

FOREIGN MISSIONARY TIDINGS

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

THE
WORLD
FOR
CHRIST.



"I O!
I AM WITH
YOU
ALWAYS."

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

TORONTO, MAY, 1899.

No. 1.

NEW SERIES

W. LAUGHLIN

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, 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. 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, 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 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 to Miss Isabella L. George, Treasurer, 277 Jarvis Street, Toronto.

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

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

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. III.

TORONTO, MAY, 1899.

No. 1.

SUBJECTS FOR PRAYER.

Japan, Korea, Thibet.

"And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isaiah 42 : 16.

NAMES OF MISSIONARIES.

KOREA—Rev. R. Grierson, M.D.; Rev. W. R. Foote; Rev. D. Macrae. (These are supported by the Eastern Division of our Church).

HOME DEPARTMENT.

INCREASE.

Presbyterian Society—

Sarnia.....West Adelaide Auxiliary.
Stratford.....St. Mary's First Church McKellar Mission Band.
Owen Sound....Warton, St. Paul's Church "Self-Denial" Mission Band.
Barrie.....Huntsville Auxiliary.

LIFE MEMBERS.

Miss M. A. Coons, Young Ladies' Mission Band, First Presbyterian Church, Brockville.
Mrs. D. Barton, St. Andrew's Auxiliary, Stratford.
Miss Meikle, Chesley.
Mrs. George Young, Motherwell.

FOREIGN MISSIONARY TIDINGS.
TREASURER'S STATEMENT.

1899.

RECEIPTS.

March	I.	To	balance from last month.....	\$8,443 53
"	2.	"	Huron Presbyterial Society.....	1,681 63
"	8.	"	Lanark and Renfrew Presbyterial Society..	3,384 26
"	10.	"	Barrie Presbyterial Society.....	1,387 00
"	11.	"	Maitland Presbyterial Society.....	1,614 00
"	14.	"	Brandon and Portage la Prairie Presbyterial Society	1,074 28
"	14.	"	Toronto Presbyterial Society.....	5,800 28
"	14.	"	Mistawasis Auxiliary, Saskatchewan.....	10 00
"	15.	"	Brockville Presbyterial Society.....	1,500 00
"	15.	"	Knox Church Auxiliary, Lethbridge.....	50 00
"	15.	"	Alberta Mission Band, Lethbridge.....	30 00
"	16.	"	Bruce Presbyterial Society, Chalmers' Church, Armow.....	13 00
"	17.	"	Guelph Presbyterial Society.....	1,593 05
"	20.	"	Chatham Presbyterial Society.....	1,400 00
"	23.	"	Claremont Street Mission, Toronto.....	4 00
"	23.	"	Glengarry Presbyterial Society.....	2,328 77
"	24.	"	Guelph Presbyterial Society, Nassagaweya Auxiliary	14 00
"	28.	"	"Sarah McClelland Waddell" Memorial..	28 50
"	28.	"	"Talent" Girls' Mission Band, Bear Brook.	18 00
"	31.	"	Winnipeg Presbyterial Society.....	874 70
				\$31,249 00

EXPENDITURE.

March	13.	By	postage, Secretary for Indian Work.....	\$1 79
"	20.	"	Rev. R. H. Warden, D.D.....	19,080 15
"	20.	"	International Secretary, Miss Matthews....	5 00
"	31.	"	Balance on hand.....	12,162 66
				\$31,249 00

ISABELLA L. GEORGE, Treasurer.

ANNUAL MEETING.

Full announcements have already appeared concerning the Annual Meeting, which will take place in Knox Church, Woodstock, on May 2, 3, and 4. We trust those who cannot be present will remember us in earnest prayer, that the meeting may be a time of great blessing, and that all may be done wisely and well, to the end that the Lord's Kingdom may be advanced both at home and in far distant lands.

"FOREIGN MISSIONARY TIDINGS."

With this May number our little magazine begins another year. We trust it will be a welcome friend in the homes of the women of our Church. It is only through seeking information we can keep up interest and grow enthusiastic, and with interest and enthusiasm comes work—work for the missions of our Church, for the spreading of Christ's cause, the salvation of souls.

Through its pages we seek to give all the possible information from our missionaries concerning their work among the women and children of Central India and China and among the Indians of the North-West and British Columbia, as well as provide suitable material on the subject of prayer for the month.

Our periodical is not large in size—we prefer to keep it so that the price may be within the reach of all, 1 cent a copy. The wider the circulation, the wider the influence, and the wider the missionary spirit throughout our Church—that is our aim. The circulation of the "Foreign Missionary Tidings" during the past year has been over 16,300 copies per month. We hope all the members of our Auxiliaries and Mission Bands will seek to circulate the "Tidings" and have a copy of it enter all the homes of the women of our Canadian Presbyterian Church.

PAPERS ON MISSION BAND WORK.

Presbyterial Societies or Auxiliaries having valuable papers on Mission Band work are asked to send them from time to time to the Home Secretary, Mrs. Grant, in order that practical suggestions may be taken from them for publication.

The question is so often asked, "How can we interest our Mission Bands?" We feel there can be no royal road laid down for the success of Mission Band work except through the devoted interest of the officers in charge, aided by the motherly interest of the parent Auxiliary.

CLOSING OF THE EWART TRAINING HOME.

There was a good attendance of ladies at Knox College on Friday afternoon, April 7th, notwithstanding the rain. The occasion was the closing of the second year's session of the Ewart Training Home. Rev. Dr. MacLaren presided, and after opening devotional exercises, conducted by the Rev. R. P. Mackay, the chairman gave a brief sketch of the origin and objects of the Training Home. The number of students had increased from four in the first year to six in the second year, and the interest in the lectures was undiminished. Examinations had been held at the close, and the following candidates passed satisfactorily in the several departments of study: Miss Mary E. Leach,

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Miss Bella A. Goodfellow, Miss Hattie Fraser, Miss Carrie A. Gunn, Miss Agnes Cowan, Miss M. Ross, Miss M. E. McMaster, Miss A. Barker, Miss Eva Findlay, Miss Marion Jack, and Miss M. Stewart.

Of these six were regular students, of whom all but one took the full course, Miss Fraser and Miss Goodfellow completing their second year and graduating from the school. The remaining five were not connected with the Home, but availed themselves of the lectures, taking examinations only in such subjects as they preferred, and receiving cards certifying to their standing in those subjects.

Of the resident students, Miss Gunn, who entered after the New Year, passed highly satisfactory examinations in every department, but in certain subjects wrote only on the work done in the second part of the term. The lectures had not been so largely attended by ladies outside of the Training Home during the present session as was the case last year. Still, there had been an encouraging number in most of the classes, although only a few of these had written on examinations.

The lectures will (D.V.) be continued in the coming year, when it is expected that arrangements will be made for classes in all the subjects laid down in the curriculum of the institution.

A resolution was presented from the Training Home Committee, in which the students were included, expressing their deep sense of obligation to the Professors of Knox College and to the other friends who in addition to the arduous labors of their own special spheres of work, had so kindly and cordially co-operated with the Committee in the Academic work of the year. Acknowledgment was made of their indebtedness to Rev. Principal Caven for a course of lectures extending throughout the session on "Sources and History of the Text of the New Testament"; to Professor McFadyen, for a similar course on "Subjects Connected with the Study and Criticism of the Old Testament"; to Professor MacLaren, for a full course on "Christian Doctrine"; to Professor Ballantyne, for a full course on "Evidences of Christianity"; to Rev. Alexander McMillan, for a course of lectures on "Church History," extending over the whole term; to the Rev. J. W. Rae, for a series of lectures on "Practical Training and Normal S. S. Work," for half the term; and to the Rev. R. P. Mackay, who lectured once a week for the remainder of the term on "Missions and Mission Work." Grateful acknowledgment was also made of the valuable lectures on "Sanitation," given by Dr. P. H. Bryce, of the Provincial Health Department, during the first half of the session; and to Miss Edith Murray and Miss M. Robinson, for tuition in Elocution and in Bookkeeping, respectively.

Thanks were returned to the Board of Knox College for their kindness in granting the use of class-rooms in the College.

Rev. Dr. Caven, in reply, stated that he had enjoyed the work very much, that the examination papers testified to very conscientious study on the part of the ladies. He would take the opportunity to

commend those friends, other than the regular students, who had attended the lectures, and by their sympathy and presence had encouraged the work. A knowledge of Divine Truth was of the greatest importance, to take part in such work was the highest attitude of the soul. The technical study of the Bible was of no use unless the spiritual message was learned; the knowledge of that message was almost inseparable from its practice, and all who were thus equipped might feel themselves stronger in speaking for Christ.

Rev. Alexander McMillan followed in a few happy remarks on the pleasure he had experienced in his part of the work, notwithstanding its arduousness. Thorough enthusiasm for and devotion to our own Church was perfectly compatible with sympathy with and study of the whole Catholic Church in all ages. The study of Church History and the development of the historic spirit was one of the best antidotes to erroneous views of mushroom growth. Conceptions of great truths would be increased and expanded by such study.

Professor McFadyen spoke of the vital relations of Faith and Criticism, but advised students of the Training Home to let criticism severely alone. There were elements in it—some permanent, others not permanent—with which it would be impossible, for want of time, for them to deal. Faith was conditioned ultimately in the power to believe. Faith as found in the Old Testament was the same as faith in the New Testament. It was the power to realize the unseen. He would recommend the students to read only those books which pre-supposed the best and highest results of criticism.

Rev. R. P. Mackay touched on the desirability of increasing the attendance at the classes. He said there were numbers of ladies, not only in Toronto, but throughout the Church, who would be much the better for the training given there. Properly qualified Sabbath School and Bible Class teachers were greatly needed. It was unreasonable to suppose that a congregation could furnish 30 or 40 S. S. teachers who were adequately equipped for their task. Any person who undertook to teach others should have this or some such training. The work of the Home ought to grow to large dimensions.

Rev. Dr. McTavish, speaking from an outsider's point of view, said he had noticed that many young people were much more ready to do work than to prepare themselves for work. He would commend such to consider the training which Christ had—thirty years for three years' ministry. In his judgment, the influence of the Home itself was of paramount importance, apart from the instruction given in classes. This was one of the main objects in founding it. There were many persons who might possess the mental and spiritual qualifications for mission work who were deficient in what might be called the social qualifications. It was well that such should pass through a time of testing and training before they were launched into a far off heathen country, where they might do incalculable harm. He paid a high compliment to the Superintendent of the Home, to whose ability and devotion so much of its success was owing.

Rev. Dr. Wardrope also said a few encouraging words and closed the meeting with prayer and the benediction.

PRESBYTERIAL REPORTS.

WESTMINSTER.—The first annual meeting was held in St. Andrew's Church, New Westminster, on February 28th, the President, Mrs. Scouler, in the chair. About 50 ladies were present at the afternoon and evening meetings, of whom 30 were delegates. The meetings were interesting and helpful, and all who had the privilege of attending enjoyed them, both intellectually and socially, while through them all ran a deep feeling of spirituality. A most interesting and instructive paper on "Woman's Work for Foreign Missions" was read by Mrs. Logan, of Eburne Auxiliary. A question box was a feature of the programme, ably presided over by Mrs. Drainie, of Vancouver. Officers for 1899: President, Mrs. Scouler; 1st Vice, Mrs. Drainie; 2nd, Mrs. Johnstone; 3rd, Mrs. Logan; Treasurer, Mrs. S. H. Brown; Secretary, Mrs. Alexander Lamb; Auditor, Mrs. Logan.

MAITLAND.—The fifteenth annual meeting was held at Teeswater on Tuesday, March 7th. A large number of delegates and friends were in attendance. The morning meeting was devotional in character, led by Mrs. Malcolm, assisted by Mrs. Reid. The afternoon session met at 1.30 p.m. Mrs. Murray, President, in the chair. The reports from Auxiliaries and Mission Bands showed a tone of general encouragement. The Secretary's report showed that progress had been made, two new Auxiliaries and three Mission Bands being added during the year. The financial statement presented by Miss Mather, Treasurer, showed an increase in contribution, the amount being \$1,614. Besides this, a large quantity of warm, substantial clothing was sent to the North-West. Practical addresses were given by Mrs. Murray and Miss Sharpe. Mrs. Hunter, of Kinloss, offered the dedicatory prayer. Two beautiful selections were well rendered by the Junior and Senior Mission Bands of Teeswater. A letter of greeting was read by the President from Mrs. Wardrope, of Teeswater, who through illness was unable to attend the meeting. Mrs. Grant gave a sketch of the work done by the Teeswater Auxiliary during the 21 years of its existence as a missionary society. A conference on Mission Band work was opened by a paper from Mrs. Chadwick, of Teeswater. The report of Miss Anderson, "Leaflet" Secretary, showed that 364 copies of "Missionary Tidings" had been subscribed for during the year. Misses Anderson, Campbell, and Meiklejohn had charge of the question drawer. The Rev. R. P. Mackay addressed the evening meeting.

CHATHAM.—The fourteenth annual meeting was held in St. Andrew's Church, Windsor, on March 14 and 15. The President, Miss Walker, of Chatham, presided at all the sessions. The devotional exercises were taken part in by Mrs. T. Stone, Chatham; Mrs. Gracey, Valletta, and Mrs. Forrest, Leamington. The reports of the various Auxiliaries and Mission Bands were read, and on the whole were satisfactory. The membership remains about the same as last year. Twelve Auxiliaries have increased their contributions, others remaining about the same, a few going back, but the general result will be nearly \$100 more than last year. Mission Band Secretary reports lack of enthusiasm, but not of faithful work. The membership less than last year, but the funds a little more. In the afternoon the President gave an address on her visit to the North-West, where she had formerly charge of an Indian school. An address of welcome was read by Mrs. R. F. Sutherland, and replied to by Mrs. Duncan, Chatham. We had this year a very special privilege in having present during the sessions four ladies from the "neighboring Republic." Mrs. Barkley, President of the Detroit Presbyterian, who addressed the Presidents; Mrs. Yerkes, the Secretaries; Mrs. Ewing, the Mission Band leaders, and Miss J. F. McLaughlin, the Treasurers. At the evening meeting the Rev. J. C. Tolmie read the Secretary's and Treasurer's reports. Addresses were given by Rev. Mr. Munro, Ridgetown, and the Rev. Dr. Reed, pastor of the Fort Street Church, Detroit. The following officers were elected: President, Miss Walker, Chatham; 1st Vice, Miss Stone, Chatham; 2nd, Mrs. Munroe, Ridgetown; 3rd, Mrs. Tolmie, Windsor; Corresponding Secretary, Mrs. Peddie, Windsor; Recording Secretary, Mrs. Loughton, Bothwell; Treasurer, Mrs. George Bartlet, Windsor; Mission Band Secretary, Miss A. Walker, Chatham; Secretary of Supplies, Mrs. A. McKay, Chatham.

KINGSTON.—The twelfth annual meeting was held in Cooke's Church, Kingston, on Tuesday, March 14th, the President, Mrs. Matheson, of Belleville, in the chair. Reports from all the Auxiliaries and Mission Bands were read: 578 members were reported, 161 of whom are members of the General Society. One new life member was added, Mrs. W. S. Bryce, Gananoque. Nine bales of clothing, weighing 1,150 lbs. and valued at \$503.98, were sent to Rev. A. J. McLeod, Regina. This is in excess of last year. 432 copies of the "Missionary Tidings" were taken. \$1,082.46 were contributed to the funds of the Society. Mrs. Bennie, of McDonald's Corners, gave a map exercise, sketching the work done in each of the mission fields of our Church. Mrs. McCallum, of the Congregational Church, gave an account of the work carried on in one of their fields in Africa. A paper on "Hints for Making Auxiliary Meetings Interesting," by Mrs. Stirling, Picton, and on "Mission Band Work," by Miss

Holden, Belleville, were read and discussed. A resolution was passed expressing regret at the removal from our Presbytery of our very efficient ex-President, Mrs. Byers. At the evening meeting Rev. Mr. McTavish, of Deseronto, and Rev. Mr. Wright, of Lyn, gave addresses touching on the work of the society. The following officers were elected: Mrs. Matheson, Belleville, President; Mrs. Donald Ross, Kingston, 1st Vice; Miss MacKay, Belleville, 2nd; Mrs. Van-
 kleek, St. Columba, 3rd; Mrs. Gracey, Gananoque, 4th; Mrs. Clark Hamilton, Kingston, Treasurer; Miss Fowler, Kingtson, Secretary; Mrs. E. Holden, Belleville, Secretary of Supplies; Mrs. Matthew, Gananoque, Secretary of Literature.

WINNIPEG.—The tenth annual meeting was held in St. Andrew's Church, Winnipeg, on Tuesday, March 14th. At the morning session, owing to the absence of the President, Mrs. A. D. Mackay (1st Vice-President), presided. The morning was set apart for devotional exercises and reports of Auxiliaries and general business. At the afternoon meeting the chair was occupied by the newly-elected President, Mrs. Watt. Mrs. Joseph Hogg gave the address of welcome, which was replied to by Mrs. Ferguson, of Dugald. The Secretary's and Treasurer's reports were then read. One new Auxiliary was organized during the year, making a total now of 15 Auxiliaries and 7 Mission Bands. The Literature Secretary reported that 437 copies of the "Missionary Tidings" are circulated monthly. The financial statement showed the amount raised to be \$874.70, and besides, most of the Auxiliaries and Mission Bands sent clothing to the Regina Industrial School. After the dedicatory prayer by Mrs. Du Val, Mrs. McFarlane, of Clear Springs, read a paper on "How to Promote the Interests of our Auxiliaries," and Mrs. Mackay gave an address on "The Field." In the evening the Secretary read her report, after which Rev. Joseph Hogg moved the resolution of Presbytery regarding this report, and commended the work done by the Society. Rev. Muldrew, of Morris, seconded it. Rev. W. J. Herbigson, of Minnedosa, gave an earnest address on "The Motives to Missionary Work." Officers elected: President, Mrs. Watt; 1st Vice, Mrs. A. D. Mackay; 2nd, Mrs. Joseph Hogg; 3rd, Mrs. McFarlane, Clearsprings; 4th, Miss Dewar, Dugald; Treasurer, Mrs. Hart; Secretary, Mrs. McGaw; Assistant Secretary, Miss Helen King; Literature Secretary; Mrs. Macdonald.

REPORT OF AN INDIAN AUXILIARY.

The following is the report of our latest formed Auxiliary among the Indian women of the North-West, written by their Secretary, Miss Gillespie, who is our teacher at Mistawasis:

"To Thee, O God, do we give thanks," may well be the refrain on our lips at this, the close of what we may call our first year as an organized Society, for although we are but half satisfied with what has been accomplished, we see many things for which to be thankful, and we feel that we have had throughout the presence and guidance of the Spirit.

Many helpful talks on personal experience have been enjoyed at our monthly meetings, and at our weekly prayer meetings, which were held in the different homes. At these the Indian women always took a part, and showed a decided willingness to learn more of the Master's will, and it was very marked, their anxiety regarding some erring members of the Society. At one of these prayer meetings, too, we experienced the joy of seeing one of our young girls taking a stand for Christ.

Once a month Mr. Moore took charge of a meeting, and this meeting was always looked upon as the most helpful of all. We look to him in this, as in all the other lines of Christian work that are being carried forward on the Reserve, as our recognized leader, and he is always ready to listen to our troubles and give advice when needed. The loyalty of the women towards our missionary was fully evinced at the first open meeting held after his return from Ireland last fall, by the hearty welcome accorded him.

At another time the women were addressed by Miss Nicoll, one of the teachers in Regina Industrial School, on "The Women of the Bible."

The open meetings were always well attended by old and young. Indeed, the men have been a strong support to us in several ways, and although strictly barred out—owing to the shyness of the women—from our prayer meetings, it was not an unusual thing to find one or two stored away in some corner when the meetings were begun. They always paid the most respectful attention to what was being said, and when asked to speak responded freely, and generally had something very encouraging to say.

Another branch of work in connection with our Society which proved most beneficial was the Visiting Committee. Each week while the prayer meetings lasted two of the members visited all the homes on the Reserve and portions of the Bible were read and explained and prayer offered. The homes thus visited were always found neat and clean, and left the mistress no occasion to blush for her housewifely arts.

And now we turn to the sadder side. Death has been in our midst during the year, and laid his stern hand on more than one of our number. One poor mother's only son and child died in the Regina Industrial School just when he was about to graduate and return home to care and provide for his almost helpless old father and mother. They loved him tenderly, and the blow was heavy, but they had the comfort of knowing that he died a Christian.

The second one called away was not a member, but her mother—the present chief's wife, and daughter of the old chief Mistawasis—is one of our most earnest workers, and all the members mourned with her when she was called upon to part with her only daughter, who was a young woman of rare Christian character, and although unable to attend our meetings was a warm friend and did what she could in her home to interest others in them. She has gone to Jesus.

And even amid our sorrows we would praise and extol the name of the Lord, who doeth all things well, and would go bravely forward towards another year with His promise ringing in our ears, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

FOREIGN DEPARTMENT.

A SUNDAY IN SEOUL, KOREA.

BY MR. W. R. FOOTE.

The annual meeting of the Presbyterian Korean Mission of the Presbyterian Church of the United States was held this year in Seoul, October 18th to 31st, and nearly all the missionaries of the four stations—Seoul, Phyeong Yang, Wonsan and Fusan—were present. At the same time the "Council of the Missions in Korea holding the Presbyterian form of Government" held several sessions. This Council represents the four Presbyterian churches now working in Korea—the Presbyterian Church of the United States, the Presbyterian Church of Victoria, and the Presbyterian Church of Canada—and it exercises supervision over all the work here in connection with these churches. There is but one Presbyterian Church in Korea, which is generally known as the "Presbyterian Church of Korea."

All the meetings of these two bodies were open to the public. This afforded an excellent opportunity for us who are new missionaries to learn methods of mission work and hear difficult problems discussed. One meeting in particular was very inspiring and instructive to those just being initiated into the customs of a heathen people. It was held on Sunday, October the 23rd, and was in the interest of religious Korean literature. Although the meeting was held in the largest church in Seoul, it was well known that at any such gathering the seating capacity would be insufficient, so only Christians were to be admitted, and these by ticket.

When the hour for service arrived all was hushed and solemn. The Master was present, and all were reverent before Him. The scene before us was unique. How many a minister in the homeland would be cheered if such an audience would meet him in the sanctuary on the morn of the holy Sabbath! This was decidedly a Christian gathering, and had there been room many more would have attended.

On the platform were Dr. Underwood, chairman, and the speakers, Revs. Gale and Moffett. On the left of the pulpit were the lady missionaries, on the right were the male missionaries, and before us were twelve hundred Koreans, men, women and children. As usual, a curtain was suspended lengthwise of the church, dividing it into two sections, one occupied by the men and the other by the women. All were dressed in white, save that the men wore black hats, which were not removed. The women enter church bare-headed, but all leave their shoes outside. Three schools were present, and assisted with special music. This is an innovation which does not altogether meet with the approval of Koreans. These girls, who are in mission schools, are at just an age when, according to Korean custom, they should be secluded in their homes and not before the public. The girls of one school, which is about three miles distant from the church, experienced some difficulty in getting across the city. They were successful when they dressed in the custom of married ladies and walked in pairs, accompanied by foreign ladies.

When the first hymn was announced a spirit of restlessness seized the congregation, and the restraint was only removed when organ and cornet gave the desired note. Koreans are generally very patient, but they grow enthusiastic over music. Some of the Koreans sing well, some sing badly, but all sing. Their custom is to sit while singing. During the prelude a swaying motion is perceptible, which increases throughout the hymn, until at its close the whole congregation, including missionary, is energetically swaying back and forth.

The morning addresses were given in Korean, and were of little profit to us, but the afternoon addresses were in English. There are three classes of people the missionary has to confront. First, there are those who have never heard of Christianity; then those who desire instruction and wish to become believers; and lastly those who are within the church, a rapidly increasing class, and should be carefully trained. There is sufficient literature to meet the demands of the first two classes, but the third class has yet to be supplied. The New Testament in the native language will soon be issued, but the complete Bible cannot be printed for some time yet. Philip and the eunuch is frequently repeated here. Books and tracts go before the missionary and give him an occasion to instruct more fully the anxious inquirer whose mind has been awakened by the books read.

Between the morning and afternoon sessions we had a glimpse of Sunday School work in Dr. Underwood's church. The congregation was well represented by both old and young. This is a small native church, built with an average attendance of 250. This church is soon to have a new and larger place of worship, and the pastor believes this is all that is needed in order to have thousands of hearers rather than hundreds. This church is independent of outside aid, and is a centre from which much work is done. Seventeen week-night meetings are held by members of this church in various parts of the city,

and the same pastor has forty other churches, so I am told, of similar activity. When the day was done we returned to our homes, thankful for what our eyes had seen and our ears heard.

A glance into other churches would reveal the same progressive Christian spirit, and this is more in evidence in the country than in the capital. Daily we are surrounded by those who are hungering for the bread of life, or asking for medicine for their diseased bodies. While I write this letter at the window of my little study stand two men pleading for that which we cannot give because of our limited knowledge of the language and medicine. The power of the Spirit is abroad in the land, and men are desiring that they may know Christ.—“The Message.”

WHAT JAPANESE CHILDREN BELIEVE.

The religious instruction of children in Japan does not consist in an intelligent presentation of a system of doctrine, but only in teaching them the observance of certain rites, such as burning incense, visiting the temple, worshipping the idol, etc.

I am sure we have all wondered what it would be like to be a “heathen,” that is, what we should do in a country where no prayers are said at night, where there is no church or Sunday school, where our own God is not known. Mrs. Parshley, a missionary in Japan, has kindly written for us the description of the customs and superstitions taught the children of Japan, from which we can see something of what it would be like to be a heathen child in Japan.

“On festival days the Japanese children are dressed in their best clothes, and go with their grandmothers to worship the idols at the temples. They do just as their grandmothers do, sit on the floor, bow to the idol till their foreheads touch the matting, listen to the priest for a few moments, throw the smallest coin (worth one-tenth of a cent) on the floor, and repeat over and over the prayer, ‘*Namua mida Batsu*’—‘I adore thee, O Eternal Buddha.’ Children in Japan are not taught to love the gods, for the gods do not love them.

“One day I saw an old woman and a little child enter a temple and stop before an idol called the god of health. The old woman was showing the child how to rub the idol’s head and then his own, and teaching him that if he did so the god would cure his headache or any other disease. Rubbing hands or feet or face of the idol and then his own would cure disease in that part, the woman said.

“Sometimes you see a child walking back and forth, back and forth, in front of a temple. Why is she doing that? Oh, her father or mother is ill, and she has been sent out to pace back and forth a hundred times or more to appease the god, and then perhaps her father or mother may recover.

“When a parent or other relative dies the children are taught to burn incense at the funeral in the temple as an act of worship. The

priest gives the deceased a new name, which is written on a tablet of wood and placed in a niche in the house. Children are taught to place at special times a kind of rice cake before these ancestral tablets, and they are also taken to visit the graves on certain days.

"When going to worship at a Shinto temple it is not customary to go inside to pray. Do you see that long rope hanging down in front of the door? That rope hangs down over a double gong, and the person outside pulls the rope and rings the gong to call the attention of the god, lest he should not hear the prayer which is offered as the person stands outside the temple.

"The two most important articles of faith which are taught the children seem to be the love of country and the duty of obedience to parents in certain matters. In general the minds of the children are filled with superstitions instead of religious truths. I will mention a few.

"A child is told that if she wishes to become a good penman she must, on a certain night, get up at 1 a.m. and practice writing for an hour.

"Never sweep the rooms of a house immediately after one of the family has set out on a journey. This would sweep out all the luck with him.

"In time of danger make a vow to some god, and he may help you. A young man in a shipwreck vowed that if the god Kompera would save him he would eat no oranges for a year. He was rescued, and kept his vow, but now he has become a Christian, and knows that not Kompera, but the true God, has saved not only his life, but his soul."—"King's Messengers."

TIBET AND THE TIBETIANS.

BY MRS. J. T. GRACEY.

At one time Tibet was independent, ruled by its own kings. In 1717 the king was killed in a conspiracy by his ministers. One of the officials who escaped sought the assistance of the Chinese Emperor. Aid was given, and the rebellion quelled; but Tibet from that time (1720) became a dependency of the Chinese Empire, and two Chinese ministers were sent there. Later the Emperor of China committed the nominal government of the country to the head of the Buddhist faith, the Dalai Lama, who resides at Lhasa. Practically the Chinese exercise all the secular authority through their two ministers. Taxes are paid to China in money or produce.

Tibet is closed to Europeans by the power of the Lamas or priests. There are thousands of these priests recruited from the people and living on them. They reside in the monasteries, and are well fed and well dressed. They are great landowners, and by lending money control the people.

DRESS.

There is very little distinction in dress between men and women. Both sexes wear trousers, hidden from sight by long woollen mantles of homespun, differing only in color. The women are always dressed in black, the men in white. They wear a long sash round the waist, and on their feet home-made shoes of straw. In winter a short cloak of sheepskin or goatskin is worn over the usual clothing by both sexes. The women do up their hair in about thirty plaits, a piece of work which requires so much time that it is undertaken only about once a month. For clothing the skins of sheep and lambs are prepared and sewn together in long gowns, girdled with leather, and thus allowing the upper part to fall into a sort of bag, which is used to stow away provisions, money, etc. Hats are of various shapes, usually of blue cloth with pointed crown, and are sometimes made altogether of felt or fur, and frequently a long strip of red calico is worn as a turban. The feet are either bare, or shod with clumsy leather-top boots.

PERSONAL APPEARANCE AND HABITS.

Mrs. Bishop thus describes the appearance of the people: "The irredeemable ugliness of the Tibetans is grotesque and is heightened by their costume and ornament. They have high cheek bones, broad flat noses, without visible bridges, small, dark, oblique eyes, with heavy lids and imperceptible eyebrows, wide mouths, full lips, thick, big, projecting ears, deformed by great hoops, straight black hair, nearly as coarse as horsehair, and short, square, ungainly figures. The faces of the men are smooth. The women seldom exceed five feet in height, and a man is tall at five feet four.

The Tibetans are a dirty people. They wash once a year, and, except for festivals, seldom change their clothes till they begin to drop off. They are healthy and hardy; even the women can carry weights of sixty pounds over the passes. They attain extreme old age. Their voices are harsh and loud, and their laughter is noisy and hearty."

EQUALITY OF SEXES.

One great help to missionary work in Tibet is the equality of the sexes. It is not the case with the women in Tibet as with those in China and India, that they can only be reached by women and by personal visitation. There is no female degradation or seclusion, but a woman may take her place in the crowd in the open air, or with the men in the house, and listen to the preaching of the male missionary, as freely as a man; though this, again, is not to be classed wholly on the side of advantage, as the women are not only as free as the men, but also as busy, or even more so, and when they come into the towns are so taken up with their business, their buy-

ing and selling and getting gain, that they can seldom find time to listen to those who would speak to them, contrasting strongly in this with their Chinese sisters, who from very lack of interest and occupation are always glad to receive a Christian visitor and to listen to the story she has to tell.

RELIGION.

What strikes a traveller most on entering Tibet is the religious nature of the people. At every turn one is confronted with the objects of their worship or superstition—prayer-flags, prayer-mills on the houses, water prayer-mills, hand prayer-mills, each containing a quantity of written or printed prayers; chodtens, or monuments containing the relics of saints; obos, or huge piles of stones, to ward off evil spirits on the highroads; sheep's shoulderblades, inscribed with prayers, strung in festoons across the roads; even the blazing fire on the hearth fans and keeps in motion a prayer mill hanging from the ceiling. Everyone met with has round his neck a charm-box containing an image of Buddha, and in his hand a rosary on which he repeats the formula, "Om mani padme hum" (O! the jewel in the Lotus), or a prayer wheel which he never stops whirling.

The religious services in the monasteries consist of singing, accompanied with instrumental music, offerings, prayers, etc. The offerings are of clarified butter, flour, tamarind wood, flowers, grain, peacock feathers, etc. There are no blood offerings, as any sacrifices entailing injury to life are strictly forbidden in the Buddhist faith.

RECEIVE CHRISTIAN LITERATURE.

The Tibetans willingly receive and even read the Christian books and papers translated by the missionaries into their language; many even believe that the teachings contained in them are better than their own. Therefore, in cases of sickness, they often tear pages out of the Gospels, roll them up into little pills, and swallow them, considering them an effective charm. It cannot be denied that the Tibetan possesses a religious nature and religious needs, but that only increases one's compassion at seeing how the longings of his heart are misdirected by his spiritual guides. His piety, childish as may be its expression in acts, contrasts favorably with the conduct of many of the Lamas, who frivolously discard their religion and yet continue to occupy their position for the sake of its advantages.

The whole New Testament, as well as several tracts, have been translated into Tibetan by the Moravians, and many have been sent into the country. It is known that tracts and portions of Scripture have reached Lhasa, the capital, and inquiries have come thousands of miles to the Moravian stations, saying they have read their books, and want to know more of the doctrines taught in them.

DEATH.

When death occurs the nearest relations and friends assemble at once, and there is a grinding of corn in handmills, and a putting of great kettles of tea on the fire, and a feasting of visitors. Of course the Lamas are busy with exorcisms and prayers. All this is done on the roof, because the inside of the house is made unclean by the presence of death. Presently all fear of harm from evil spirits is removed, and then the body is burnt, if the relatives can afford to pay for it. The bodies of the very poor are often cut up by persons specially appointed for that purpose, and given as food to dogs and vultures. The highest Lamas are interred in their own palaces, their bodies being covered with salt to prevent corruption, or at any rate to make it unnoticeable.

MISSIONARY WORK.

While the Moravians were for years alone, there are now about forty men and women engaged in missionary work in Tibet. Miss Annie Taylor, originally attached to the China Inland Mission, naturally demands attention. Her work in Sining brought her into contact with the Tibetans, and she determined to try what could be done. Proceeding to Darjiling, she acquired some knowledge of the language, and then returning to China, started on her adventurous journey. She had to return, foiled of her hopes of reaching Lhasa, but the journey was not in vain. Her marvellous feat drew universal attention to the people on whose behalf it was made, and in the course of a few months the Tibetan Pioneer Mission was launched. With fourteen companions she returned to Sikkim, there to continue linguistic studies, and, if possible, to penetrate from thence into the country. In and near Darjiling she found several Swedish missionaries belonging to the Scandinavian Alliance Mission (U.S.A.) engaged in similar work.

"MISSIONARY EXPANSION SINCE THE REFORMATION."

Another valuable book that has come into our hands is that entitled "Missionary Expansion Since the Reformation." The author, the Rev. J. A. Graham, M.A., missionary of the Church of Scotland Young Men's Guild at Kalimpong, India, has undertaken a heavy task, and has succeeded in bringing out a book unique in its compactness. To read the book is to gain a knowledge of the history of all the Protestant missions of the world since the Reformation. Chapter iii., "Beginning at Jerusalem," contains the history of missions to the Jews carried on not only by the Church of Scotland and the London Missionary Society, but also by various other Protestant denominations throughout the world. Chapter iv. gives an interesting history of the different missions brought about through colonization

in the 18th century. Chapter v. an account of the Moravian missions to Greenland, Guiana, Arctic regions, North American Indians, and South Africa. The latter half of the book takes up missions during the 19th century. The chapters are full of general information on missions to Buddhist lands, the Dark Continent, the Southern Isles, etc. The book is not one that can be read hurriedly, each chapter is so compact and running over with information. The subjects treated have been submitted to acknowledged authorities, so that as a reference book in a missionary library it must be invaluable. It contains 145 illustrations, besides 8 very good maps, the best of which is a map of the world, showing the prevailing religions. It is cloth bound, contains 240 pages, price \$1.25. Published by the Fleming H. Revell Co., and may be had through the Literature Secretary of the W. F. M. S.

India.

OUR SCHOOL FOR BLIND CHILDREN.

FROM MISS JAMIESON, UJJAIN, C. I.

A short account of our school for blind children may interest your readers. Not including the city blind, the number of orphans has now reached eleven. We expect five more shortly. How pathetic is the story most of these children tell about their own lives! One will suffice here. One of the boys had very sore eyes when he was an infant. An old woman was called in to treat them, and she rubbed ground glass into the poor eyes! Of course blindness was the result. His mother died when he was still a child. When working on a new railway away in the jungle, his father died and left his blind boy alone. A kind station master took care of the boy until, in a short time, he, too, died. For two years the helpless boy begged his food. During the latter part of that time he was in the famine district. When almost dead from starvation he was taken, with other famine orphans, to an orphanage. But on arrival he was told they could not receive blind children, so he went off to beg and suffer hunger once more. Eventually he was rescued by the Friends' missionaries and sent here. Little wonder these afflicted boys and girls are contented and happy in their Christian home here, where they are well cared for and receive only kind treatment. Not only so, but a new world has been opened to them, in which they have the pleasure of acquiring knowledge for themselves.

They are in school five hours daily; they do all their own grinding, cooking, washing, and other work. Besides this, the boys spend two hours daily at chick-making. When first they came to us they were

very helpless and did not wish to do anything but sit quietly by themselves for hours at a time. Now they are active and industrious. It is quite astonishing to see how well they cook their flat-cakes, turning them at the proper time and taking them off the fire when quite baked.

They have done remarkably well in their studies. If it be true that the success of teaching depends not only on the amount of knowledge gained by the pupils, but on the thirst for knowledge instilled into their minds, then the instruction of those dear children has been most successful. They are ever wishing to know something new. Their last wish is to be taught to read English, and they are trying to pick up as many words as possible when they hear it spoken. Geography is a subject in which they have ever-increasing interest. We have a few maps, with the mountains and some of the countries raised, which are fairly useful. But we earnestly desire to obtain every needed help, that these children may be trained to be intelligent workers among their own countrymen. Their reading books are the Scriptures and Pilgrim's Progress. Reading is a pleasure to them. Not long ago two of the boys had slight fever and were unable to sleep. During the night they got their book and passed the time reading! The instruction of these children has ever been a pleasure, and a more inspiring or encouraging work it would be difficult to find.

I was obliged to dismiss their teacher before the New Year, as her influence was not helpful, and so have been left without anyone to help in teaching them.

You will rejoice with us in the fact that seven of these dear children have professed faith in Christ and have been baptized—one of them before he came from Rutlam. Their lives give evidence that they have been with Jesus. Their knowledge of the Word is quite surprising, which is one reason of their spiritual growth.

The blind who have been trained in other parts of India have done good work as Bible readers in dispensaries, teachers in zenanas, and as catechists. Two of our boys have already given help in Sabbath School work, and have gone to Mohullas on several occasions with one of the Christian men and have read the Word to the people. Will you all unite with us in prayer that those blind children may be taught by the Spirit the deeper things of God, and that many may be brought to Christ through them?

VILLAGE WORK AROUND NEEMUCH.

FROM DR. MARGARET M'KELLAR, NEEMUCH, C. I.

If the readers of "Missionary Tidings" knew Hindi they would enter into Miss Campbell's and my feelings to-day as we say, "Hammare dil sunsan hain," which, translated into plain English, means,

"Our hearts are empty," as Misses Duncan and Turnbull left us at 6 a.m. for Bombay to take steamer on Wednesday with the others from Indore, en route for the homeland. India's loss for two years will be Canada's gain.

To-morrow evening we go to Indore to attend Council meeting, and will bring back with us Miss Landon, who is to assist in the school work here.

I promised in writing before that I would give some account of the village work which I have been permitted to do this cold season. There were no estimates for me for the three remaining months of the year, so Misses Duncan and Turnbull supplied the "straw" for my "bricks"! Miss Duncan thought to accompany me, but could not get anyone to look after her school work, so with great inconvenience to herself she let me have Rebeccabai to assist in the singing and speaking, while she taught each day in Rebeccabai's stead. The drugs I got from Dr. Turnbull's reserve store.

Within a radius of twelve miles of Neemuch there are some 330 villages. A few of them are on the good Government roads, while the rest are scattered irregularly on the country tracks, which are innocent of being either smooth or straight. We had to be up betimes, in order to get to the villages before the women scattered for the day to the fields. Almost without exception the village women are very hard worked. There is for them nothing but a dreary, treadmill round of daily duties. Up long before daylight, they grind the grain and make the bread for the family's consumption, draw all the water, and gather the "bovine production" for the fuel, sweep the floors, and, as occasion, demands it, clean them with a solution of the above-named article, then go to the fields with the men. You ask, "Where are the babies all this time?" Looked after by older children of eight or ten, or asleep under the influence of opium, swinging in a basket from a branch of a tree, or on the ground in the shade of a tree by the mother in the field, or on the threshing floor.

The villages visited by our missionaries in previous cold seasons knew what we had come for, but even although they did know we had all sorts of receptions. There were those who received us gladly and gave us a mat or a bed to sit on, and listened attentively while we sang and told over and over again the story of Jesus and His love. There were others who simply tolerated us and our message and listened as if under protest; and there was one village where they looked on us with suspicion and would have none of us. Of course I know that it was an outrage on their sense of prosperity to have two women with unveiled faces come alone in an open tonga to their village, but everyone who goes amongst them as a teacher of eternal things must learn by experience that

"The silent, sullen peoples
Shall weigh your God and you."

By the time the service is concluded and all the sick ones have been treated, they have "weighed" us, and it is satisfying to human nature to see that the scales have turned in our favor.

We were only able to visit 78 villages, such simple things as a sprained knee (Rebeccai's, not mine,), "preacher's sore throat" (which afflicted both of us, nor was it to be wondered at, when in one day we would drive sixteen, twenty, and twenty-four miles, as the case might be, each give three and four Gospel addresses, and together sing six, eight and ten Hindi hymns, all in the open air, which was usually filled with fine particles of dust), kept us at home for days at different times, but we made good use of our time gathering "smooth stones" for future work. I have now taken over Dr. Turnbull's work, which I had the privilege of starting some seven years ago, so that it seems like old times to be here and to be greeted by familiar faces.

We missionaries have a part in taking up "the white man's burden," for are we not here to

"Fill full the mouth of famine
And bid the sickness cease?"

And, alas! how true it is, we who are here can testify.

"And when your goal is nearest,
The end for others sought,
Watch sloth and heathen folly,
Bring all your hope to naught."

THE VILLAGE SCHOOLS AT MHOW.

FROM MRS. N. H. RUSSELL, MHOW.

It seems the most natural thing in the world to be writing to Canadian friends again from India. Many times have I intended sending you at least a short letter, but it has ever been among the many things left undone, and although, on looking back over the last few months there does not seem much to show, yet all the days have been full and few spare moments have been mine.

Our lives here seem to be so full of meetings and partings. A little over a week ago we said good-bye to Miss Calder, who for the past six years has been a faithful and earnest worker in Mhow for the Saviour, and has won the hearts of the pupils in a wonderful way. As the days go by we miss her more and more. The pupils, especially the women, miss her sadly; one old woman who was brought to the Saviour through Miss Calder's life and teaching, is inconsolable. The light of her life went out when she bade her Miss Sahib good-bye, and I am sure there are many others whose sorrow is equally deep.

A few weeks ago we had the pleasure of being present at the

annual distribution of prizes in the village school under Miss Calder's charge. It was indeed a glad day for these little waifs. I wish I could convey to you some faint idea of the scene. In their little native mud-built room over 100 children gathered together of all sorts and conditions. A few high-caste children, but the greater number of them low-caste, yet, in spite of their dirt and rags, with something so winning and sweet in their dark, bright faces as they sat there crowded closely together on the bare mud floor. It was a happy scene, though there was much that was unattractive. These little ones can sing hymn after hymn in their own quaint way, and as they sang them to us we could not help thinking of all the possibilities contained in these precious young lives. In spite of many discouragements, there is so much joy and brightness in the work, especially among these little ones. It may be that from among them will yet be gathered some of the brightest jewels that will adorn the Saviour's crown in that day when He shall make up His jewels.

As the children in these cottage schools are from among the poorest classes, the gift of a piece of new cloth, or a sari, is the most valued present. It is needless to say how happy they all were on this occasion. It was a strange sight which met our eyes on emerging from the crowded school-room at the close of the distribution, to see these little ones run around the corner of the school-house, then, casting aside their old rags, and donning their new dress, how bright and happy they all looked, as they came forward to say salaam and show their new clothes; in many cases the only new articles of dress that ever fell to their possession, and which would have to last them for probably a year. As they came up before us by one's, two's, or three's, some little tots hardly able to walk, others carrying a baby brother or sister almost as big as themselves, one could not help thinking what a bright sight and yet how sad—bright as you looked into their dark little faces, which light up with joy at a kind word or message of love, and sad as we think how little we can do for them, and what their future life must be without the knowledge of the unseen Friend, whose presence maketh all life sweet and beautiful.

Our journey out was a very weary and trying one. At one time I thought I would never get rested. However, it is all over, and one quickly forgets all this in the joy of being once again with our people and the dear friends in this far-away land.

It has been an unusually feverish season in Mhow, and our children have all been very ill, but they are now better. Miss Lyden keeps very well, but has a heavy burden at present in her own work (which is more than enough for one missionary) and Miss Calder's. However, we hope some arrangement will soon be made for the latter. These village schools are the result of six years hard and faithful work, carried on under most trying circumstances. I am sure our interest in this work is not deeper than yours, and that you will make the very best arrangement possible for its carrying on.

New Hebrides.

WORK ON THE ISLAND OF SANTO.

FROM DR. ANNAND.

Tangoa, Santo, November 26, 1898.

By the physician's order, Mr. and Mrs. Lang have left us for a furlough in New South Wales. Not anticipating any such weakening of our staff, we were, for a time, somewhat inconvenienced by their departure. However, Mr. and Mrs. Bowie, always willing to help the needy, came to our aid, and carried on the classes formerly conducted by our assistants. Extra grace for extra duties has been given, so all has gone on nicely.

By the same steamer, two of our students left us for their homes. One of them, a fine lad from Malekula, who was dying of consumption, went home to spend his last days among his people. The other one took his wife to Fila, that she might die among her kindred. These were loath to leave us, and we were grieved to have to send them away.

We had also to send back to Sydney a New Guinea lad who had been with us nearly a year. He had lived from early childhood in New South Wales, and he had been educated in a public school there. His guardians, being aged people, and desiring to see the lad settled in some useful employment, got him recommended to us, and he came to Santo. We hoped to be able to give him the position of tutor after a year or two of additional training. In this we were disappointed, as the old native character soon manifested itself. He proved himself unfit to occupy any position with us, as he used his experience to unsettle our students, hence his dismissal.

Lately there has been some trouble among the people attending our vegetable market. There have been two murders, and last week a number of those usually at the market were away cooking a man. This last murder has prevented one section of the bushmen from coming to the market place, as their enemies also appear there. The cause of this murder is the old story, stealing a woman. Some years ago this latest victim stole a woman and cleared out to another village, where he was allowed to live for years in peace. At a festival an opportunity for revenge came, and the usual bush custom was followed, and the man was not only killed but devoured. However, this custom is gradually withdrawing from the districts where the Gospel is proclaimed. The light is beginning to penetrate the gloom of Santo's hill country. Teachers are now asked for by a number of villages, and we trust that before long even these bushmen may be found clothed and in their right minds, sitting at the feet of our blessed Redeemer,

December 21, 1898.

In this my last letter for 1898 I am happy to be able to report that our work is in a very hopeful state. The students and all their teachers are enjoying good health. Duties are cheerfully performed, and a fine spirit now prevails. The anticipation of two weeks' release from routine toil gladdens the hearts of all. The Christmas season has thus far been our only vacation in the year, hence it is very highly appreciated. We believe, however, that a more powerful reason than either or both of those given above is influencing our students. The Spirit of God is working among them.

On the 11th instant we had our half-yearly communion service, which was to us all a soul refreshing season. We were much pleased with the becoming conduct of our people. Nearly all of them seemed to realize the solemnity of the occasion. Nicodemus-like, many of them came by night to enquire more perfectly concerning the way. Several asked me to write appropriate prayers for them to use in preparation for the supper. One lad came in one evening, after the curfew bell had rung, to confess that some time previously he had, when angry about something, killed one of our chickens, and thrown it away out of sight. Little things like that indicated the feeling prevailing among them. The only two lads who were not church members before were at this time received into fellowship. About ninety of us sat down at the Lord's table. A few bushmen, who had never seen a baptism or a communion service, were present as spectators. They were deeply interested in all that was done. The contrast between our feast and their heathen festivals must have left its impression upon their minds.

Early yesterday morning the *Victoria*, a 1,250 tons steamer, came in, bringing to us Miss Symonds, B.A. She will be a most valuable helper in the work of training our students. We are very glad and thankful that she has arrived, as assistance was much needed here.

Our hearts were also cheered by the arrival of five boxes and two parcels of mission goods from Victoria, New South Wales. Christmas, our usual time for rewarding good conduct, was near, and we had nothing with which to cheer our lads. Now we are richly provided for, and many will be made happy by the receipt of small presents from the things so kindly sent us by friends. Our hearty thanks are due to all the generous contributors. May the Lord abundantly reward them.

We give prizes to those who keep their flower beds clean and neat. Some of them are mending their canoe sails, so that if the weather be favorable during the holidays a good deal of their time will be spent in sailing about and fishing.

Indians of the North-West and British Columbia.

INDIAN SCHOOL CHILDREN,

FROM MRS. CAMERON.

Alberni, B.C., February 3, 1899.

Last week Rev. E. Taylor spent half a day in the school and this week Mr. Guillod, Indian Agent, about the same time, and both said the children were making very satisfactory progress in their studies. Of course it is slow compared with that of white children in Ontario, but these Indian children have to learn a new language. They learn readily to write, and draw well, and show much taste and skill in freehand drawing of natural objects. They are fond of map geography, and the larger ones are good at map drawing. In arithmetic I find them slow at reasoning out even simple problems, but they learn the simple rules about as easily as other children do. We put most time on reading, construction of sentences in English, elementary composition and letter-writing, which is the only part of grammar that we have taken up yet. Every morning we have first a lesson from Scripture, in which several of them seem quite interested, and which I think is helping them to be better boys and girls, which is the most important lesson they can learn. All that can read well enough are committing to memory the Shorter Catechism, and they also commit to memory selections from the Readers occasionally.

Few, if any of them, are fond of study, which is not surprising when we think of the free, do-as-you-please life they have always lived heretofore, for parents never try to exercise any control over their children. I sometimes think they deserve credit for applying themselves as well as they do. Usually they are very deliberate, sometimes distressingly so when we want a thing done quickly.

We have ample opportunity to cultivate patience and exercise all the grace and wisdom we possess. What a blessing that these things grow instead of wearing out by use. And then, too, there is much to encourage us in the work, not only in the progress they are making in their studies, but still more in the improvement in their conduct and life so far as we can see it. The Master Himself will look after the harvest; our part is to be diligent and faithful in sowing the seed.

TO WHITBY PRESBYTERIAL AND ORMISTOWN
AUXILIARY.

FROM MR. W. J. WRIGHT.

Rolling River, Man., February 15, 1899.

I wish to acknowledge the receipt of a bale of clothing sent from Ormistown a few weeks ago. We were very glad to get it, for the

weather was extremely cold, and the new, warm garments were very much appreciated. The old people who fell heirs to the mits and socks were very much pleased. Please convey our hearty thanks to the ladies for their sympathy and self-denial.

In reference to the clothing sent us from Whitby Presbyterial Society, I wish to say that the short acknowledgment which appeared in the "Tidings" was for no lack of appreciation of the kindness shown us and our people in the ample supply sent. One would have fancied that some of the ladies had been up and taken the measure for the old women's clothes. The old men were not so fortunate, but they were very much pleased with what did fit. The old people and the parents of the children who got clothing wish to thank the ladies of Whitby Presbyterial Society for their kindness.

The quilts sent were warm and durable, and the yarn afforded employment for all who could knit.

Many of the parents who lost all their children will not listen to the Word yet. These are mostly all conjurers. I am quite sure that they know they are deceiving the people, but are quite content to go on doing so, and so have their living provided for them. During the past year we can thank God for one who took his stand for Christ and was not ashamed to say, "I will serve God." The general interest in the Christian religion is increasing. They gave evidence of this in a small offering given on Christmas Day to send the Gospel to others who have not heard of the love of Jesus. On Christ's promises we lean and go forth scattering the seed, believing that the harvest is nigh.

SEEKING TO INTEREST THE CHILDREN.

FROM MRS. MOORE.

Mistawasis, March 7, 1899.

We have done a good deal of entertaining of young people this winter, and Mr. Moore finds it an excellent way of reaching them with a view to finding out their spiritual condition and needs, so that he may be possessed of all the knowledge available to minister to them in the best way. And I delight to get a supper ready for them. Last summer I packed a large quantity of butter and a lot of eggs, and those have been very useful during the winter, so I have come to the conclusion that God's name can be glorified even in making butter. The Spirit of the Lord is still working in our midst, and one and then another continues to give herself to Christ.

Our New Year entertainment was a great success. All the children took a public part and performed their various parts in such a manner as called forth the admiration of all present. I doubt that there is a better Sabbath School in the whole church than ours, and the best feature of it is that a large percentage of the children are

Christians. A number of them can repeat the Shorter Catechism from beginning to end without one single mistake. So you see the Shorter Catechism is not neglected in our Sabbath School, and a very valuable store of knowledge that little book contains.

I would desire here to express my most hearty thanks to all who sent me the beautiful and useful gifts which I received when the clothing was opened, and can only say that I was not worthy of them, for I have not yet written personally to those who sent them. However, oftentimes "to will is present with me," but time to perform I find not. With a family of five small children besides other duties I am kept very busy.

Praying for God's blessing on your Annual Meeting, preparing for which you must be very busy indeed, and anxiously waiting to hear the report of a meeting which to all missionaries is a very important one.

THE SUCCESS OF OUR SCHOOL.

FROM MR. J. PETCH.

Crowstand, Assa., March 9, 1899.

We have been enjoying some very mild weather this week, which is quite a pleasant change from the very severe weather we have had. Last winter—my first winter in the North-West—was unusually mild, and gave me the impression that the North-West winters were not so very much colder than it sometimes is in Ontario, but after seeing the thermometer register 50 deg. below zero, my ideas in that respect have changed considerably. Notwithstanding the cold the children have been in good health all winter. In fact, there has been no serious sickness among them since last summer, when all but three or four had summer la grippe.

There are 34 in the school at present, three of these being little boys who came in just at Christmas. These three are gradually picking up the English, and I think they will be rather smart in the school-room when they understand the language better. They understood no English whatever when they came. I have enjoyed my work in the school-room very much. Some of the children are quite apt, while others require more patience. Every quarter we have a written examination on the three months' work in the class-room, and the Sunday School lessons, and the most of them take a very good mark. 'Tis true they often have very odd ways of expressing themselves, but they generally manage to make their meaning clear in some way. At the end of a quarter, a great many of them, with a little review, can recite all the Golden Texts, and the older ones the Catechism they have learned during the three months. As a rule, they are very good at memorizing. They seem to do it with very little difficulty, even though they do not always understand the meaning. This fact,

although very valuable in some respects, is the very opposite in others. Their memories are so retentive that often after an explanation, when they are being questioned on it, they will use in their answers the exact words that one has used in giving the explanation. This makes it very difficult to know whether they have grasped the idea, or simply memorized the words.

The one whose death you saw mentioned in "Progress" was Letitia. She was never very well after I came. A few nights before she died she sang two hymns, "Sun of my Soul" and "In the Cross," and then said she was "going to leave." One other death occurred among the school children last year—Anna Bella Caldwell, who died of consumption. She, too, gave evidence before her death that she was going "to be with Christ, which is far better."

The sewing class for the women on the Reserve has been very well attended since its commencement in December, and they have all seemingly taken an interest in their work. We have been working at patchwork quilts particularly, and I think they will now place a higher value on a quilt, since they know the labor and time it requires to make one. We have quilted four quilts, four are ready for lining and quilting, and a number of others are on the way. The tops of three of those quilted were the fruits of Miss McIlwaine's labor among them. Our meetings are held in their respective homes, and this of itself has a good effect. A word of commendation to one woman who has her house neat and clean not only stimulates her to further efforts in that respect, but acts as an incentive to the others who hear it. One difficulty has been to get sufficient material to work with, and we are almost at a standstill now on that account.

"MAY GOD BLESS THE WORK."

FROM MISS M'LAREN.

Birtle, Man., March 21, 1899.

Winter seems loath to leave us this year. Here it is the 21st of March, and not a single appearance of spring; 20 deg. and so below zero every day. I never longed for a warm day as I do now. There is no hope for Indian children if they are shut in. All the doctors in the world cannot bring them around.

I am very anxious about three or four of my little girls. They are not making a very good recovery, and the fine weather seems far away. Some of our larger ones will be going out at the end of this month. Bessie and I suppose Helen will have to be taken off the roll. It is an anxious time. I wish sometimes they could just walk out of the school into homes of their own. Kate and Hagar were at the school for two or three days last week. They enjoy getting back among the girls. We are busy sewing every spare minute, trying to get a little bit ahead, but its hard work among so many children.

I am continually drawing on what is laid by for a "rainy day." The hum of the knitting machine drowned all other sounds last week. Hagar is an expert at that, and we take advantage of her visits to get fresh supplies of stockings on hand.

Who made that beautiful red and white quilt, with the texts worked on it? We have not got it in use. That's one of the things sent that is far too good for common every-day use, but we have all admired it very much. The new supplies sent from Toronto Presbyterian Society have made us independent. Material for both boys and girls, and abundance of it. I was so thankful when I saw those webs of tweed and gingham and dress goods. I know we should not worry, but sometimes I do get a little anxious. We expect all blanks made by the large ones going out filled up immediately by the little ones coming in. That, you understand, takes more material. We are all so pleased this winter with the way the Riding Mountain men are working in the bush getting out cordwood on their own responsibility. Mr. Markle got them a limit beyond Lizard Point, and they will float hundreds of cords down the Bird's Tail and Birtle.

Addie, one of our Rolling River girls, is out at service, and Maggie was out, but, to the great disappointment of her mistress, her father "wished her to go to school yet a while for at least half a day, so she would learn to read and write well." There is going to be great difficulty for a few years at least in getting those young people settled in homes of their own. The girl's parents wish and expect the new son-in-law to move right in with them, expecting, no doubt, that he will at least help to support them. I can see that the young men are going to hang back from this old-time system, but no doubt after a time things will adjust themselves.

I was so glad to hear from the Indians lately that the old chief Wang-wang-sis-cap-po is asking to be baptized. The chief's baptism had caused quite a stir both on his own and the neighboring Reserves.

I have not yet seen the new Sioux church, but am just waiting for a moderate day. There has not been a single one this winter. I am looking forward to a visit to Lizard Point as well.

The children are working wonders on the Reserves. May God in His mercy bless all the work being done for these poor people. I am going to see what Mrs. Black thinks of organizing a Woman's Foreign Missionary Society there, and we must go ahead with a church this summer.

A PAGAN BAND OF SIOUX.

The Rev. A. J. McLeod writes: We recently received 7 bright children from Moose Jaw, which is the first break made in this neglected Pagan band of Sioux. There must be 15 or 20 yet in that band of school age. Most of the parents live through the cold winter in tents.

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