

# 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. I. (Old Series, Vol. XV.) TORONTO, SEPT., 1897.

No. 5.

NEW SERIES

TE LAUREL

## 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.

Letters concerning the organization of societies, and all matters pertaining to Home work, are to be addressed to Mrs. Grant, Home Secretary, 540 Church Street, 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. Shortreed, Foreign Secretary, 224 Jarvis Street, 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, 4 Classic Avenue, 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 Bessie MacMurchy, 254 Sherbourne 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, until further notice, to MRS. M. H. GRANT, Acting Treasurer, St. Margaret's College, corner Bloor Street and Spadina Avenue.

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. Albans Street, Toronto.

Notices of Presbyterial meetings intended for the FOREIGN MISSIONARY TIDINGS may be sent to the editor, Mrs. Geo. Hunter Robinson, 592 Markham Street, Toronto.

F

VOL.

S  
Cool  
" "  
fellow  
2 : 19

F  
Glen  
Ow  
Stra  
Glen

July

July

" "  
"

# Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. I.

TORONTO, SEPTEMBER, 1897.

No. 5.

## SUBJECTS FOR PRAYER.

September.—West India, St. Lucia, Trinidad and the West Coast Coolie Mission, Demerara; 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.

## HOME DEPARTMENT.

### INCREASE.

Presbyterial Society—	
Glenboro'.....	Rathwell Mission Band.
Owen Sound.....	Wiarion Auxiliary.
Stratford.....	North Nissouri Auxiliary (reorganized).
Glenboro' .....	Boissevain Auxiliary.

## TREASURER'S STATEMENT.

July 1. To balance in bank..... \$1,325 23

### EXPENDITURE.

July 8. By Presbyterian Publishing Co., balance printing and mailing Annual Reports.....	\$235 44
“ 10. “ Arbuthnot Bros. & Co., 200 postal cards, printed	3 00
“ 31. “ Balance in bank.....	1,086 79
	<hr/>
	\$1,325 23

M. H. GRANT, Acting Treasurer.

## LIFE MEMBERS.

Mrs. Higley, Knox Church Auxiliary, St. Thomas.  
Mrs. Walter Bale, Wentworth Auxiliary, Hamilton.

## THANK-OFFERING LEAFLET.

The Thank-offering Leaflet and envelopes will be ready in the last week of September, and may be had on application to Mrs. Telfer, 72 St. Alban's Street. Price of leaflets, 8 cents per dozen; envelopes, 20 cents per hundred.

A number of copies of the Annual Report of the Foreign Mission Committee are in the hands of the Home Secretary for distribution. Send for them to Mrs. Grant, St. Margaret's College, corner of Spadina Avenue and Bloor Street, Toronto.

## DONATIONS TO MEMORIAL FUND.

Ayr, Stanley Street—additional.....	\$0 35
Ayr, "Anthony Marshall" Mission Band.....	0 40
Ayr, "Inglis" Mission Band.....	0 40
Toronto, Maclaren Auxiliary—additional.....	10 26
Balderson .....	1 00
Portage du Fort.....	0 80
Highland Creek.....	1 00
A Lady, Dundas .....	50 00
Avonmore .....	3 00
Belleville, St. Andrew's Church.....	2 00
Toronto, East Emmanuel Church.....	1 25
Collingwood, Emmanuel Church.....	5 00
Collingwood, "Little Followers" Mission Band.....	0 35
Campbellford .....	2 47
Kilsyth .....	1 00
Northcote .....	1 00
Tait's Corners.....	1 45
Almonte, St. Andrew's .....	4 00
Madoc, St. Peter's.....	2 20
Avonmore—additional .....	3 00

## THE TRAINING HOME.

The Ewart Missionary Training Home will (D.V.) be opened on the 1st of October. Mrs. Ross, formerly of Brucefield, has been appointed lady superintendent. Applicants for admission may obtain all necessary information from Mrs. Shortreed, foreign secretary, 224 Jarvis Street, Toronto.



**MISS MCKELLAR.**

Dr. Margaret McKellar has been spending the summer with her sisters in Grawn, Michigan, and is expected to return to Ontario in September. The Board will make arrangements for her to address meetings in as many of our Presbyterial Societies as is convenient. Where it is not possible to arrange for her to address the Presbyterial annual meeting, the Auxiliaries in that society will be expected to unite in arranging one or more union meetings, and thus economize the time and strength of Miss McKellar. It would be too great a tax upon her to address all the individual Auxiliaries and Bands desiring to have her with them. The Board is in sympathy with all these, but at the same time realizes that it is imperative that Miss McKellar and all our missionaries should have as much freedom from active service as is possible while home on furlough. The Board hopes that an effort will be made to hold these meetings in congregations that were not visited by Miss Sinclair, so that all our members, as far as possible, may have the opportunity of hearing of our work in India from one just returned from the field. Miss McKellar addressed several large evening meetings in the North-West and British Columbia, and most gratifying testimony has been received as to her power to interest and arouse those who hear her.

---

**SUPPLIES FOR INDIA.**

Gifts and prizes for our mission schools in India must be forwarded to Toronto not later than September 10. Send shipping bills and invoices to Mrs. Shortreed, 224 Jarvis Street, and address the boxes to Mrs. Shortreed, 18 Elm Street, Toronto.

---

**PRESBYTERIAL MEETINGS.**

Glenboro' Presbyterial.—The first annual meeting of this Society was held in Knox Church, Glenboro', on Monday, 26th July. All the Auxiliaries—five in number—were represented. Two sessions were held. The first opened at 4.30 p.m. The President, Mrs. McTavish, of Treherne, presided, and conducted the opening exercises, assisted by Mrs. Campbell, Cypress River. Excellent papers were read by Miss Hall, Camille; Miss Anderson, Carman, and Mrs. Smith, Rossendale. The Glenboro' Mission Band added greatly to the enjoyment of both sessions by their sweet singing. The following resolutions were passed: "The Society desires to record the great sense of loss sustained by the Woman's Foreign Missionary Society

## FOREIGN MISSIONARY TIDINGS.

in the removal by death of Mrs. Ewart, who so long and ably filled the position of President of the General Society."

"The Society also desires to express the deep sympathy felt for Mrs. D. Campbell in her sore bereavement, and pray that He who is the Father of the fatherless and the husband of the widow may sustain her in her time of trial."

At the evening session Rev. A. McD. Haig, pastor of the church, occupied the chair. The speaker of the evening was Rev. Norman Russell, of Central India, who gave a most interesting and instructive address, illustrating it with magic lantern views.

H. S. HENSELWOOD, Rec. Sec.

## FOREIGN DEPARTMENT.

## Trinidad.

## GIFTS FROM QUEBEC ACKNOWLEDGED.

FROM MRS. MORTON.

Tunapuna, Trinidad, B.W.I., July 30, 1897.

We are glad to know that you had such a pleasant and successful annual meeting. Since then we have all lost a friend. Your late President has passed peacefully to her rest. May a large portion of the Spirit that rested on her be given to all who looked to her so long as their leader.

We in Trinidad owe a large debt of gratitude to your Society for its help and interest in the past. The work of the school in our own district, so long supported by you, is still telling for good. Your auxiliary of Chalmers' Church, Quebec, still remembers us with generous gifts for the little ones at Christmas. Dolls' tea sets, carefully portioned out, make scores of them happy, with a cup and saucer each, or a plate and spoon. The dolls, so carefully and lovingly dressed and packed by the ladies, are a perpetual source of wonder and admiration, especially in the region of the toes, their boots and stockings being unrivalled. A doll came last year that could "sleep," as they said; this one was the prime favourite, so much so that, a door being left unlocked one day, it disappeared, and has not been seen since. Other good things too numerous to mention are provided by these fairy godmothers in Quebec that help to lighten our school work, and to make it pleasant and successful.

It is a long time since last I wrote for "The Leaflet"—how long, I should prefer that no one should enquire very particularly. Of late I notice "The Leaflet" in a new dress, and more attractive.

This suggests the thought that Christian workers should constantly reconsider their methods, and carefully adapt them to win as well as to teach. This is specially necessary in foreign mission work. Draw the picture as dark as you like, rival St. Paul if you can in the awful adjectives hurled, in the first chapter of Romans, against those who "hold down the truth in unrighteousness"; the fact still remains that in the most reprobate heart "feelings lie buried that grace can restore." To reach and play upon those feelings, to weaken the spirit of evil by dividing his house against himself, this surely were an object worthy of all the skill of a David, chosen to contend with the evil spirit in the man from whom "God had departed," because he was not only "a mighty man of valour, and prudent in speech," but also "cunning in playing on the harp." Surely David would have made a good missionary! He knew when to stand up to a Goliath, and when to dodge a spear; through all he could charm the evil spirit and get a hearing for his harp.

---

#### FROM MRS. MORTON.

Tunapuna, B.W.I., May 27, 1897.

My daily Bible class is going on well; the boys continue to be much interested, and complain only of the time being too short.

One day a Hindoo boy said to me in class, "Madame, what is the difference between original and actual sin?" Being a little surprised at the sudden interruption to a lesson about Moses, I was perhaps a little slow in answering. At any rate, the boy sitting next, who belongs to a Mohammedan family, anticipated me by saying, "Original sin is the sin you were born with; actual sin is what you do." I was as much surprised by the prompt answer as I had been by the thoughtful question.

One day that we were talking about the tree "in the middle of the garden," the same Hindoo boy asked if it were real fruit. To see the Higher Criticism thus unblushingly rear its head in the north-west corner of the Tunapuna church was another surprise—perhaps as great as hearing the youngster tackling theology a few days before. Remembering my own ignorance, and the inconvenience of heresy, I at once decided that it would be well to temporize. "Khedaroo," I said, in an unusually firm, but still kind manner, "it does not really matter if it was a real fruit or not if we only learn the lesson that is there for us, that sin came to us not from God, but from Satan, and that it came through disobedience to God's commands." This is a neces-

sary lesson for Hindoos, who, when spoken to about their sinfulness, often answer, "I am as God made me."

A young East Indian said to me the other day, "Madame, I find that God said to the serpent, 'On thy belly shalt thou go'; now I want to know on what did he go before?" A companion had offered the suggestion that "perhaps he went on his tail," but this was not found altogether satisfactory. I pointed out that the words were probably used in a continuative sense, "thou shalt continue to go"; the Hindoo version actually employs the continuative tense—so-called in Hindoo grammar—the sentence reading thus, "On thy belly shalt thou go, and dust shalt thou continue to eat all the days of thy life."

The thorough-going evolutionist would probably insist that the punishment lay in denying forever to the snake tribe the gentle ministries of evolution. There were to be no aspirations after legs and molars, no hope whatever that the lapse of ages might find the viper tribe developed into horses.

The work of Christianizing the East Indians in Trinidad is progressing surely, and not slowly. To those who think it ought to be nearly accomplished I would propose one single question: Do you know what it is to turn one soul, in any land, who has his back on heaven? If you have done it once you will know it, and remember it forever after. What, then, must be the magnitude of the task allotted to the little staff of missionaries in Trinidad, viz., to bring to Christ 80,000 Hindoos and Mohammedans; where the environment is a mixed population called Christians, among whom late statistics show a percentage of over fifty-eight of the births to be illegitimate! ---Record.

## British Guiana.

### A NEW STATION OPENED.

FROM REV. J. B. CROPPER.

Yesterday (May 24th) I entered upon a new field.

About seventeen miles to the east of our station—Better Hope—on the lands of some abandoned estates, bought in for the purpose, the Government is establishing an East Indian settlement. In lieu of a return passage to India, to which they are entitled, the East Indian immigrants who have completed their period of indenture—ten years—are offered a grant of one acre of garden land, and about a fifth of an acre as a house spot. Large numbers of the people are accepting the offer, and there will probably be more applicants than there are allotments for at present. It is a pity that some such system

as this had not been adopted years ago; when, doubtless, many of the thousands who have returned to India would have been induced to commute their right to a return passage, and would have settled in the colony.

In these settlements the people will develop the spirit of self-reliance, and grow into the feeling of citizenship, and from them will be drawn the law-abiding, thrifty, aspiring men and women, who, together with those of the same status in the towns and villages, and a few from the estates, will provide a middle class, which is the backbone of every community.

To be in a position to enter these settlements as they are formed, and to give the settlers the Gospel from the outset of their new life, will, in considerable measure, depend the rapid and successful growth of the mission in the colony. Recognizing this, I have made an effort and started work at this settlement.

Helena is within the bounds of the Church of Scotland parish of St. Mary's. It is just outside of the village of Mahaica, and in the neighbourhood of large sugar estates. The new railway passes through it; and one of the principal stations will be placed in the settlement. This latter is, however, only a mixed advantage. Pecuniarily, people will be benefited, but the "rum shop," with its trail of vices, always follows.

Several thousands will make their homes at this place; and a considerable population is already settled in the neighbourhood. Some portions of the land are well-adapted for the growing of rice, and on others the native provisions—plantains, cassava, etc.—will thrive. Several hundred acres will be reserved and fenced in as the common pasture for all the stock.

I have received from Mr. McNie, the parish minister, promise of moral support (his own needs are so pressing that he cannot promise pecuniary aid), and whatever service he can render personally. Many of our Christian East Indians from Better Hope station are going to the new settlement, and will form the nucleus of the Christian community. The catechists (I have three) will work in this field in rotation, each one spending a fortnight there. It is necessary at present to do this in order to have the men near me for instruction during the intervening four weeks.

It is the duty of the officers leading the army of occupation to plant outposts and seize strategic points; it is the duty of the commissariat to send forward supplies. A strategic point has been seized, and it now rests with other than the field officer to say whether it shall be retained or abandoned. I have sufficient faith in the will and ability of the Church to assure me that their reply will be "retain." This reply, however satisfactory it be, is but a passive one; I should like to receive an order in reply, "Make each point seized the base for immediate further operations."—Record.

## Central India.

## AT WORK AGAIN.

FROM MISS WHITE.

Indore, June 14, 1897.

This mail brought us the sad news of Mrs. Ewart's death. You as a Board and we as a mission band unite together in sorrow in the loss of our dear President. Although she had passed the allotted span of "three score years and ten," her leaving us was so unexpected. We know it is great gain to her "to depart and be with Christ"; and it can be said of her truly, "She hath done what she could"; but we who are left will long for "the touch of a vanished hand and the sound of a voice that is still." To me personally she was ever kind, and I will revere her memory always. My heart goes out in loving sympathy to her own loved ones at this time. I fervently pray the Lord will guide you all in your selection of another President. May she be endued with the wisdom which cometh from above, and maintained in health of body and peace of mind for the arduous duties laid upon her.

It was, indeed, a pleasure to read about the success of the twenty-first Annual Meeting at Hamilton. Everything is tempered with mercy. How nice to think that our loving Father in love to you all spared Mrs. Ewart a little longer to preside at that meeting. Death must have been hovering near even then; she went so soon after.

We are still feeling it very hot on the plains, but, as far as I know, all have been well. We are eagerly looking for the rains to come to refresh us, and enable those of our number at the hills to return to their stations in safety.

The college and schools open to-day after six weeks' holidays. Work in the zenanas and Mohulla will also be resumed, and carried on with renewed strength after such a nice rest. It was simply impossible to do much while the weather was so hot, save mop our brows and necks and change our clothes when they got soaked. I was surprised to hear from a native gentleman that he and his folk were feeling the heat as much as we were.

The famine children are getting on nicely, and will, I trust, soon forget their past hunger and suffering. It was a sight not soon forgotten to see the first lot arrive. Mr. Wilkie and two native Christian men were away for over a week, and collected 32—19 girls and 13 boys. When the poor children came off the train they seemed very timid, and eagerly watched Mr. Wilkie's movements, as if afraid to lose sight of him. The bigger ones were wrapped in factory cotton, and some dear little girls, just out of babyhood, were dressed in little crimson bedgowns that some kind lady had given to Mr. Wilkie by

the way. Poor little things they were very emaciated, their legs and arms were like dry sticks. The second lot arrived last week, 19 in all I think—two of the number were worse than the others—one, a little girl of about 5 years old, is just a living skeleton. I could not believe it possible that one could be so reduced and live. She lay for two or three days as if on the point of death, but to the surprise of every one, she is moving about among the others now just like a spectre. Oh, dear, I never saw anything like it before. She smiles poor child, when the food is going to be served out. We are so thankful to see so many rescued, and our hearts go out longingly to the many still suffering and needing to be saved.

The people in Canada have done nobly for India at this sad time of famine and plague. They have tried to do what is commended by our Lord and Master in Matt. 25 : 35, 36. I am sure they realize fully that, "It is more blessed to give than to receive."

I have not been able to say much about the work as it has been mostly closed since May 1st. The Sabbath schools have been continued and I have visited one Zenana pretty regularly.

### THE FAMINE CHILDREN.

FROM MISS SINCLAIR.

Indore, June 22, 1897.

I do not need to tell you with what sorrow I heard of the loss we have all sustained in the removal of our dear Mrs. Ewart. Words fail me to express the feelings that come with the realization that she is gone, and we shall see her face no more, nor be strengthened and encouraged by her loving sympathy in all our life and work. In heaven's clear light and with unclouded vision she knows our need as never before, and she would have us labour more earnestly, more zealously and more lovingly for the extension of His kingdom and glory.

We have had some rain which was very welcome after a hot season which by actual registration was the hottest Indore has known for many years. In the midst of it the first lot of famine orphans arrived. I have taken in altogether forty-two girls, six or seven of whom, on account of their age, being afterwards sent to the Industrial Home. Some of them were dreadful looking creatures, dirty and diseased. Besides these, who are kept quite separate in the old building on the compound that used to be Miss Rodger's school, there are twenty-three girls in the Boarding School. Some days I am almost distracted, for I have no matron and must see to everything myself. There is a good deal that is trying among the orphans. Sore heads; oh, such masses of sores, the hair gone, and the scalp a mass of mattery holes; sore mouths, the gums rotten and



the teeth loose; fever, diarrhoea, dysentery and what not. It takes quite one and a half hours in the morning to get them all doctored up. I am feeling somewhat the strain of incessant work and endless responsibility and must have help soon. The first lot that came more than a month ago are wonderfully improved, but still they all need very careful feeding, and it will be months before they are in good condition. When they first come in their incessant cries for more food are trying, but it would be most unwise to give them all they would take so one must just harden one's heart, and exercise a deal more common sense than sentiment. One little one about 2 years old died last Friday. She only came in two days before and was too far gone to rally. She took no nourishment after she came, the muscles of her throat being evidently paralyzed, and sips of milk and brandy given her, escaped by the nose. Last Wednesday sixteen more came. One was very ill, and I feared was a hopeless case. She was about 3 years of age. What a terrible mouth she had! The odour was most sickening. Yesterday all day blood oozed from her mouth, nose and ears. She died about two hours ago, and I wrapped the wee thing in a piece of white cloth for her burial.

These are the only two we have lost. Some were very much emaciated, but with great care have pulled through. There was one whom I named the "Spectre," she was simply dried up. She measured 40 inches and her arm below the armpit was scarcely 3 inches. She is quite 5 years old I should judge. Her big black eyes, over which the lids drooped wearily, looked out from a face that looked like that of an old man. For nights I feared to sleep lest I should wake and find her on the floor at my bedside, lifeless. But she lived, and would be a good advertisement for Mellin's food (on which she was fed for two weeks). She is really filling out, is very cleanly in her habits, she has not been wearing any clothes, she was so painfully thin that we just rolled her in a blanket, but yesterday I gave her a skirt of which she is very proud, and when any one appears she walks about to show it off.

We have been asked how long we shall have to feed these children? Why they have been saved from simple death from starvation. Better far have left them to die than take them in for a time and then turn them adrift. To what? For the girls there would be but one end. Absolutely only one. The feeding of their bodies is a small matter.

Years of careful training, of weary work, of unceasing care, will be needed before we can hope that these girls can repay us in any way, but I have great faith in the possibilities in children, and can confidently look forward to the time when these very girls shall receive into their inmost souls the bread of life, become witnesses for the Master, and show forth His glory in lives sanctified by His Spirit, and consecrated to His service.

Indore is full of beggars who have crowded in from the famine districts around us. This morning I gave half a cent each to three little children (beggars). Presently I heard a great noise outside, going to the door I found fourteen beggars—three men—the rest children, loudly clamouring for pice.

Our rejoicings in connection with the celebration of the Queen's diamond jubilee are somewhat affected by this last calamity that has overtaken Assam and Bengal. The earthquake was felt most severely in Assam, but the damage done in Calcutta is as yet practically incalculable. Very heavy rain has set in, which is completing the destruction of houses and buildings shattered by the earthquake. The papers speak of great distress among the homeless poor English and Eurasians. There was much loss of property at Darjeeling, and we were anxious about Miss Grier. There was no means of communication, and we just had to wait for nearly a week for a telegram from her. It has been a trying experience for her, which we hope will not undo all the good of her sojourn at the hills.

---

### STRONG FAITH NEEDED.

FROM MISS JAMIESON.

East Wood, Landour, June 24, 1897.

This morning we received the good news from the plains that the rains have broken and we may return with safety. We are busy packing and getting ready to start at once the first of the week. Misses Chase and Thompson return with us. We have enjoyed our holiday here. Our house is in a quiet place with beautiful wooded grounds. We all needed the quiet of such a place, and it has been so much more pleasant having our own house than boarding.

The poor girl-wife of whom I wrote in my report\* is now out of jail and working as a common coolie carrying stones and earth to a new building. I shall see her as soon as we return, and perhaps get her to come to me.

Yes, such cases as hers are most trying to one with a sympathetic nature. It requires strong faith not to be greatly depressed by constant contact with those poor broken-hearted, crushed girls. We would at times give almost any earthly thing could we aid them. But often all we can do is to give them our deep sympathy, which seems to be sweet to them, and to point them to a Saviour, and tell them of the future where there will be nothing but peace and righteousness. Thank God we can do even that much.

---

\*See "Foreign Missionary Tidings" for July, p. 78.

We have just heard of the death of Mrs. Ewart. We mourn with you her loss. It will be difficult to fill her place. Had we a wish we would all desire to die as she did—in the harness. But we know not whether our Father may see fit to ask us to bear suffering, and lay down our work perhaps for years. He does all in love.

---

### LACK OF HELPERS.

FROM MISS DUNCAN.

Neemuch, June 30, 1897.

It was with deep sorrow that we heard of the death of our dear President, Mrs. Ewart, but we rejoice with you all that she was granted such a peaceful journey home. Hers was a life that we should all wish to imitate, and happy will we be if we are granted such a happy entrance into the life eternal.

You will be glad to hear that Miss Campbell and I, who have endured the heat of the plains this year, are both well and strong. In spite of the heat we have had a very happy summer, and now are working away with renewed energy after the six weeks holidays.

Our one great trouble is lack of competent helpers, but we trust that others may be secured as the time goes on.

---

### FROM DR. MARION OLIVER.

June 8th.—Your letter, enclosing the form, came to hand by last mail, but as the mail also brought us the sad tidings of our beloved Mrs. Ewart's death I scarcely took in the contents of your letter until I read it again yesterday. We feel as though a great prop had suddenly been torn away from under our feet, and if we feel thus what must be the sense of loss of those of you in whose midst she has gone in and out for so many years? Personally her death is to me a great loss. Her letters, full of such wise counsel and advice and loving thought, have been a great help to me. The mail that brought me a letter from Mrs. Ewart was always a good mail, even if it brought nothing else. Those of us who have been home on furlough have enjoyed a blessed privilege in coming into closer touch with her, and with all the members of the W.F.M. Board. One is glad to think of her as continuing active in serving the Master to the last, so that death was simply a stepping inside the gate of heaven. May her mantle fall, as did that of Elijah, upon her successor.

Dear Mrs. Telfer! God has laid His hand heavily upon her this year. It is blessed to know that, however heavily He afflicts, He comforts in still greater measure. To me, if spared to return to Canada, Toronto will not seem the same, as it has always been associated with an unbroken family circle at 72 St. Alban's Street.

We are well through another hot season. I have been stronger than I was for some time before the heat set in. Only one forenoon that I have not been able to take up my daily round of duty.

Indore, July 7, 1897.

Unless the rains come soon I fear many will die. The weather is most unhealthy and unseasonable. Fever and dysentery are on every side. If the monsoon fails, all India will be famine-stricken.

I think it is most unwise in any one to go in search of harrowing sights in order to write up heart-rending accounts of the famine. One has only to look around and see the thousands of the poor, getting thinner and hungrier looking. At the present rates at which food is selling here, and has been for several months, three out of every four of the people cannot possibly be getting food enough to keep well and strong on. We cut off luxuries. What can people cut off who live when grain is cheap on the simplest of fare? If there is a good monsoon, the high prices will fall; if not, one shudders to think of the millions of India's poor.

Those of our number who have been away at the hills all returned last week, and all looking the better for their rest.

---

### THE NEW DISPENSARY AT DHAR.

FROM DR. MARGARET O'HARA.

Dhar, June 9, 1897.

The new dispensary is finished, and is such a blessing. I have had three in-patients since it has been opened. They were all from the same village. One of them, a woman suffering from cirrhosis of the liver, was here about two months ago. I tapped her then, and as soon as she was relieved and felt a little stronger she ran off without telling her husband she was going. Three weeks ago she returned very much worse than when she was here before; she was again tapped, which relieved her, but she continued to fail very rapidly. On Sabbath I saw that she was not going to last many days so informed her husband. At once he wished to take her back to his village about twenty miles distant. We all pleaded with him to let her remain, but he said there were none of his caste people here to carry her to the burning place. Our Babu, who is a high caste man, and an old pupil of Dr. Buchanan's, offered to assist, but he said, "What could one man do"? Our Christians or low caste people

he would not allow to touch her bier, and no high caste people would consent to help him except Girdari. I offered to pay a coolie to help him carry her while she was alive to his village, but this he would not consent to, so yesterday he started off with her on foot. She herself had become so fond of hearing the stories of Jesus and the hymns, and was quite willing to stay and die among our people, but the husband would not allow it. The poor thing, my heart ached for her; but we believe the earthly suffering will only be short, and she has given us hope that she has in her simple way put her trust in Christ.

I am very glad the Woman's Foreign Missionary Society has decided to devote the "Jubilee Fund"\* to the reduction of the deficit of the Foreign Missionary Committee. Much as I would like a hospital in Dhar, it gives me far greater joy to know that united effort is being made to have the Church funds equal to the needs of Christ's cause. In God's time the hospital will come, and His blessing with it.

June 16.—It was a great shock to us to hear of Mrs. Ewart's death as the week before had brought The Canada Presbyterian you so kindly sent with the full report of the annual meeting at which Mrs. Ewart had presided. I think her going home was beautiful—from active service here into the more active and glorified service beyond. It would be wrong to lament such a death, and her long years of service in the Church of her choice is the best testimony to her character. Thank you for your interest in my children. Lonibai is about 17; Mariam is not well at present, she has not a very good constitution. No, Hira is not pretty, but she is bright and wilful. I have never punished Mariam yet, but I have to punish Hira almost daily, although she is such a tiny mite. She is such a dear little thing and I am so fond of her.

June 29.—I am enclosing you copies of two addresses which were delivered at the formal opening of our dispensary on June 22nd. We had a grand gathering, over 1,000 native people. The Canadian Mission was represented by Mr. and Mrs. Wilkie and Mr. Ledingham from Indore, Dr. Smith and his son, Cameron, from Mhow, Mr. Russell, Miss Dougan and I in Dhar. Owing to the great heat and the fact that the rains have not yet come, Mrs. Russell and baby were unable to return to the plains for the opening. We were very sorry not to have them with us, but we knew they were safer not to come down at present. Others of our missionaries were anxious to be with us, but owing to press of work were unable to come. We had a very pleasant day, and the Master's work was brought before the people in a way it has not been before.

\*Memorial Fund.

Mr. Wilkie occupied the chair and addresses were given by Rev. Mr. Ledingham, Rev. Dr. Smith and Mr. Russell. Besides the address by the Prince and the assistant Prime Minister, there was a lengthy address by one of the judicial staff which was very good, but I have not time to send a copy.

Our dispensary was called "Queen's Jubilee Hospital." One room was fitted up as a ward. A present of half a dozen iron beds had been given by Mr. Russell. We are grateful for the building and we look to our Father to grant us great blessing in it.

Address of H.H. Prince Udaji Rao Powar at the opening of the Queen's Jubilee Hospital, Dhar.

"Ladies and Gentlemen:—The occasion for these universal rejoicings is so singularly delightful that the old must never have known anything like it, nor is there any possibility for the young to witness in their lifetime such a thing again. This day Her Most Gracious Majesty Queen Victoria, Empress of India, begins the 61st year of her ever memorable and glorious reign, a reign which has given peace to India, a thing perfectly unknown in the known history of this country. I need not say that that very peace again has brought in its train innumerable other blessings, and I am sure you will heartily join me in praying God to spare us those blessings for a long time to come, and to grant to Her Most Gracious Majesty Queen Victoria, Empress of India, and to her children and grandchildren a very long and prosperous reign in life. This most delightful epoch has naturally stirred up the most loyal feelings of Her Majesty's subjects, who, as they should, are vying with each other to demonstrate their loyalty in some tangible shape to the best of their abilities. In accord with this general outburst of loyalty our missionary friends here are going to commemorate the Diamond Jubilee of the Empress of India by the establishment of a hospital of their own for the female sufferers, and an orphanage at Dhar. These will supply the greatest want, hitherto left unprovided for. This is the cause of our assembling here to-day, and I am asked to preside at these openings and foundation ceremonies. I feel very sorry that my dear father, his highness, could not personally grace this occasion. In my opinion no charity can compete with efficient medical help and I feel certain that the worthy attempts of our friends will always realize the good wishes of their originators. The hospital is most appropriately to be called Queen's Jubilee Hospital, and at the desire of Madame O'Hara I, with the kind permission of his highness, declare it open with a prayer to the Almighty to grant permanency and prosperity to the establishment and its founders. In conclusion I express my hearty thanks to Madame O'Hara and the staff for the honour they have so kindly done me personally by asking me to preside on this occasion."



Address of R. C. Dike, Esq., Assistant Prime Minister to H.H. the Maharajah of Dhar, at the opening of the Canadian Mission Dispensary on June 22nd, 1897.

“Your Highness, Ladies and Gentlemen:—We observe this day as the greatest gala day in commemoration of the sixtieth anniversary of Her Majesty's accession to the throne. The reign of Her Most Gracious Majesty is unique in every respect. Empires have hitherto risen and fallen, but the British Empire, on account of its assiduous care to sail clear of all those rocks that have caused shipwreck to other empires, is destined to know no decline. It is certainly a unique thing to own such an empire. Her Majesty's reign, extending over a long period, is most glorious in respect of the events that distinguish it. The good effects of the reign are most emphatically felt in India. The iron horse that runs its zig-zag course throughout the length and breadth of India, the telegraphic wire that is stretched over the greater part of the country, the canals that have been constructed to protect the country from the evil consequences of the capricious rains, the cheap postal system that could never be dreamt of in the political state which prevailed in the country before the British acquired ascendancy in it, the educational institutions that have taught and are teaching the natives how to serve the ends of their existence properly, the hospitals and the dispensaries that confer upon the people the benefits of the progress the healing art has made in the West, are some of the numerous blessings showered upon India during the illustrious reign of Her Majesty, the Queen Empress. Our grateful hearts throb with joy on this auspicious day, and urge us to do such things to-day as would please Her Majesty the most. That institutions providing medical aid to the women of India should be established all over the country, is the dearly cherished desire of Her Majesty's heart. A home for the orphans is one of the objects cordially liked by our sympathetic sovereign. The ceremonies, therefore, which we have the pleasure of performing to-day—those, of opening the Queen's Jubilee Hospital and laying the foundation stone of a Jubilee Orphanage—relate to two such institutions as are most pleasing to Her Most Gracious Majesty.

“Ladies and gentlemen, you have requested H.H. Prince Udaji Rao to open the Hospital. You could not have made a better choice. The prince represents his illustrious father, who, I confidently assure you, would have been much pleased to take a zealous part in this ceremony had his health permitted him to do so. May he be soon restored to perfect health, and may he live long to give joy and satisfaction to his people, is the devout prayer of every one not only his subjects, but of all those who ever came in contact with him. H.H. Sir Anand Rao Powar, Maharajah of Dhar, belongs to a very



ancient family that has made a name in history. We have, all of us, heard of Raja Bhoga and Raja Vikramaditya—the first was a great lover of learning, and the second was the founder of the era called after him. The family of Raja Bhoga and Raja Vikramaditya is the family of the present Maharajah of Dhar. I have the good fortune, ladies and gentlemen, to be one of the obedient servants of the Maharajah, and I am proud of being his humble subject. We, the subjects of the Maharajah, have reasons to love him most dearly, other than that of his belonging to an ancient family of historical fame. It is his personal qualifications that attract us—that as it were magnetize us. I need not dwell at any length on the qualifications of our beloved and esteemed Maharajah, for, the suavity of his disposition, the magnanimity of his heart, and the greatness of his sympathetic anxiety for the welfare and happiness of his subjects, are too well known to all of us to require any mention of them from me. The very fact that the Canadian Mission have been enabled to perform to-day's ceremonies in this city, speaks volumes in attestation of the Maharajah's generosity.

“Prince Udaji Rao, the worthy scion of the illustrious family of the Maharajah, has laid us all under very deep obligations by kindly undertaking to open the hospital, which, under the able management of Dr. O'Hara, is destined to be a beneficent and flourishing institution.

“Amongst the good works done by the missionaries in India, the example set to us by them of courageous self-denial, of unswerving integrity of purpose, of all-surmounting devotion to duty, and of deep-rooted philanthropy, is certainly worthy of imitation.

“We have to congratulate ourselves on having the Queen's Jubilee Hospital opened for us, this hospital which owes its existence to the philanthropy of the Canadian Mission. The establishment of a Jubilee Orphanage, the foundation stone of which has been laid to-day, owes its origin to the philanthropy of the Victorian India Orphanage Society of Manitoba.

“I shall conclude now with a fervent prayer for the long life and prosperity of Her Majesty, the Queen-Empress, and of H.H. the Maharajah of Dhar. I wish every success to the Canadian Mission.”

---

### Honan.

---

#### EIGHT BAPTIZED.

FROM MISS PYKE.

We have some women who come regularly on the Sabbath to attend the chapel services and become instructed in Bible truth by attending the class for them in the afternoon. Thus they are with us

all day, and I look forward to their coming with much pleasure. Several of these friends are from the village of Moe-Liang Tien, where the persecution has for some time been so bitter against them. You will remember hearing that their names were placarded on the walls of their own and surrounding villages, the usual supply of water denied them, etc. Only a few weeks ago effigies of the foreigners were made in dough, and, after reviling, were cast to the dogs and crows to be devoured. Such is the feeling there regarding the whites and their new doctrine; but, on the contrary, we have much to gladden our hearts as men and women, particularly the connections of one family of Yangs are boldly and fearlessly, in strength of the Lord, daily studying the Scripture, and preaching by their lives, as well as their words, the Gospel of Christ.

One day last month Mrs. Goforth, Miss Robb and I went to visit our friends there. We engaged a cart, but, preferring to walk through the country and see the lovely green fields, we had the cart follow us closely. On our way we passed through three villages. At each the inhabitants came out to see the strange and despised foreigners. Invariably we spoke to the women as we passed, and found them quite respectful. It seemed strange to them that we should walk, having a cart at our command, but this was but an opportunity to answer their questions by replying, "We have the natural feet God gave, and, therefore, can enjoy walking." As we neared the desired village, our friends came boldly out some distance from their compound and escorted us in. The clasp of the hand of one of the dear women does one as much good as if meeting a dear friend in the home land.

When once seated in the compound many gathered around us, the young, the middle-aged and the old. Several hymns were sung and a portion of God's Word explained, and particularly the fundamental truths of our true religion, told simply, that all might grasp them. There are always some in such gatherings who are so amazed when they learn the distance we have come to tell them of the love of Jesus—really have come for their good! Well, service being over, the curiosity of each fairly well satisfied, we start for home, followed by a crowd to the outskirts of the village. The noise, the remarks, the jeers never affect one, but ever produce a feeling of pity for those who know not our God.

The other morning Mr. and Mrs. Goforth, myself and the children took a walk as far as the river. As we neared its banks a crowd soon gathered in a village opposite, and the title we are frequently addressed by was again and again heard as we retraced our steps.

May 14th.—We bade farewell to Mr. and Mrs. McLennan. I am sure you received the word of their departure from the work in Honan with regret. We were all so sorry to lose them from our little family in Honan. We do hope and pray that Mrs. McLennan may be speedily restored to health and strength.

La  
early  
Christ  
noon  
memo

A  
stantl  
ground  
ally,  
came  
from  
some  
One  
lived  
Then  
an e  
word  
trave  
follo

It  
been  
time  
my  
inde  
the  
the

we  
her  
Ma  
for  
His  
tra  
hav  
we  
thi  
me

a p  
Ju

Last Sabbath was a blessed day for Chang-te. Eight among the early fruits in the Lord's work here professed publicly their faith in Christ, and received baptism at the morning service. In the afternoon the Sacrament was administered, and as these and others commemorated the dying love of Jesus it gave us joy unspeakable.

A week ago last Sabbath we had all day crowds of women, constantly coming and going. We sat outside, the women seated on the ground before us. Those who were afraid kept in the rear, but gradually, as they became interested in what Mrs. Goforth was telling, they came nearer. It is wonderful how some become almost convinced from the first, and ask earnestly concerning this doctrine. I watched some rise to leave, and sit down the second and third time to listen. One old woman wanted to know how she could hear more. She lived so far away she would not be able to return for some time. Then again some would listen only for a short time, and then, with an expression that told too plainly what they thought of us, gave the word, and with their accompanying friends would away. The women travel in companies, and when one moves, like sheep, they all quickly follow.

It has been very warm for some time, though the nights have not been excessively so. The Chinese garments are to be desired at such times for looseness and coolness. I, too, fully realize the nearness of my heathen neighbours, whose houses are just in front of mine; indeed, the back of one forms part of the wall of mine. On hot days the odour is not pleasant. We wanted to buy this property to add to the compound, but as yet have not succeeded.

---

#### FROM MISS McINTOSH.

Rocky Point, China, July 2, 1897.

The news of Mrs. Ewart's death came as a great shock to us for we had just been reading an account of the annual meeting in which her address was given in full. But her work was ended, and the Master had need of her for higher service. Our loss is her gain, for her eyes see "the King in His beauty," "and she shall serve Him day and night in His temple." Her death seems more like a translation, so sudden and unexpected was it. Somehow or other I have often thought that Mrs. Ewart would die in the harness, as it were, for she seemed so bright and active that one could scarcely think of her as an invalid. How you will miss her at your Board meetings, where she has for so many years presided!

We (Dr. Dow and I with the McClures), are now at the seaside, a place 150 miles by rail from Tien-tsin. We left Ch'u-Wang on June 1st, and arrived here on the 15th. We are greatly enjoying

the change, and especially our daily plunge in the sea. There are a great many missionaries here from different places, with whom it is a pleasure to meet.

---

### North-West Indians.

---

#### STRIKING INCIDENTS.

FROM REV. NEIL GILMOUR.

Hurricane Hills Mission, Wolseley, July 7, 1897.

There was something in the climate of last winter which was very fatal to the Indians of our western plains. I think that not for many years has the death rate been so high. I know that our little band of less than two hundred was decimated, and it was unspeakably sad, week after week, to hear from some quarter of the reserve the death wail floating on the clear frosty air. I will never forget the picture that presented itself as on one occasion we entered the house where a little boy lay dying. Only a few minutes before a baby girl had died, and squatting on the earthen floor were perhaps a dozen women, their straight black hair hanging in wild disorder over their paint and tear-stained faces, while from dozens of wounds on their arms and feet the red blood trickled to the ground.

On another occasion we called on an old man who was dying. All through life he had borne the reputation of being a quiet, inoffensive man. I had had previous conversations with him, and now spoke to him of his hope. He said that all through life he had tried to live honestly, and had never done any very bad things. He felt that God knew all this, and so he had no concern regarding his future. It seemed impossible for him to understand that even one of the least of his "bad things" unrepented of, and so unforgiven, could shut him out of heaven. These are some of the sad pictures, but it must be kept in mind that these are out-and-out pagans, and that we cannot hope, or at least we should not despair if they seem slow to give up their former belief.

Speaking of sickness and suffering last winter, I am glad to say that, thanks to the ladies of the Woman's Foreign Missionary Society, not one of our people really suffered for want of either quilts or clothing.

In dealing with a pagan people one is glad to note even little things that are encouraging. Among these might be mentioned the involuntary testimony borne by some pagans in favour of Christianity. One or two incidents will explain what I mean. Two Indians

were in town together, but one was on his way to visit another reserve, and wished to send some meat he had purchased to his wife at home. Instead of sending this meat back by the other Indian he came to the missionary, who happened to be in town on that day, and asked him if he would deliver the beef, explaining that he would feel sure then that his wife would get it.

On another occasion a number of Indians were going to Regina to visit their children there, and before starting packed in boxes their most valuable belongings, and brought them to the missionary to keep for them till they returned, as they were afraid to leave them in their own houses on account of the dishonesty of their own people.

Yesterday an Indian came to me and said he had something to tell me. Said he had found some money. This money, of course, did not belong to him, and if he kept it it would be the same as stealing. He had not told any one about the money, as he was afraid some dishonest man would claim it. So he had waited to learn who had lost money, but as he had heard nothing he had decided to bring the money to me. Said this was God's house, and he trusted me to find the owner of the money and give it him, saying which he laid on the table three twenty dollar gold pieces. I at once understood that this was money advertised as lost in a runaway accident in Wolsey on Jubilee day. I asked him if he knew how much money it was, and he said, "Oh, yes; sixty dollars." This is a man whom I believed to be quite opposed to the Christian religion, and who, last winter, was the leader of a pagan worship called the "Ghost Dance."

One other encouraging sign is that whereas for years it has been the custom of these people to dance on Sunday, for the last eight months there has been no dance held on Sunday.

The work is God's, and I know that in His own wise time He will bring these people to know Him.

---

## SPIRITUAL AND MATERIAL PROGRESS OF THE INDIANS.

FROM MISS FRASER.

Portage la Prairie, July 6, 1897.

In the matter of education, home life and religious training we can easily see that decided progress has been made. The marked increase of appreciation of the school among both parents and children is the chief point to notice. Many have realized the value of learning, and during the year the attendance has increased.

One of our girls left the school in March to work in one of the homes in town, making three, in all, who are now earning their own livelihood; and the highest evidence of the satisfaction given by these

girls is the constant demand that we have for their services. Hardly a day passes without a request for the service of some of them, and they hail with delight the prospect of going out to earn money for themselves.

Our girls as usual outnumber the boys. This week we hope to remove one of the boys to the Industrial School at Regina, where he will have a practical training in farming, or any trade which he may choose. Two of our pupils (a boy and girl) were removed to the hospital in Winnipeg on account of severe cases of scrofula. It was found necessary to have the boy's foot amputated; but I am glad to say that he came through the operation well, and is now home, apparently in good health. The girl is also improving, and will be home soon. Such instances are a few of the discouragements we have to contend with, but, on the whole, we have reason to erect our Ebenezer and say, "Hitherto hath the Lord helped us."

Our work at the Indian village continues interesting, all the services being well attended when the Indians are home. As is well known, they go away at different seasons of the year according as trapping, duck-shooting, pow-wows, etc., demand. Although no great strides have been made by these Indians towards advancement, they are year by year exhibiting more disposition to depend upon themselves, and live more comfortably. Just at present three new houses are being built, with shingled roofs, etc., which add much to the appearance of the village. We notice also a decided improvement inside their dwellings, neatness and order being aimed at.

The sewing class among the women, started by the ladies of the Woman's Foreign Missionary Society, has been a great help to them. Our next step is to instruct them in the art of baking. Thus we hope to still further raise them in the scale of civilization.

While we see decided progress in material affairs, we have still greater reason to rejoice in evidences of their moral and spiritual progress, these evidences being their honesty and a desire to earn their own livelihood.

It is unnecessary to say that there are many discouragements, but in the midst of all these we are cheered with the thought that the Lord is on our side, and His cause is bound to advance.

---

### BOX FROM FREDERICTON, N.B., ACKNOWLEDGED.

FROM MISS JOHNSTON.

Albarni, B.C., June 30, 1897.

Last Monday, the 28th, we buried Kitty. She was our eldest pupil. A splendid worker; good housekeeper, and such a good girl that I



am glad she is free from pain. She had been ill for a long time. I think she was in her nineteenth year. Kitty's was the third death inside of two weeks. It is rather startling to see them dropping off so quickly. One of the old men died about a month ago.

Yesterday, June 29th, Miss Baillie, who taught during Mr. Ross' absence, was married to Mr. Andrew Smith, second son of Rev. George Smith of Westra, Scotland. The day was fine, and the church was very prettily decorated. Miss Baillie, who is a graduate of the Pictou Academy, N.S., is a lovely girl, and made a very pretty bride. Everything passed off nicely.

All the children in the Home are well. Our garden is doing well this year. The Indian boys have done well this spring and summer. They were given great praise by visitors for the manner in which they managed the garden and other outside work. Before Mr. Ross came home Mr. Stanley Bains, who spent some time at the Agricultural College, Guelph, told me that he considered ours the model farm. I felt proud of the boys, for although they required some looking after, one can easily forget the trouble in the joy of success.

The Indians had poor success in sealing last winter and spring. Twenty-two of them were on board a schooner that was wrecked and barely escaped with their lives. They came home barefooted, having lost shoes, blankets, coats, fishing apparatus and everything.

Shewish, the chief of the Sishahs, wished me to tell the ladies that he would like a suit of clothes, and for fear the clothing sent would prove too small for him he requested me to send his measure. Chest, 42 inches; waist, 39 inches.

I need boys' clothing more than anything. I am always pleased to see stockings in the boxes or bales, for we find it very hard to get knitting enough done with all the work we have to do in this large house, and none of the girls are strong. I have received a box from Fredericton, N.B., which helped me out with coats. Although most of them are overcoats they will come in very nicely a little later on. They also sent us some picture books, girls' coats, some waists, games and a lot of odds and ends in the way of handkerchiefs, hair ribbons, etc.

---

### THE IDEAL MISSIONARY.

BY MRS. JENNIE FULLER.

What is your ideal of a missionary? "He must be called of God, wholly sanctified, a man of prayer, of great faith, unworldly, indif-



ferent to praise or blame, free from the everlasting struggle about himself, with

A heart at leisure from itself  
To soothe and sympathize.

Not dependent on the world for happiness, indifferent to what he eats, drinks or wears, filled with a love for souls."

Where do you get this ideal? It is a true ideal. You have the warrant of God's Word in demanding this. Christ was the world's first great missionary. He had not where to lay His head, despised and rejected, was in the world, and yet not of it. He pleased not Himself; laid down His life for others. And the apostles? What marvellous missionaries they were! Beaten, imprisoned, a hungered, rejected, suffering want, abounding, ever triumphing and rejoicing in God; not counting their lives dear; kept alive by the power of God; baptized with the Spirit; leading souls to Christ; witnessing before kings, etc. How many missionaries have shared, in common with you, this ideal, and gone forth to the foreign field only to find they had not the power to live it out!

And now, dear friends, would you like to hear what the missionary's ideal of a home Christian is? He has, happily, the same Bible that you have to draw upon. Before him rise up the lives of Christ and the apostles as examples. He fails to discover that there is one ideal laid down for the foreign missionary and one for the home Christian. He sees in the Word that you (1) should be wholly sanctified; (2) men of prayer; (3) of great faith; (4) unworldly; (5) indifferent to praise or blame; (6) free from the everlasting struggle about yourselves, with hearts at leisure for others; (7) not dependent on the world for happiness; (8) indifferent to what you eat or drink or wear; (9) filled with a love for souls; (10) triumphing for the body; in short, living supernatural lives.

The missionary's heart glows as he ponders the Word, and his blood flows quicker, and he, too, sees the possibilities if—and he sighs as he says, "If the supernatural could only be lived out now as it was then. If the home Christians would only work it out, and show us how to do it. They have not a strange people, a strange tongue and climate to battle with and divide their faith!" Happy is that missionary who, at this time of conflict and temptation, is nerved by the memory of how God has wrought supernaturally when he toiled at home, or by the memory of the supernatural life or work of some home Christian that enables him to cry out, "God is no respecter of persons. I have seen it in the life of — at home. He will work it out through me. I will trust Him."

Dear friends, it is dishonest for churches or bodies of Christians to send out missionaries, expecting of them what they are not living out themselves. What you want us to be, be that first yourselves. A

Laodicean church will send out Laodicean missionaries, and they in turn will have Laodicean converts.

As a young missionary, longing to be wholly sanctified, knowing God enjoined it upon me, I got into great darkness through misunderstanding the subject. I was tempted to feel it was true, but I could not attain to it, and would have been tempted to feel that others were as myself, but I was saved from skepticism by the memory of four home Christians. Two of them were in the humbler walks of life. I knew they overcame; I knew they were sanctified—that there was something in it possible to me, for I had seen them live it. When facing the brass wall of heathenism, and facing, too, my own powerlessness to even dent it, the memory of the supernatural life of Mary Anna in prayer, and a few other like saints whom I personally knew, saved me from failure. Prayer would prevail.

Said a young woman to me, busy with her dressmaker, "I shall be glad when I get to the foreign field, away from all this." Little did she know of the temptations to society she might find in one of these port cities. Dear friends, you could forestall it by a constant life of self-denial before the outgoing missionaries that would nerve them in face of temptation to be like-minded. Your ideal of a missionary is that he is self-denying. You can never dictate it to him, but you can say to him, "Come." Say to us, "Wherefore, I beseech you, be ye followers of me" (1 Cor. 4:16), and "Be ye followers of me even as I also am of Christ" (1 Cor. 11:1). Not so far as I follow Christ, but because I follow Christ. I praise God for the gifts that have come into this work, heavy with the perfume of the self-denial that gave them. We have sometimes felt the money almost too sacred to use, and it has begotten in us a desire to spend it in like manner.

It is useless for you to dream of great victories on the foreign field unless you lead the way. Missionaries must go out to the field educated first in the supernatural at home. To enable them to get a language easily many of them are sent young, and sometimes immature. They need to be constantly nerved by your life and work and example at home. How often the contrary is true! If a sick missionary goes home, or one over-wearied, how constant are the pleas to him to come and revive the churches! So constantly are many returned missionaries kept in demand to revive the home work that they sometimes break entirely down, and have to stay away another year from the field to recuperate! This ought not to be. You should be so alive and filled with the Spirit as to refresh him, and if sick, to prevail for his healing, so that he can quickly go back to his field. Instead of helping you, you ought to be in the place where we can lay our burdens and our plans for the enlargement of the work before you, and receive light and counsel and help.

The greatest work of the Church to-day is the battle on the foreign field. Many Christians are in danger of giving a little, praying a

little, and thus settling their responsibility, and demanding of the missionary to do the rest. Lead the way in supernatural living and prayer. "Who knoweth whether thou art come to the kingdom for such a time as this?"

## WOMAN'S FOREIGN MISSIONARY SOCIETIES.

### An Exercise for Mission Bands.

BY MISS FERRIER, CALEDONIA.

Question.—What is the special object of Woman's Foreign Missionary Societies?

Answer.—To send out and support missionaries to teach heathen women and children.

Q.—Why are these societies of comparatively recent origin?

A.—Because, until a comparatively recent period, very little was known of the degradation and sufferings of nearly all heathen women, or of the social customs which make it impossible to reach many of them, except by means of missionaries of their own sex.

Q.—Who was the first to suggest the idea for this form of Christian work?

A.—The Rev. David Abeel, an American missionary to China, was the first to propose that unmarried Christian women should go out to China and India as missionaries, and that Christian women at home should form societies to sustain them by prayer, and furnish means for their support.

Q.—What was done in consequence of his moving recitals and urgent appeals for help for heathen women?

A.—In the year 1834 a society was formed in England, called the Society for Promoting Female Education in the East, and this was the parent of all the numerous Woman's Foreign Missionary Societies which have since been organized, and which support lady teachers and doctors in almost every land open to missionary effort.

Q.—When, and with what design was the Woman's Foreign Missionary Society, in connection with our Canada Presbyterian Church, organized?

A.—Our Woman's Foreign Missionary Society was organized in the year 1876, its aim being to draw forth the prayers and gifts of the women of the Church in behalf of work to be done for heathen women and children.

Q.—In what way may we learn something of its growth, and present extent and usefulness?

A.—By comparing it to a tree planted in fertile soil, and yielding good fruit.

Q.—Of what should the use of such a figure first of all remind us ?

A.—That every good work has its origin, or root, in divine grace.

Q.—Is not the figure we propose to use suggested in Scripture ?

A.—It is ; in Isa. 61 : 10, where, in describing the blessed effects of saving faith, one of the figures employed is, "They shall be called trees of righteousness, the planting of the Lord, that He might be glorified."

Q.—Have we not also a Scripture figure for the ground in which trees of righteousness must be planted ?

A.—We have ; in Eph. 3 : 17 : "Rooted and grounded in love," which means that the love which faith feeds on, and which produces good works, is the love of God, in the gift of His Son, to be our Saviour.

Q.—Bearing this in mind, what shall we call the trunk of the tree ?

A.—The General Society, which meets annually to hear reports of work done, and to elect the Board of Management, to carry on the business of the Society for the coming year, may be called the trunk of the tree.

Q.—What societies may we call the large branches ?

A.—The Presbyterian Societies, which also meet annually, each taking charge of the Auxiliaries and Mission Bands connected with a Presbytery, may be called the large branches.

Q.—What is an Auxiliary Society ?

A.—It is the name given to the Society belonging to one congregation.

Q.—What parts of the tree shall we call the Auxiliaries and Mission Bands ?

A.—We may call the Auxiliaries the small branches, and the Mission Bands the twigs of the tree.

Q.—How many are there of these ?

A.—There are about 620 Auxiliaries, and about 280 Mission Bands.

Q.—What shall we call the leaves of the tree ?

A.—The total number of members belonging to Auxiliaries and Bands may be called the leaves. Of these, about 15,000 belong to Auxiliaries, and about 7,000 to Bands.

Q.—What is the duty of each of these members ?

A.—Each must do her little part towards giving life and usefulness to the whole. A useless member is like a withered leaf.

Q.—And, now, what shall we call the fruit of the tree ?

A.—All “the fruits of righteousness” may be said to grow on it, since it has called forth the gifts and graces of many of our Christian women, making them more fervent in prayer, and more fruitful in every good work.

Q.—But may not the money which is contributed year by year be considered one of its fruits?

A.—It may, since it is consecrated to God's service, and is to be used to advance His cause.

Q.—In this respect, has not the tree proved increasingly fruitful?

A.—It has. The amount raised the year the Society was organized was \$1,000, the second year \$2,000, the third \$3,000; in its tenth year \$25,000 was contributed, and last year \$42,876.

Q.—What is done with the money thus contributed?

A.—Is used to pay the salaries of the lady missionaries and their native helpers, and to erect buildings needed for their work.

Q.—How many lady missionaries are now supported by it?

A.—Eighteen in Central India, three in Ho-nan, and fifteen in the North-West.

Q.—What buildings have been put up with funds provided by the Society?

A.—A Woman's Hospital, a Girls' Boarding School, and other necessary buildings in Indore, C. I.; schools, bungalows and dispensaries for our lady missionaries at the other stations in India; a Girls' Boarding School in Tamsui, Formosa; buildings on each of the Indian reserves in the North-West, under the care of our Church, and a school at Alberni, B.C.

Q.—In what other form is help given by this Society?

A.—Large quantities of useful clothing are sent every year to the Indians, and the Mission Bands provide gifts and prizes for the schools in Central India and the North-West.

Q.—What should each member feel in regard to the work to which the Society is pledged?

A.—Each member should feel that she has a personal interest in the work, and should therefore attend the meetings regularly, and be faithful to the pledge taken, to pray, to work, and to give all she can.

“Many are passing o'er death's cold wave,  
While we wait to tell them of Christ who will save.  
Then we must work, and watch, and pray,  
Shining for Jesus every day,  
Cheerfully sending the Gospel light,  
To souls who are sitting in darkness and night.”

## PUBLICATIONS.

No.	Free
79. Paper by Mrs. Grant, Orillia .....	"
78. Duties of Officers of Auxiliaries and Mission Bands .....	"
77. Hints to Mission Band Workers .....	"
68. Origin and Work of W.F.M.S. ....	"
38. A Silver Sixpence .....	"
36. Practical Work .....	"
35. How much do I owe? .....	"
34. Our Hour of Prayer .....	"
19. Our Plan of Work .....	"
15. The Missionary Mite Box .....	"
11. Refusals .....	"
8. Why and How .....	"
5. Questions Answered .....	"
4. Suggestions for holding Missionary Meetings .....	"
2. Giving and Giving Up .....	"
1. Self Questions .....	"
Prayer Cards .....	"
Scattered Helpers' Cards, including Leaflets .....	per doz., 6 cents
Envelopes—one large containing twelve small .....	each, 1 cent
Mite Boxes .....	each, 1 "
Receipt Books, Presbyterian Secy's .....	each, 25 cents
" " Auxiliaries, Mission Bands, etc. ....	8 and 5 "
Maps—Trinidad .....	\$1 50
New Hebrides .....	1 50
Pamphlets—India. By Professor McLaren .....	5 cents
Formosa. By Rev. G. M. Milligan, D.D. ....	5 "
China. By Dr. J. B. Fraser .....	5 "
North-West Indians. By Professor Baird .....	5 "
Woman's Foreign Mission Work. By Mrs. Macdonnell .....	5 "
Mr. Great-Heart, Life of Dr. Geddie .....	10 "
Life of Dr. Paton .....	10 "
Life of Dr. Moffat .....	paper 15 cents, cloth 30 "
Life of Adoniram Judson .....	" 15 " " 30 "
Woman and the Gospel in Persia .....	" 15 " " 30 "
Life of Rev. Justin Perkins .....	" 15 " " 30 "
Life of David Livingstone, D.D. ....	" 15 " " 30 "
Life of Henry Martyn and Samuel Mills .....	" 15 " " 30 "
Life of William Carey .....	" 15 " " 30 "
Madagascar .....	" 15 " " 30 "
Life of Alexander Duff .....	" 15 " " 30 "
From Far Formosa .....	\$1 58

For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto. Postage and express paid.

For Annual Reports apply to Home Secretary, Mrs. Grant, 540 Church Street, Toronto.

## PUBLICATIONS.

29. Mother at Home, by Pansy .....	each, 3 cents
73. Missions in Africa .....	" "
30. Personal Responsibility .....	" 2 "
86. Why our Society did not disband .....	" 1 cent
80. Beginnings at Muddy Creek .....	" "
75. Ling Ti's Letter .....	" "
74. God's Will in our Prayers .....	" "
73. The Measuring Rod .....	" "
71. Celeste's Mission .....	" "
50. Freely Giving .....	" "
47. The Mission of Failures .....	" "
46. "Yes you do, Lucindy" .....	" "
45. Systematic Giving .....	" "
43. A Sketch of the Life of Mrs. Mathewson .....	" "
42. That Missionary Meeting .....	" "
41. The Sins and Sorrows of the Heathen World .....	" "
37. What is Foreign Missions' Rightful Share? .....	" "
33. The Society at Springtown .....	" "
32. An Appeal from the Mother of a Missionary .....	" "
31. A Transferred Gift .....	" "
25. A Plea for our Envelopes .....	" "
24. The History of a Day .....	" "
22. The Beginning of It .....	" "
21. A Study in Proportion .....	" "
18. Five Cents in a Tea Cup .....	" "
14. The Basket Secretary .....	" "
13. Thanksgiving Ann .....	" "
10. For His Sake .....	" "
9. Pitchers and Lamps .....	" "
7. Mrs. Pickett's Missionary Box .....	" "
3. Voices of the Women .....	" "
84. Dollars for Self and Cents for Christ .....	per doz., 8 cents
83. Little Corners .....	" "
82. The Conversion of Aunt Polly's Pocket Book .....	" "
81. Mrs. Grantly's Heathen .....	" "
76. How We Conduct our Band .....	" "
72. Two Thank-Offering Envelopes .....	" "
54. The Roofless House .....	" "
53. Mrs. Weston's Lesson .....	" "
51. Get the Women .....	" "
49. One Tenth .....	" "
48. Cry of the Children .....	" "
44. Responsibility .....	" "
28. Bringing the Ranks up to the Standard .....	" "
27. A Lesson in Stewardship .....	" "
23. John Trueman's Way of Giving .....	" "
20. The Adjourned Meeting .....	" "
17. Why we should keep up our Auxiliaries .....	" "
12. What is in Thy Hand .....	" "
6. Po-Heng and the Idols .....	" "
69. "T'other and Which" .....	per doz., 4 cents
67. Preparing the Way .....	" "
55. What the Children thought of Giving .....	" "
54. Motives for Giving .....	" "

### Directions about the "Foreign Missionary Tidings."

1. The year begins with the *May* number. 2. Subscription, 12 cents a year, payable in advance. 3. Subscriptions may begin at any time (one cent a copy), but must end with the *April* number. All orders and money to be sent through the Presbyterial Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto. Payable at Toronto General Post Office.