprived of such a blessing.

I also assisted with Iere Village Sunday School. This school has been much more encouraging than last year. The children are not quite so noisy and bad, though there is still much room for improvement along that line. At the end of this year they were each given a garment—the boys a shirt and the girls a dress—as a recompense for their trying to do better.

We leave the result of our year's work with our Master, and hope to be guided by Him in all our ways during the coming year.

Jamaica.

Mission work in the Island of Jamaica is carried on by the Church of Scotland, and interesting reports of its progress were recently given at the Annual Missionary Meeting held in Edinburgh. The Rev. S. McDowell, speaking of his work in Jamaica says :

"Time was when blacks dared not have a Bible in their houses without being liable to be sent to prison. That day, however, has passed, and better things have come. Once the negroes were looked upon with suspicion, and it was said that unless they were well watched they would rise and conspire. But that state of matters has passed away, and they are treated in a different manner, a change which is wholly due to the preaching of the Gospel. Still there is much to do. Christianity is engaged in a death-struggle with superstition, which is reviving in many districts. It is a serious hindrance to the cause of Christ, and the hindrance is all the greater from the difficulty in getting to the root of the matter. Another hindrance is the widespread immorality, which makes work among the young very difficult, teachers, and even superintendents having sometimes to be removed, so that in some places schools have disappeared. Yet there are also many encouragements. There is a great willingness to receive the Gospel, and it is never difficult to gather a large audience. Native evangelists have done much to develop the Church, and willing helpers are always to be found. Thus we may hope that what famine has done in India, and war in China, may be done by the crisis through which the Jamaica Church is passing."

A GLANCE AT A COOLIE MISSION.

Undoubtedly, Jamaica is a beautiful island, green and fertile, beyond description, with a wealth of rich and varied vegetation that could hardly be surpassed anywhere. Even the hot dusty capital is not void of beauty, but the same cannot be said of Smith Village, a somewhat neglected suburb of the city. It is a poor district, and notably lawless. To visit there in broad daylight, not to speak of after dark, is seldom, if ever, an unmixed pleasure. The sanitary arrangements are bad, the roads uneven and very dusty. No well-grown trees afford a welcome shade for the weary pedestrian. The new electric cars stop within a mile of the place. Is it then quite without attraction? Certainly not, for there most of the East Indians in Kingston live.

Well do I remember my first visit to their yards! The tinkling sound of the silver ornaments, worn by the women, blending with the familiar tones of their voices as they spoke together in Hindi,

carried me back in thought to Jaipur in Rajputana. My heart was full of deepest gratitude to God for permitting me again to carry the glad tidings of salvation to the daughters of India. That morning, and for many another, I was inclined to feel both encouragements and discouragements very keenly. At first some of the women understood my teaching much better than others. I have learned since that those who did were mostly from Hindustan.

My visits are made early in the morning, and from four to six in the evening. There is almost no twilight here. Darkness comes down quite suddenly. The bright moonlight nights are splendid for meetings. It is comparatively cool then, and work is made much more easy after the fierce tropical sun has set. All my meetings are out of doors, for this reason—the house-tax is very heavy in Jamaica, and the poorer people occupy the very smallest houses possible to save paying a large tax. They never sit inside when they can be out in the open—I was going to say fresh air. A meeting-place would certainly be an advantage, and, as the work advances, one will no doubt be found necessary.

Just at the commencement of my work in Smith Village, I was sorely tried by two men—East Indians—who persisted in following me about the yards and interrupting me when I talked to the women. I tried many devices to send them away, but to no purpose. Ultimately, I decided that I had better accept their presence with as good a grace as possible. So, classing them among the difficulties to be contended with in my new field of labor, with outward calmness I continued my visits and teaching. They must have got weary of such a callous subject as I appeared to be, for, after a fortnight, they left me in peace. It transpired afterwards that I had been the recipient of the well-planned attentions of two Hindu priests. The strain on me had been greater than I imagined, for when I was fully assured that my persecutors had really gone, not to return, I shed tears of sheer relief. I am well known now as the "coolies' missionary," and get a hearty welcome from the women and children whenever I visit in the district. The men, too, listen eagerly to my teaching, and oftentimes join lustily in the chorus of some familiar Indian hymn.

Truly, the East Indian women have developed greatly since leaving the land of their birth. I notice an alertness and self-reliance, a business capacity and firmness of purpose, which, as a rule, were sadly lacking in the women of Rajputana. This is hardly to be wondered at, living as they do among a people who are not kindly disposed towards them. They have to elbow their way—so to speak—and fight for their rights. The very struggle they have to understand the meaning of what is said to them in a foreign language is a good education. A large number cultivate vegetables, to help to supply the Kingston markets. Private customers, too, depend on the coolies for a regular supply of fresh fruit and vegetables. Could anything

teach them self-reliance sooner than such confidence, or bring more surely to the front their business capacity? Compared with their confined and narrowed sisters in the East—many of whom are under the despotic rule of a stern mother-in-law, who may or may not look favorably on them—they have an enviable time, and are able to take a far broader view of life and work generally. The atmosphere, too, of a nominally Christian land, has helped to prepare them for direct Christian teaching. That great barrier caste has become to them largely a thing of the past: at least its hold on them is so weakened that it does not block up the way to the entrance of the Truth. True, many still practise their heathen rites, but they have become such strangers to the essential characteristics of these that Hindus and Mohammedans alike swell the procession of the "Mohurram"—a purely Mohammedan festival. God grant that as the knowledge of their old religion lessens, their hearts may be flooded with the life-giving rays of the Son of Righteousness.

At present there are fourteen thousand East Indians in the island, including women. Six hundred and ninety more are expected to arrive soon for work in the sugar estates. These are bound by the terms of their indenture to serve one master for a period of five years. After ten years' service they are at liberty to return to their own land, but can only claim half their passage free, instead of the whole amount, as by former engagements. Since my arrival, I have heard of no fewer than forty-nine East Indian baptisms in connection with our mission alone. One who received that sacred rite about a year ago has recently sent from his home in India asking for a certificate of his baptism—in other words for his disjunction lines. The missive was evidently very precious to him, and was sent in a registered letter.

What boundless possibilities of service lie before us in our new field of labor! One could hardly wish for a richer field. Not only may we try to win for Christ those thousands of Eastern strangers in Jamaica, but train them up to be missionaries of the Cross to their own people in far distant India. Oh, for truer consecration in service, for more evident self-sacrifice in our gifts, which, at the best, are so small compared with the gift of Jesus Christ! Let us willingly lay ourselves, and all we have, on God's altar, with the earnest prayer that in the Master's hands we may be made worthy for this glorious work of soul winning, to which He is calling all His believing children.

Already I have been privileged to send to the Church at home good news of the work at Caymanas. The first sabbath I visited that station, I witnessed the baptism of sixteen East Indians, and five of these were women! Since then I have seen something of the work at Linstead. The Christian and non-Christian women there gave me a grand welcome. They were overjoyed to hear that I had been sent from Scotland for the express purpose of teaching and helping their

fellow-country women. I had several interesting meetings with them, and left with a desire to return again soon.

At Christmas time I had quite a campaign among the coolies in the Vere district. There over a thousand are employed in the cane fields and sugar factories. On my way thither I stopped at St. Jago estate, where several of the workers kindly inquired for Miss Anderson (of Nasirabad). At Vere she was also remembered. The indentured coolies live in barracks built for their use on the estates, and I found it very easy to gather large meetings by visiting these after work hours. Although Kingston will most likely always be my headquarters in Jamaica, my desire and hope is to move further afield—to visit periodically the various stations and get into touch with as many of the East Indian women and children as possible.

Dear friends and fellow-workers, I think you will agree with me that my new field of labor was well worth waiting for. I am abundantly satisfied and happy in the work which has been given me to do for the people I love. Ripe fields lie close at hand. What shall the harvest be! God honors a large faith. Let us claim a great outpouring of the Holy Spirit, and many, many souls for His kingdom.—By Miss M. B. Croll, in *Zenana Mission Quarterly*.

India.

THE NEED OF INDIA.

Dr. Barrows, who has had opportunities such as few other men ever have of seeing and knowing the best side of the ethnic religions, says, "India needs Christ. I count as my friends Parsees and Hindus, Buddhists and Confucianists, Shintoists, Jains, and Mohammedans. I know what they say about themselves. I have looked at their religions on the ideal side as well as the practical, and I know this, that the very best which is in them, the very best which these well-meaning men have shown to us, is often a reflex from Christianity, and that which they lack, and the lack is very serious, is what the Christian gospel alone can impart; and I know that beneath the shining examples of the elect few in the non-Christian world there is a vast area of idolatry and pollution, and unrest, and superstition and cruelty, which can never be healed by the forces which are found in the non-Christian systems. Recognizing to the full the brighter side of so-called heathenism, rejoicing that the light has been shining everywhere, and that foreshadowings of the evangelic truths are discoverable among the nations, I yet see that in Christ only is there full salvation for the individual and for society. Many wise and true opinions are doubtless held by the disciples of the ethnic faiths, but opinions, however true, are not man's crying needs. Jesus Christ is not only the Truth, but also the Way and the Life. Men need to

know the way, which is the way of the cross; they need to feel the touch of the life from Him who came that they might have life."

NEWS FROM THE HOSPITAL AND SCHOOL AT DHAR.

FROM MISS O'HARA.

Dhar, June 7.

The new hospital is a great boon to the women. The hour between five and six o'clock in the afternoon is devoted to direct evangelistic work among the in-patients.

The electric battery given by the Port Elmsley friends is a splendid one, and the women have great faith in this form of treatment. There are several chronic cases which we hope to see improve. Samatahai, a Christian teacher, died on the 18th of May after a long illness. Daya, the orphan girl, who was baptized in April, died five days later after only a few hours' illness. The latter was a very bright girl, and had put her name down to try the teachers' examination in August. They are both very much missed from our little Christian community, but we know they are safe with Jesus.

The girls' school re-opened, after four weeks' holidays, with a small attendance. This forenoon the teacher and I went about to several of the homes to look up our pupils. In the first house we were told the girl was ill. On expressing our willingness to see her she was brought. She did not look well, so I examined her and prescribed, but her grandmother told me the child could not take any liquid medicine from me. I then prepared some powders, and these had to be laid on the ground floor. The grandmother then lifted them, and we came away not knowing whether the medicine would be given or thrown away.

A second woman said, "My children have cough." She was told as the school was upstairs in the dispensary building that medicine could be had for the asking. She then said, "Feel their pulses and tell me if the cough is caused by heat or by cold. If you tell me which I may see about sending them."

In the third place we were told, "The girls are now married, so cannot go to school."

At a fourth place the women and girls refused to see us, but a boy of about ten or twelve years of age said "They cannot come" in English. We asked "why," but were again assured "They cannot come." A priest then came out, and told us it was not necessary for girls to be educated.

It is very hot these days. We hope the rains will soon be here.

PHULWASI, A YOUNG BRAHMIN WOMAN.

FROM DR. MARION OLIVER, INDORE.

June 8, 1899.

I want to tell you about Phulwasi, a young Brahmin woman, who after being in the hospital since the middle of April, went home yesterday to die in her father's house. Before she came to us she had been ill for months with fever, which her friends treated with household remedies, but dropsy set in, and alarmed them, and then the husband consented to have her brought to us. After tapping there was seeming improvement, but as Bright's disease had begun, the improvement was only temporary. Day by day the body grew more and more emaciated, but, as the body grew weaker, it seemed as though the happy, child-like trust of the soul grew daily brighter and stronger. From the first she heard of Christ gladly, like a child hearing some wonderous story, drinks in with eyes and ears, Phulwasi drank in the story of Christ and His redemption. You would hear her at all times saying over to herself the verses and hymns the Bible woman taught her, and whenever I would sit down by her bed or go near her she would begin to talk of Jesus, and how happy she would be when she could be with Him in heaven. We kept her in the hospital as long as her husband would consent to her staying, after we saw that her sickness was unto death. The Bible woman is going to visit her this evening, and we will try and see her two or three times a week. I hardly think she will live more than two or three weeks. She will, of course, be buried with heathen rites, but if she remain steadfast unto the end (and for this we earnestly pray) it matters naught to her personally what is done with the poor emaciated body.

The city dispensary has been closed for the last six weeks, as during Miss Thomson's absence I felt that I could not keep everything going without great danger of laying myself up from overwork. As soon as the rains set in we will open it again, as, though the attendance is seldom large, yet we often meet with women, who show interest in hearing the Gospel.

I have been having repairs done to the hospital roof and also some ditching on the compound, getting ready for the rains, and none too soon, for I hear the thunder rolling, and the sky portends a storm near at hand; very welcome will it be.

Kindest regards to all members of the W. F. M. S.

A TOUCHING SCENE.

FROM MISS M'KELLAR.

It is not often that one is called on to attend a birth, a death and a marriage within a few days of one another, in the one home, but I have had this experience recently, and as the death touched me very keenly I want to tell you a little about the person.

When I opened the dispensary in old Neemuch city in 1892 one of my first patient was a Boorah woman (a class of Mohammedans), named Mariambai from the camp. She was suffering with a chronic disease which was very obstinate in yielding to treatment, and necessitated a daily attendance at the dispensary. She came for many weeks, and never once was she heard to murmur with her hard lot. Her husband is a worthless sort of fellow, so that the family is miserably poor, and the lack of good nourishing food delayed the cure which we wished to bring about. From that time Mariambai has been coming on and off to the dispensary. I know that she became a great favorite of Dr. Turnbull's, for she told me of her fears for her on account of the condition which she was in when I arrived.

A few weeks ago she went to visit another Boorah woman who was very ill, and when returning she fell down a narrow flight of stone steps and received several severe bruises from which she suffered greatly. A day or two afterwards I was called to stand "beside the unveiled mysteries of life and death" in that home. The babe for whom she was to give her life preceded her into the unseen. She had a presentiment that she would never recover. We did everything that love and science could suggest, sent nourishment from our own bungalow, and Mrs. James was set free from all other work in order that she might nurse her, but in spite of all our efforts she passed away quietly and gently as she had lived. Shortly before she died her father made her repeat some of their prayers, in which the names of Abraham, David and others of the prophets came, and in every pause she of her own accord would say, "Aur Gishu Masih, Aur Gishu Masih," which means, "And Jesus Christ, and Jesus Christ." All the Boorahs believe in Jesus as a prophet, but I fain would believe that Mariam believed in Him as the Only Begotten Son of God and as her Saviour. When speaking to her mother and mother-in-law, in her presence, about them believing in Jesus only as a prophet, I turned to her and said, "You believe in Jesus, Mariambai?" and the answer came quick and bright, "Yes, Miss Sahib," and we will look for her where sin and pain and death have no entrance.

The marriages of two of Mariambai's daughters had been arranged for in the very week when she was so ill, and she desired very much to have the ceremony performed, but she was too ill for us to allow her to have such excitement going on in the house, but the week after her death I was called to the double wedding. As I looked on the gay, thoughtless crowd of women partaking in the festivities, I could not help weeping, for I thought how much Mariam would like to have seen what I was looking upon.

The prospective mother-in-laws sat in state, one at a time, and decorated the brides with the bridegroom's presents, and gave about a thimbleful of some sweet decoctions to each of the guests, then the

grandmother, doing duty for mother, provided a repast for all present. The food was brought in on large trays and placed in the midst of a group of women on the floor, and each woman helped herself by dipping into the food on the tray with her fingers. A day or two afterwards the bridegrooms, in gay, gaudy tinselled clothes, were led around the bazaar streets, on carparisoned horses, followed by the male Boorah world of Neemuch.

The music of the native band which headed the procession was deafening, and altogether there was what the natives call a big tamasha.

A COLONY OF LADY PREACHERS.

About fifteen miles from Poona in the middle of a lovely hilly region where the trees keep green all the year round and where famine never shows its gaunt face, the traveller is astonished to see a comfortable European bungalow standing a little back from the highway, in what is evidently newly cleared ground, treeless and flowerless as yet, and with the refuse of building operations still about. Here just on the borders of the native state of Bhor a young and flourishing mission has planted its foot. The members are chiefly Australian, and this is entirely a woman's settlement. The rooms are furnished with an extreme simplicity, but the girls—they are all young like the mission itself and represent all classes and all denominations—have known to give an air of grace to the bare walls with knick-knacks and photos of "dear ones at home" that make a shrine for the heart in each tiny bedroom.

Out in the jungle and utterly cut off from any society save each other, the time of most is passed in studying the eccentricities of the Marathi language, as this is their first year in India. The more advanced attempt touring in the villages scattered thickly around, where they have a very large clientele of patients, who through the little room lined with medicine bottles at the back of the house which they call the dispensary. They have as yet no trained doctor, but several trained nurses among them, and for two hours daily they treat such cases as lie within their power, and dispense the Gospel message to all. Sometimes the ladies have their nerves tested by entreaties to pull out a tooth or amputate a diseased limb. Every day about thirty people attend, chiefly sufferers from guinea worm caused by the bad water in the place, ophthalmia and Indian fever. Patients are often carried to them from a distance of twenty miles, and then the case forms an introduction to a new village. In the cool of the evening, they set out either in their dhumney—built by one of the male members of the mission—or on foot to some neighboring village where they make friends with the women, gather a little audience in some house, and preach and sing. Of course they meet with opposition which sometimes takes the con-

crete form of stones, but, as a rule, their message is well received and several have professed Christ, though none as yet have been baptized.

Seventeen miles further on, another detachment of ladies is settled in an engineer's bungalow in Shirwal, a large heathen village, where they have now gained access to many Brahmin houses, and where a class of Brahmin lads come every day for an hour's Bible study.

Still nearer the heart of the native territory is Naserapor, where the young men of the mission have made their headquarters, not without a fierce battle with bigotry and Brahminism. On their first arrival the cavalry of the native Rajah charged down upon them as they were commencing building operations, although the land had been sold to them previously. On their return they found the road blocked up so that no building material might be brought in, but this only set their wits at work and they found that enough cement and clay could be obtained from the land itself to proceed with the erection of their hospital at a tremendous saving on the original estimate.

This mission, calling itself the Poona and Indian Village Mission, has come definitely into existence during the last three years. Its members now number over fifty. The young men have learned in Australia to enjoy an out-of-door existence and to put their hands to anything that has to be done. They have started a printing press and a monthly magazine of their own. When touring in out-of-the-way places they adopt native dress and native food. They receive no guaranteed salary, give their time much to prayer and Bible study, and are ready like the C. I. M. to extend their borders with the utmost elasticity, relying on God to provide for any new enterprise to which he may call them.—The Indian Standard.

TANGOA, SANTO.

FROM DR. ANNAND.

The summer now drawing to a close has been tolerably hot with a small rainfall, twenty-five and a half inches since the year began. Calm weather has for the most part prevailed, with bright hot forenoons, and light showers in the afternoons. The lightning in the evenings at times was very vivid and beautiful. We have had nothing approaching a hurricane. For anyone who loves heat it has been a charming summer.

Mrs. Annand's health has steadily improved until now she is able to attend to some of her household duties every day. Of late fever has been quite common among our folk. Every day we have applications for quinine, and often a pupil fails to answer the roll call. However, nothing serious has troubled any of our company.

On the 17th we had a holiday commemorating the completion of our first four years' term. Six young men then finished their course

of training in the institution. We had a special evening meeting that we might hear parting words from those leaving us, and also that we might impressively wish them God-speed. Four of the six who graduated are from Malo, the other two are from Malekula. The former left us by boat for their homes the next day. Their affection for their alma mater was manifested by their tears. They felt keenly leaving their comfortable quarters, and their kind friends here. We hope soon to hear of them doing good work on their own island. The next three to complete their course are also Malo boys, but they will not leave us until the end of November.

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 this field, 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.

This has been a great day at the village of Tangoa. One of the persistent heathen there was to-day elevated to the highest social and political rank. To reach the top of their ladder, which we do not consider very high, great efforts are required. Many aspire to the honor, but few reach it. They rise according to the number of tusked boars that they kill under certain strict regulations. Here a man, to reach the coveted highest seat, must kill about a thousand pigs. One hundred of these must have tusks forming a complete circle, or very nearly so. These are usually killed ten at a time, along with a number of other boars without those tusks. The sow is esteemed fit food only for women and white men. Generally men are well up in years before they have received the requisite number of pigs. There are, however, some exceptions to this rule. We have now in the Institution a student who had, while a heathen, reached the highest grade in the chieftainship on Malekula. He is not much more than thirty years of age.

In connection with to-day's slaughter there has been preparatory feasting extending over several weeks. Henceforth our honorable gentleman's nobility will be shown, not by his superior house and surroundings; not by his excellence of dress and dignity of bearing; not even by the greater influence and authority; but by the number of boars' jawbones, with circular tusks that hang by the door of his house. Alas for human vanity.

Is it our ambition to reach a like climax? What is our ultimate aim in this world? To ask ourselves a few such pertinent questions, may help us to understand our true position in life. Let us all aspire to the glorious dignity of likeness to our Chief.

Indians in the North-West.

EXTRACTS FROM MISS ARMSTRONG'S REPORT.

Ucluelet, B.C.

After taking to pieces several houses in which deaths had occurred, and building houses in different places in order to drive away the evil spirit which they supposed was causing the sickness and death, the Indian men went out on the sealing schooners to the Behring Sea, and quietness seemed to come back to the ranch. Some of the older men and the women went off to the Fraser River for the canning season. The very old men and women who remained at Ucluelet attended quietly to their fishing and berry-picking, and the children returned to school, which, because of the sickness and confusion in the homes had run down very low. The attendance at the morning service and the Sunday school became more regular and more attentive, so that we enjoyed a few months of peaceful work.

In September measles, which had been raging in other places along the coast, visited us. We had twenty-six cases in our tribe, but all with but two exceptions, recovered. Of the two who died, one was some miles away, so that we could not see how it was being treated; the other got through the measles nicely, but got a very heavy cold, and died quite suddenly. The little child was the pride and joy of her parents; a bright, clever little creature. The father was away on the schooner, but returned home about two days after the little one's death. He had for some time been a regular attendant at the Sunday services, and at the prayer meeting had frequently led in prayer, and had often expressed his desire to learn the Christian faith. The loss was a severe trial for him, and though we mourned, yet we grieved most for the poor sorrowing hearts, who could not feel that the parting is only for "a little while." They at once burned their home, a very cosy, comfortably-furnished house of five rooms, foolishly believing that their little one would need a house in the place to which she had gone.

Through all these months we have had more or less trouble. The Indians learned to make home-made-beer, so that drunkenness became very frequent. Several arrests were made and fines imposed, and there was a good deal of excitement. In December pot-latching began. The Uclulahts were invited to a potlatch on the other side of the Sound. Almost all went, so that school had to be closed for a week. Then a week of school. The following week was taken up with a big potlatch at Toquah. And then the Uclulahts returned the compliment to their neighbors by potlatching for about five weeks.

During this season the Klo-kwan-a, or wolf dance, was celebrated. Most of the children were taken and initiated into the mysteries of the wolf worship. A good deal of excitement prevailed on the ranch. The attendance at school fell off. The Sunday services were neglected; a good deal of drinking and gambling went on, and in the end an accident occurred by which one of the young men almost lost his life. And so the year ended. We felt sad and perplexed—sad, that the people should love darkness rather than light, bondage rather than liberty.

It may be that a brighter year is before us, that the darkness and tempest are about past, and that our poor Indians will find peace and rest from all this terror and confusion—not in the foolish worship of a ferocious beast of prey, or in a bird or the sun and moon, but in the great loving Father, who made and cares for all his creatures, and who gave His Son Jesus to redeem them from the bondage of error and superstition, and make them children of joy and liberty. We pray that it may be so.

EXTRACTS FROM MISS BAKER'S REPORT.

Prince Albert.

We have not yet changed our plan of work among the young women since we had our additional building, but we will be able to carry on what we had commenced in a more comfortable and efficient manner. As none so far have cook stoves, it was almost impossible to get on with so much breadmaking, soap making, etc., in a kitchen 6 x 8. We were liable to interruptions at all times, and so often found it most difficult to get a quiet moment to prepare our own meals.

Cetanska (White Hawk), who had his foot amputated, has no friends on the reserve, he sleeps at a house near by, comes over in the morning, goes round on his crutches and does what little he can. We give him his food and he has a home in the addition. We have been asking the officials for several months to have the Government provide him with an artificial limb; there is a prospect of his getting one. He is young, about 28, strong and active, and if he gets one will make a good farmer.

We have taken one little girl to live with us, Emma. She is six years old. We will take another, Lucy Goodwind, nine years old, as soon as the weather is warmer, and we can use

the room over the addition for a bedroom; her father is dying of consumption; has been ill for two years. We think, considering all obstacles, the farm work is going on fairly well.

Then the "give away dances," which are constantly held at the encampment, drawing some of our people away, are most hurtful, but we are thankful none of our Indians would now think of getting one up here. Last summer when a dance, which lasted for several days, was held at Sturgeon Lake, some of the adults went, but with one exception the children were made to remain at school, formerly all went. As to our work on the reserve, we visit their homes and try to help them in any and every way we can. The children when ill this winter have been placed entirely under our care. The two young women who were ill last winter have quite recovered, and I think that has much to do with their present attitude. Just now we are having an epidemic of erysipelas, which keeps me very busy and anxious. Several have died of it through the country, but as yet none on the reserve.

IN VIEW OF THANK-OFFERING MEETINGS. CHRISTIAN STEWARDSHIP.

BY MRS. CHARLES H. DANIELS.

It is a remarkable statement that Christians are stewards of Christ. Is it a fanciful figure? Our Lord Himself uses it, as well as Paul and Peter. It assumes the proprietorship of Jesus Christ. This assumption suggests the question why? Why has Christ the right to be proprietor over us? The answer is found in the deeper truth, the bed-rock of our Christian belief and joy—Christ has redeemed us; He has bought us unto Himself, out from under the "curse of the law," and that with the precious price of His own life-blood. Hence Paul could say with gladness, "whose I am and whom I serve." So he could say to us all, "Ye are not your own, ye are bought with a price." "All things are yours and ye are Christ's, and Christ is God's."

There are two ways in which we may hold this truth of Christ's proprietorship and our stewardship. We may give assent to it as to any Christian doctrine, admitting its claim in a general way. Or we may make it an actual experience, so that we shall joyfully say, "He is mine and I am His," exclaiming from the depths of the soul, "Thou hast redeemed me, O Lord, and I am gladly Thine; time and strength and earthly store. Take and use me as Thou wilt."

Nowhere does the New Testament say anything about the stewardship of money, nor of talents, nor of any particular power. Only Peter says, "As every man hath received the gift, so minister the same as stewards." The broad principle is laid down, "Ye are not your own ye are bought with a price." It is a saying of Rev. F. B. Meyer that "consecration is to give to Christ by choice that which is

His by indefeasible right." Such self-surrender forms a broad, rich, fertile soil, from which all the fruits of stewardship will spring.

The stewardship of money is that particular fruit which we in this day and land need especially to cultivate. It might not have been so in Paul's time. It may not be so to-day among the tribes of Central Africa, but here and now money is a marvellous power in the moving on of Christ's kingdom. In fact, the kingdom now halts for lack of it. Hence the Church has entrusted to her in an especial sense the stewardship of money. She—the Church; they—the individual Christians who form the Church, cannot grasp these truths in actual heart experience without developing into systematic givers to the Lord's treasury.

The Christian stewardship of money and systematic giving have a close connection in process of evolution. Systematic givers are what the churches cry out for, what the missionary boards long for. Not that any one particular method shall be laid down. A sense of stewardship leads to thoughtful, earnest consideration of the claims of Christ's kingdom and our own personal ability to meet those claims.

In the parable of our Lord concerning the steward, He asks, "Who, then, is that faithful and wise steward whom his Lord shall make ruler over his household to give them their portion of meat in due season?" "To give them their portion of meat in due season." This is systematic giving on the part of the steward, and he is neither faithful nor wise unless he manages in just this careful and orderly way. He will be discharged by any master if he gives out a portion carelessly to any man, at any season, without regard to his stock on hand and the man's need. Only Christ our Master bears and forbears with His steward's careless management. He turns not away the stewards who really serve Him in love, but moves upon the heart, and trains the perceptions, until they shall come to a recognition of their carelessness and disorder concerning one of the Master's greatest trusts committed to their care.

Many missionaries in our missions and many of the native helpers, faithful toilers in the vineyard, now need "a portion in due season." Systematic giving brings marvellous results from unexpectedly lowly sources. How much more when, not only the few who have entered into the blessed truth of full stewardship, but Christians generally, handle their Lord's money as faithful and wise stewards, ministering to the differing needs of the kingdom, to each its "portion in due season." Can there be any more significant illustration of the stewardship of the Christian than the story of John B. Lawrence, of Salem, who, though an invalid all his life, was yet consecrated in all his powers to the service of foreign missions. He still lives in memory and name, sixty-six years after his departure to his heavenly home in the far-off land of Ceylon. The story will be remembered of the lowly cook in a household of Massachusetts, Louise Osborne, who out of her pittance gave so much to educate a child in Ceylon, whom she named

from her mistress, Maria Peabody. That child grew to be a faithful worker for Christ in her far-off home, and in her lowly life in this land she was happy as a steward of Christ, unknown and unhonored on earth, until, discovered in her retired nook, she declared that it had all been done for the Master's sake.—Missionary Herald.

THE DIVINE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As ye have opportunity do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God has prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—Selected.

THE MISSION OF CHRISTIANITY.

Heathenism, in the sphere of the soul life, has produced, and will continue to produce, fruit after its kind. If we have nothing better to rely upon, as we contemplate the future of the race, than the natural man under the culture of ethnic systems, then all is dim, uncertain, ominous, and, so far as past experience goes, well-nigh hopeless. There is in the world, however, a power which has an endowment of moral energy, a supply of inspiring principle, a fund of impulse and spiritual vitality, that can recreate and give a new direction to every natural quality, and accomplish a renovation of personal character which marks a new type of manhood such as the systems of human origin never can produce. This power is Christianity.

Among the achievements of Christian missions are the creation of a new type of individual character, the creation of a new public opinion, the establishment and promotion of education, the literary contributions of missionaries, the cultivation of the philanthropic spirit, the personal example of missionaries, whose daily lives are passed in full view of the non-Christian world, the stimulus they give in the direction of new national aspirations and higher ideas of government, their instrumentality in laying the foundations of a new social order.

Christianity can alone adequately prepare a people for the transition from barbarism to refinement, and guide society as a whole to the hearty adoption of nobler principles and higher standards. Civilization can do much to change the outer aspects of communities and nations, but only the master touch of Christianity can mold the inner purpose and renew the secret springs of righteous living. This is true even in Christendom, for it is Christianity alone which in spirit or in very deed fights certain forms of evil and gives a temper of righteousness to life. Christianity lays down its principles, states its methods, sets forth its programme, announces its aim, and proceeds to work aggressively for its accomplishment. It stands for an intelligent purpose in social evolution; it represents a divine factor in human progress.—Christian Missions and Social Progress.

FOR MISSION BAND BOYS AND GIRLS.

"The Lord Loveth a Cheerful Giver."

BY M. A. SANDS, MORRIS, MINN.

The quiet, orderly Sunday School in the little town of N——, had finished the review of the lesson, and the superintendent now spoke of the barrel they were soon to send to the poor children in a large city many miles from there.

As soon as they were dismissed the girls gathered in little groups talking excitedly of the things they should send.

All except one, Mary Lee, a poor widow's daughter, who stood watching the groups for several minutes with wistful, longing eyes, then as she walked slowly by them, she heard one exclaim: "And, oh, girls! I'm going to send one of my dolls. I have so many, you know. I think I will send the one with the blue silk dress. I have had her so long, I am really getting tired of her, and, besides, my aunt, in Paris, just sent me a new one. It's beautiful. You ought to see it, girls. She is dressed like a rich bride. Arrived last night. Come up next week and I'll show her to you."

Mary heard no more, as she hastened along to hide the falling tears which would persist in chasing each other down her thin cheeks.

Then she thought of her mother working hard to support the family: certainly it was not her fault that Mary had no doll to give. She did not wish to trouble mother. She would not let her see she had been crying, so she quickly dried her eyes and as she entered the tiny cottage she greeted her mother with a cheerful smile.

Mrs. Lee saw beneath the smile an eager, wistful expression, and by a few gentle questions drew from Mary's lips the whole story. As she finished, Mrs. Lee said:

"Well, my dear, do not feel so sorry because you cannot give a beautiful doll as your class-mate will, for there are many things of more value than dolls, some of which I think we have. Some of

those poor children know nothing of Jesus and His love. A Bible would tell them this, and so very much more. You know, Mary, dear, you have two little Bibles. Would you not be willing to send one to them?"

"Yes, mother, I will send the new one that grandma gave me last Christmas. The other is much smaller and very old, but I should rather keep it and send the new one."

"That is right, my dear," said her mother. "It is always better to give the new and keep the old ourselves."

As Mary went to get the Bible her eyes fell upon the neat roll of Sunday School papers she had been saving so long, and above them hung the beautiful drawing of Jesus blessing the little ones. "How the poor children would enjoy reading the papers, and the drawing would seem still more beautiful to those who had never seen the picture of Jesus' loving face."

As these thoughts came into Mary's mind, she felt willing to give the picture also, though it was very precious to her.

* * * * *

The day came for the barrel to be packed. Many of the gifts were those the givers were tired of or had been replaced by new. Mary's gifts were also there. She had given the best she had—had given because she loved to give.

The train had stopped, the barrel had been taken off the car with the rest of the baggage at the large city where it was sent. Soon it was carried away by the dray-man and left in a large hall in which the poor people had gathered to receive the gifts. Mary's first gift—the Bible—was soon handed out and eagerly grasped by a thin-faced girl not more than ten years old, whose eyes lighted with pleasure as she gazed upon the book. She had wanted a Bible of her very own so long, and now this beautiful one was hers. Many times before she had resolved that if ever she had a Bible she would read it every day, and to-day as she stood with it in her hands, she made the same resolve, never to be broken.

Next was the beautiful doll given by Mary's schoolmate, as eagerly grasped by another little girl.

The drawing was given to a poor crippled boy, whose thin white face shone with delight as he gazed at it, longing to be one of the little ones Jesus blesses.

The papers were handed to another little boy who was very fond of reading, so he, also, was pleased with his share of the presents.

* * * * *

Many years have passed since Mary sent her three gifts along with the others in the missionary barrel. Let us see what good the presents did.

The kind-faced old lady who sits in her chair reading the Bible to the children, gathered round her knees, still remembers the day it was given to her with the name "Mary Lee" neatly printed inside.

The little girl who received the beautiful doll is also an old lady, but she has nothing to remind her of the day it was given to her.

The little crippled boy, although no longer a little boy, still sits patiently in his room waiting to be "called home." Above his bed hangs the picture of Jesus blessing the little children. He gazes at it fondly, no longer wishing to be one that Jesus blesses, for Jesus is blessing him now. The Sunday School papers also did their work. The little boy who received them was so interested in the stories that at first he went to Sunday School to get more of them, but now he goes to the same little church to preach every Sunday. Mary is a dear old lady now, but she still remembers the verse that came to her as she carefully packed her three gifts, "The Lord loveth a cheerful giver."—Selected.

WHAT THE HEATHEN DO FOR ME.

[One woman said, "No, I have nothing to give to Foreign Missions. I have been thinking this over, and I would like to have you tell me what the heathen have done for me."]

They keep me from living for self alone,
 And just in a narrow groove;
 They claim all the knowledge I've ever known
 And all the skill and the love.

For how can I harden my selfish heart
 With those helpless ones in doubt?
 And how shall I sing my heavenly part
 If the heathen are left out?

Ah! when they accept the truth that they feel,
 And honor God's sacred name,
 They set an example of faith and zeal
 Which I may follow with shame.

They deepen the channel where flow my prayers,
 And kindle anew my praise;
 They teach me to turn to the One who cares,
 And plead with Him all my days.

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