

Foreign Missionary Tidings.

VOL. XVII.

TORONTO, SEPTEMBER, 1900.

No. 5.

Subjects for Prayer.

West Indies. St. Lucia, Trinidad. The East Coast Coolie Mission, Demarara.

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

OUR FEARS LAST MONTH lest the disturbances in Northern China should spread inland to Honan and our missionaries there should suffer have, alas, been realized to the utmost. A letter just received from Dr. Margaret Wallace describes the terrible scenes of escape. We are thankful to God that the lives of all our workers have been spared. Repeated cablegrams were sent by Dr. Warden and Dr. McKay seeking information and giving instructions, but with war-like conditions such as existed we could only hope that the messages reached and be content with indefinite snatches of news in return. Dr. Wallace was in the first party who had left for the coast before Honan had heard of the 'Boxers.' What the second party suffered a few more days will reveal, but the information will be too late for this issue. We know by cable that Dr. Leslie and Mr. Goforth have been injured. It is understood that Dr. Leslie has been wounded in the knee and wrist. Dr. and Mrs. Leslie, Dr. and Mrs. Malcolm and Mrs. McClure arrived at San Francisco on August 18. Mr. and Mrs. Goforth, Mrs. Slimmon, Miss McIntosh, Dr. Jean Dow will arrive in San Francisco, Aug. 28th. Mrs. Menzies and the MacKenzies on the 29th at Vancouver. All were thankful to take steamer when and where they could.

The Executive of the Foreign Mission Committee met August 17th and agreed to ask all to come to Vancouver in order that such of them as are fit may be appointed to Home Mission fields in British Columbia, where their services are needed. Dr. Warden, convener of the Home Mission Committee is to go to Vancouver to meet them and to assign fields to such as are in proper condition to render assistance such as may be required. Of those who remain behind in China, Miss Wallace has offered her services in Wei-Hai-Wei as nurse to the sick and wounded. Dr. McClure is offering himself for hospital service at the same place which is the base for such service. It is in every way probable that the mission buildings have been looted and burnt and the work of twelve successful years has been suddenly blotted

out. We are in our Father's hands. He knows what best to do with all our work, and we will yet see His glorious might in China. Our hearts go out to the poor Native Christians whose lives are now in such terrible straits. May our Father's loving arms be round them protecting them—yea, even increasing their faith.

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IN WORD FROM DR. MALCOLM we have the sad news that Mr. and Mrs. Gorforth were called to part with their little Florence, taken from them by death just before their escape from Hojan.

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DURING THE PRESENT MONTH three young women will be designated to foreign work in connection with the missions of our church. Miss Leach will be set apart in the Central Church, Toronto, Miss McCalla, M. D., in Knox Church, St. Catharines. Miss Leach will proceed immediately to England to visit near friends and will join the rest of the party sailing for India early in October.

Miss Gunn will be set apart to the services of foreign work among the Chinese in British Columbia, and will be under the supervision of the Rev. A. B. Winchester in answer to whose earnest appeal our society takes up the work among women and children. The designation services will take place at her own church in London at a date not yet fixed in September and she will enter on her work in October.

Time speeds on and those of our missionaries who returned on furlough a year ago are making preparations to return. Miss Duncan and Miss Ptolemy will both sail with Miss McCalla and Miss Leach the beginning of October. They will also have with them Principal Wilkie who returns after furlough to take up his work in the Indore College. Mrs. Wilkie will remain another year in Toronto with her family.

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THE FALL SESSION OF THE EWART MISSIONARY TRAINING HOME will begin the first week in October. The opening lecture will be held in Knox College, Thursday, Oct. 4th. It is important that any who wish to enter the Home should apply as soon as possible. Applications may be sent to the Foreign Secretary, Mrs. Jones Bell, 29 Prince Arthur Avenue, Toronto.

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TWO NEW THANK-OFFERING LEAFLETS will be issued by the Board early in September and may be had from the Secretary of General Literature, Mrs. Donald, 326 Huron St., Toronto. The leaflets will be 8 cts. per dozen. Thank-offering envelopes may also be had at 20 cts. per hundred.

THE LAZARETTO, PORT SPAIN.

BY MISS A. L. M. BLACKADDER.

"WHERE shall we go next Saturday, dear Teacher?" asked a pretty, bright-eyed Indian girl. "Well, I think if you are very good we shall go to the Blue Basin." "Oh, yes, we will be as good as gold," was the ready answer. The wished-for day comes, and the party starts, as a cabman described them, "A white lady, a red girl, and a black young man." We rolled away over the smooth hard roads, with lovely views of olive water, Gulf of Paria, faint blue outline of the Spanish main, tall cocconut trees, long grass, grove of fig trees, palms lifting high and haughty heads to the heavens, mountains veiled in blue and at times hidden by clouds of mist, Port of Spain away behind us, just like a beautiful dream.

We come to a place where several roads meet, a cross stands near. At this lonely place a Catholic priest was cruelly murdered years ago. The perpetrators of this cowardly crime have never been discovered. Still on, now we go upwards, a small river or brook flows on, now gentle and mild, but in the wet season a raging torrent. The horse and carriage is left, breakfast basket in hand we climb the mountain, and at last we see the "Blue Basin." A pretty waterfall, a deep, circular hole worn in the rock, gay birds flying about, wonderful ferns growing at the foot of the falls, and the glorious tropical sky over all; words fail to tell the thoughts that came thronging to us, but the feeling deepest of all was no one of our own people to see and enjoy it, a foreign land, and our companions of a race and color not our own. We bid a reluctant adieu to this wonderful forest-fall and retrace our way. We stop at the Lazaretto, our hospital for lepers, a large building overlooking the sea; tall mountains rear themselves up behind the house, little garden plots are scattered about, flowers and creeping vines add a beauty to the place, white buildings and vegetable gardens are on the slope of the mountain, but, oh, such a stillness is over all. People go to and fro but no sound of laughter, no song, no shout of little children is heard, for we are at the Leper Home, Cocorite. A sweet faced, gentle French sister, who has spent thirty years in that sad abode of hopeless suffering meets us, gives us in charge of an English speaking sister, and we go to the wards. A Chinaman too dreadful to describe, lies under a mosquito netting, just longing for the angel of death to take him away. Others are seen, some with fingers and toes gone, limbs rotted away, other with dreadful tumors that give to the face the expression of a lion, others with dreadful swollen limbs, elephantiasis, sometimes called Barbadoes leg. But saddest of all to see young, handsome East Indians stricken with the dread foe, the hopeless look in the beautiful dark eyes, the sad expression on their fine faces, the gentle noiseless step, the silence too deep for words just sent a chill to one's heart.

East Indians, Negroes, Chinese, women in the early years of life, young children with the taint about them, some reading, some playing cards, a few that had fingers, with musical instruments, but no sound of happy voices! Among them go the French sisters, dressing ulcers, binding shapeless limbs, comforting the living, and giving aid and spiritual strength to those about to die. Ah, gentle sisters, a crown of rejoicing is surely laid up for you! We leave in silence and tears, go to the city and there we see the lame and blind sitting by the roadside, a beggar covered with sores, a distorted limb-show in the expressive words of the Bible "All that were diseased." Just such gatherings as Jesus met on His journeys, as dirty, as unscrupulous but in each repulsive form an immortal soul, and though often He healed the bodily ills, He was ever ready to save the soul, and can we, His followers, not walk in His very footsteps as we minister to the wants of these stricken ones?

Should we shrink and falter, feel sick at heart and refuse to aid those who have so nobly devoted their lives to help others, whether in plague-stricken India, war-torn Africa, the hospital wards of a great city, the cottage, infirmary, or fever-stricken home? God truly blesses medical missions and precious are those who discharge duties so painful and trying in this age. The "Well done" will ring through the courts of heaven, as those "Who saw the sick and visited them even within the gates."

THE EAST INDIAN, OR COOLIE.

The Mission work of the Canadian Presbyterian Church in Trinidad has been confined almost entirely to the East Indians. It is necessary, therefore, that something be said here in reference to this people, and the system under which they are brought to the Island. When, more than fifty years ago slavery was abolished in the British West Indies, the freed Creole laborer was strongly indisposed to steady work. With his own provision grounds at his disposal, from which by a moderate amount of labor a mere subsistence could be secured, he was satisfied. Planters were therefore under the necessity of securing labor elsewhere.

It will thus be seen that as far as legal enactment can go, the indentured laborer is carefully guarded. Comparatively few go back to India, and numbers who had done so, have returned to Trinidad under a fresh indenture. or at their own expense. The large number of immigrants become permanent residents, materially adding to the wealth of the island. The tendency to permanent residence is decidedly on the increase. Many East Indians have settled upon their own lands, built their own houses, and have formed peaceful and happy communities. Being industrious and economical, they seem rapidly to surpass the Creole, who occupies the same social position, in accumulating



MRS. MOTION, OF TRINIDAD AND SOME OF HER COLLEGE GIRLS.

Motion

property. In San Fernando, the second town in the Colony, one-quarter of the tax-payers are Asiatics.

Such is the East Indian laborer in Trinidad. The first ship with Coolies arrived in 1845. Since that time there has been a steady flow of immigrants from that quarter, so the Asiatics in Trinidad now number probably well nigh 85,000. And they are fast becoming a very important factor in the population of the island.

LETTERS FROM OUR MISSIONARIES.

China.

JUST BEFORE THE COMMUNION SERVICE.

DR. JEAN DOW.

Ch'u Wang, May 7, 1900.

ON Sabbath first, spring communion is to be observed here. Mrs. Han is to be restored to full standing after her year of suspension. It may or may not be remembered that she was disciplined for accompanying her daughter's mother-in-law to the temple to burn incense. She, herself, did not worship. She accepted the discipline in a becoming spirit and went on with her duties just as faithfully as before. It humbles one to think that again and again we people of exalted privileges are guilty of sins far more heinous in the sight of God than hers, though unnoted by any church session.

Two cart-loads of women came in from Bitterville this morning and a few women from T'ai Pao and Hui Lung. Invitations were sent out to the Christians to come in for a few days' pre-communion study. The hearty response is good to see, even allowing for the fact that several want medical treatment for themselves or their children. We want it to be a season of real uplift and refreshing to them. But few are church members, the others are inquirers.

Rain is still loudly called for. The situation grows critical. As a result of the drought last year and this spring the people have had little to do and have, therefore, begrudged less the time to bring their friends to the dispensary. March was quite a busy month and the first half of April kept the wards pretty well filled. Then came rain, not much, but enough to start preparations for fall harvest, and thus to give men and horses enough to do in the fields. The attendance fell perceptibly, but yet we have enough to work among.

We have had some good times out in the wards this spring. When the women have been with us long enough to get past the stage of flattery and scare we are able to get into touch with their hearts. They will reveal themselves and give us a chance to reveal ourselves.

NOTE.—This was the last letter received from our Honan missionaries before the terrible news reached them. Hopeful that the spiritual outlook into the future was brightening it forms a sad contrast to the letter which follows.—Ed.

OUR ESCAPE FROM HONAN.

FROM DR. MARGARET WALLACE.

Pang Chwan, June 14th.

DR. McClure and family, Dr. Menzies and family and myself, left Honan June 4th for Tien-tsin. We had a pleasant trip down the river for a week. At a small town we expected to meet a young lady who was to accompany us. What was our surprise to see her boat waiting in charge of two or three Chinese soldiers and letters and telegrams for us warning foreigners that getting down the river to Tien-tsin was dangerous. Carts were waiting to take us to Pang Chwan a mission station belonging to the American Congregational Church and eight miles from the river, so we lost no time in getting there. A guard of 80 soldiers have been quartered here for some time. A telegram was sent to the Consul of Tien-tsin asking him what was best to do. He telegraphed back that he had asked the governor of the province to protect us. We have not heard for several days what is going on at the coast.

There were none of this fanatical band in Honan when we left but the people around were uneasy on account of the long drouth. Miss Porter of this mission has a girls school and it has been quite a task to get the girls off to their homes, they pleaded to stay. It is just a short time since they returned after the last persecution.

The mission here has been established twenty years. There is a little graveyard where nine children are buried, three or four of the Honan little ones are here.

June 15th.

The guard left the night before last in the middle of the night without letting us know, so we are alone. The boxers are about 30 miles away and the soldiers have gone to stop their progress into this province. We leave on Wednesday for Chinan-fu, two days' journey by cart south of here. Word has come from Honan that the people are restless and plundering for food. They stole harvest for food, great crowds would attack the reapers and carry off the grain. We will have to take our letters south as there is now no post to Tien-tsin.

June 19th.

We were not able to get off to-day as we could not get enough carts. At the rate the carts are costing we will all be bankrupt at the end of the year if the rest of the journey costs in the same proportion. Some five of the Christian women from the mission station looted a few days ago have arrived here hoping to be safe, poor things! To think we must leave them behind with no plans for their escape. There are several well educated young men here from T'ung Chon College, four of them sang in church Sunday morning. It seems

hard to think they too may be murdered in a few days. The governor in the next province is friendly to the boxers.

Wei-Hai-Wei, July 1st.

We reached Chinan-fu on the 22nd inst, and found the Americans ready to leave. We also left by boat and reached Chang cha-ko on Monday. A steamer was waiting outside the bar so we took junks and got safely abroad. The steamer was a dirty Japanese one, with only large shelves for us to sleep on.

The second day we saw the junks coming out with the rest of our party. It was so rough they tossed about at a fearful rate. Two Japanese swam out to pull the junks nearer but after three hours they had to go back to shore. Our steamer had to sail to shelter till morning. By this time the sea had calmed and forty tired people came safely aboard after tossing about for two nights and nearly two days on a small junk. There were 73 of us altogether. A baby one month old and an aged man of 79. The American Consul was most attentive, he had the steamer chartered for us and provisioned. The steamer went right back last night for the rest of the party who were to leave Honan on the 28th. Mrs. Hamilton and Mrs. Perkins of the American Mission there are waiting till the last are away. What would we have done without our American friends!

People are flocking from Chee-foo on every boat. The British gun-ship "Terrible" took all who wanted to go aboard to Wei-Hai-Wei for nothing, no matter what nationality. The captain was most kind to all. Tien-tsin and Wei-Hai-Wei are calling for nurses and doctors. Ten American nurses, Dr. Burnham and Dr. Parks and I are volunteering to go immediately. There is only one trained nurse in Tien-tsin. Many here have wives and children and husbands in Peking and the anxiety is terrible. Tien-tsin is short of provisions, but we have a supply for our own use and our clothing and beds. I have a little boy servant who says he will stick to me so we will not be badly off. Dr. McClure is with the American Consul making arrangements.

Boards from America are cabling frantically for news—but the office is so rushed it is impossible to get a message sent under two or three days. Prices are ruinous—Our chartered steamer cost \$1,200 just for our party of 73, and board extra. Shanghai steamers for Japan are crowded.

I am in excellent health and feel I can face anything, so do not worry. Am busy preparing my nurse's out-fit.

In China one finds shops in all the cities, where idols are sold. These idols are made of wood, clay, earthenware, and sometimes of brass. If a poor man wants an idol he can buy one for 10 cents, while those in the temples sometimes cost as much as \$50. Usually, however, they cost less than \$2.

INDIA.

THE FAMINE CHILDREN AT DHAR.

FROM DR. MARGARET O'HARA.

April 10th. 1900.

YOU inquire about deserted children, some are deserted, but the rule here, I think, is to carry about the poor starving things as long as they live so that charity may be obtained through the children. On Saturday last a man with three starving little girls came to my city dispensary asking help. I gave the children some food and the father at once began eating it. He looked rather well nourished and I suggested that he go on the Relief Works and leave the children with me to be cared for until the famine is over.

Since the famine began here, we in Dhar have not given help to any but those who could get it no other way. When people came to us we always made careful enquiries as to whether they belonged to Dhar State or not. If so, and they were able to work, a letter was given one of our Christians and he accompanied the famine person, or persons, as the case might be, to the authorities and work was secured for them. If those needing aid were too ill to work they were taken in as patients and as soon as they were strong enough they were then sent to the Relief Works. Of the latter we have had large numbers. Another class was those who did not belong to Dhar State. These we helped with food, giving them sufficient to support them for the number of days it took them to reach their own states.

As the time goes on the numbers are increasing and the people are much weaker. Many of them who come to us now die the same day or very shortly after, but still there are some who recover, and in the case of parents when they are able to go to work they ask us to keep their children and they go to work. In every case of this kind I have told them that when the famine is over and they wish to go back to their own villages they may take their children with them. I have now fifteen girls who have been left in that way. Dr. Nugent has some boys.

My object in doing this is that we may instil into the hearts and minds of the children all the truth we can and this will take root and bring forth fruit in the end. It will be scattered over a large area, and even if they do not become Christians during the months they are with us, yet large numbers of the people will be influenced by the truth. Sometimes the parents go away and work for a while, and Hindus or Mohammedans tell them that we have some object in keeping their children. The parents return and take the children off. Last week one day there were a number of nice girls about twelve or fourteen years of age. They had been some days on the Compound, their parents were able to work and had gone off leaving the girls to me. I told the girls I wanted them to bathe and put on some clean clothes. One of them said she would not as she heard I was going to send them off to Mhow. I told her I

did not intend sending her anywhere. That night five of the girls ran away and when I made enquiries I found that the story was being circulated that I was taking all the girls I could get, keeping them until they looked well, then clothing, dressing them and sending them to different places for immoral purposes. It is needless to say that I was burning with indignation; but what can we do? These people cannot understand one doing things without some motive.

There are three widows whom I took in at the beginning of the famine, and they are real helps now. One of them has entire care of a paralysis patient I have in the hospital. Another attends to the cleaning of the wards, etc., and a third is an old woman who is unable to do much, but she acts as a caretaker of the girls. All the workers and myself are devoting our time to this work.

The girls' school in the city I have closed, but told all the girls who wished to come out to our own compound to do so, as I did not wish the famine girls to go into the city and I did wish them to get all the teaching they could while with us. We have 28 girls now instead of the number which we had in the city. A few of the girls from the city do not come. During May there has usually been holidays but the teacher is quite willing to forego her holiday, that she may teach the gospel to these girls.

I do not know whether this is "the best way of dispensing help" or not, but it seems the only way of doing here. Not the only way either as we could give to hundreds every day, but I do not think we ought to give to all those who will get some help from others.

What we are doing commends itself to the officials of the state as they are giving me R.25 per month and disposing of the bodies of those who die in the hospital. For this latter I am exceedingly grateful, as all I have to do now is to notify a policeman when there is a death and he does the rest. There is scarcely a day that there is not more than one death and there have been as many as six in a day. Cholera is very prevalent now and very fatal as the vitality of the people is so low.

I have to-day in school 60 famine girls. There are 37 widows working for the hospital compound. I am having two wards built in which to accommodate the girls and women until such time as a proper distribution can be made. There are thirty very emaciated creatures lying about so ill, so thin and so hard to manage. One woman who came on Sunday very ill, was being fed with milk sago and when she received her early morning meal yesterday she refused to eat it, tottered over to our Bungalow to plead with me for a chappati. Before she reached the Bungalow I had gone to the city. On hearing this she started on her return journey to the hospital and just as she got beyond our compound fell dead into the ditch. We are having some cholera cases. These are being treated on our bungalow compound under a large mango tree, and the results so far have been good.

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During the quarter, our little christian community has been called upon to part with dear ones. First, the Matrons' two children, one five and the other a year old. Next Shewanti, a sweet christian girl, who voluntarily was teaching the famine girls, passed away on April 14th, and as the sun was rising on Easter morning we laid her body to rest until the Resurrection morn. One month later her sister Preneu died in the StIndore hospital. She was one of the brightest and best, and the hearts of the parents are well nigh broken. To-day it seems as if their little son, four years old, is going also. My teacher's only child, a girl of three, and a son of the woman who is in charge of the famine work died within three days of each other, and on May 16th, Martha, one of my nurses, a young woman of 18, was called home. Our Christians have suffered, but the loving sympathy that has been given and received is bearing fruit in their lives.

BOARDING-SCHOOL RE-OPENS.

FROM MISS SINCLAIR.

Indore, June 22, 1900.

THAS been such a year of sickness and suffering, distress and death. God grant that the rains this year may be abundant and seasonable so that this dry and thirsty land may be refreshed.

School re-opened this week and we are feeling the mid-day heat very much. There are several new pupils, and several of the old ones have not returned. One is continually beginning over again, and always falling short of one's ideal. One of my pupil teachers—a dear girl whom I have “mothered” for over eight years has had long continued fever, following a bad attack of pneumonia. I had some difficulty arranging the classes without her, but have put on a *raw* hand for the primary class, and with daily help from me, and constant supervision she may be able to manage her wriggling score of small folk. I prepared cards for them to sew with colored thread, and they seem to think that trying to write Hindi letters on a slate is comparatively unimportant and very tiresome!

Last year I had an assistant teacher in the English classes for a few months, but have no outside help now. It is almost impossible to secure efficient help. I very much need a really capable person to teach some of the higher English subjects. The majority, perhaps of the girls at present in the school will never get much beyond the vernacular, so I feel that *that* department must not be neglected, by my giving too much of my time to English. And on the other hand, there are bright, clever, promising ones, who ought to be given an opportunity of becoming strong, intelligent, capable, helpful, Christian workers.

It was thought well that I should not take in famine orphans this year, so the orphanage department has only increased by eight wee scraps who could not be turned away. And I have a boy, too. He came about here for

an occasional bite for about two months. He was a perfect skeleton and got thinner and thinner. It occurred to me one day that he might as well die in our stable as on the road, so I told him to go around and lie down. He went but he didn't die, though he was long enough losing even in part, the *old man* look, and getting a suspicion of flesh on his bones. As soon as he could move about I set him to pick up stones on the compound and tidy the ground. Then he began to fetch the school milk twice a day, and vowed he would die of hunger, but he would not drink a drop by the way—and he did not. Then he was taught to clean the lamps. The next step was to help wash our dishes. He progressed so far clad only in a loin cloth, but now he wears a white dhotie cloth, a grey cotton coat with two pockets and a red cotton cap that cost a penny! He is going to the mission boys' school now and learning Hindi. If ever boy was grateful he is. His name is Dayaram and he is perhaps fifteen or sixteen years old. A few days after he took up his abode in the stable, his sister, aged about eight, turned up and settled herself at the school gate with a persistency that inclined one to the belief that she might be a lineal descendant of the importunate widow. She was not so emaciated as her brother. I took her into the school, and she proves to be a very nice, bright, happy, promising child—pretty, withal—though not so interesting as “my son,” perhaps, because he is an only son, and she is one of a hundred daughters.

Will the boys and girls of the Mission Bands and Sabbath Schools pray for this brother and sister, and for the hundreds of boys and girls brought into our mission through this famine? Rightly trained they will prove useful. If taught of the spirit and brought to Christ they will prove an inestimable blessing to all around.

SCHOOLS CLOSED, ALL TIME AND STRENGTH GIVEN TO THE SUFFERING.

FROM MISS JAMIESON.

Ujjain, July 5.

THAVE had to close my city schools since the famine work began. There were two reasons for this step: first, the attendance was small, as the children, many of them, were so badly fed they could take no interest in study and ceased to come to school; second, I needed all the help of my workers with the famine people. It is most important to instruct these widows and orphans as carefully as possible. Some of them will, no doubt, return to their village homes when the famine is over. If they receive a good deal of Scripture knowledge while here they will be able to teach their friends and neighbors at home—and more, I do believe that many of them will come to know the truth savingly while with us. Those who are to become part of our Christian community—how important that we do our utmost to teach them now! Therefore, all our time and strength are given to our famine people and blind children. I have now 138 women and 60 girls in my care;

they are here on to sec- by a wa women no one man.

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they are in every respect a responsibility. The girls, or most of them, I have here on the compound, the women in the city in a house I was most thankful to secure. It is on an elevated site, has a fair-sized compound, all enclosed by a wall. At present I have a famine widow from Rutlam in charge of ten women. One of the oldest of my famine women watches during the day that no one goes out of the compound, and an old trusted servant is night-watchman.

To understand, even in a measure, what a responsibility these famine people are, you must know something of their condition intellectually and morally. Much has been written about the terrible evils to the human frame resulting from famine, but little is written of the moral evils. The latter to my mind, are far worse than the former. For months before they came here some of these women and girls lived a wandering life, while others lived by the riverside where thousands of people were congregated for many months; there were no sanitary arrangements, no restraint of any kind. For people of both sexes to be thus living together, especially as they have no finer principles to withhold them, means moral ruin to many. We see the results now. Their habits are filthy—many of them steal and lie but some are clean and womanly. The strain of having so many people living here on the compound where although there were sanitary arrangements they could not be forced to use them, was very great. They were here through the greater part of the hot season, having gone to the city only a couple of weeks ago. As cholera was raging on all sides I stood in daily dread of an outbreak here. There were tents with cholera patients close to our compound, only a few yards from where our women slept, and women and girls were coming in daily from the riverside where hundreds were dying daily from cholera. We went ourselves among the poor sufferers to bring away ten widows and orphans. Hundreds lay about in all stages of the dread disease while the cremation fires burned near almost continuously. We took every precaution but we went without fear: our duty was to go and hear the unfathomable depths of meaning of the 91st Psa. opened up to us! God is always better than our fears and no cholera has come among our people. However, the disease is again in the city, although in a milder form, and the tents for native soldiers, ill with cholera, are again beside us. We know not what a day may bring us, but He who has preserved us so far will do so to the end, whether we are to have sickness or health all will be well.

IN TRINIDAD.

Apart from the East Indians, the Roman Catholics have the greatest numerical strength. Next in order come the Episcopalians. The Methodist, Baptist and Moravian Churches are also laboring among the native population. Some sixty years ago the United Presbyterian Church of Scotland began a mission to this island. They have not been aggressive, having established only three congregations. Two of these are composed principally of Scotch merchants and others from the home land; and the third is composed entirely of Creoles.

SIXTEEN LITTLE FACES GONE.

FROM MISS K. CAMPBELL.

THE weather had been most unseasonable, cloudy with demons (whirlwinds) hovering over the parched and dusty fields. Then some light showers fell, wetting the soil and bringing out nameless, filthy odors, and then cholera came, first in the Relief Camps, later in the Bazaar, and very soon on the Compound next to ours. On the morning of the 9th. of April, Rebecca-bai waked us at 2 o'clock saying, "Janṅni is ill." We sprang to our feet, cholera among the girls! We put her in a little house on the Compound, appointed two strong girls to wait on her and charged them how to save themselves from infection. Dr. MacKellar worked but in vain, she died at 11 o'clock. Meanwhile, I had disinfected everything round where she had been. As soon as day dawned we turned out the household, disinfecting the whole place, and hoped that it might be an isolated case. Vain hope! that same evening Rebecca-bai waited to tell us our dear wee Moti had taken ill. She too inside of a few hours passed from earth. Poor Soni! Nearly heart broken, she stood at the end of the little house watching us wrap up the dear form in the clothes in which she had died, place her in the tin box that for seven months had been her cradle, and send her off to be buried in the jungle.

It was in vain we tried to hide our anxiety and go in and out with cheerful faces. Children are sharper than we big folk dream. They watched our faces as if to read their death sentence. I never saw them shrink from my look before. They saw one after another taken out and none coming back and eyes began to have a hunted look and faces grew pinched and sad. The strain was becoming almost unendurable. Only when they gathered for their Bible lesson or when we would take them to sit down to chat and sing with them did the burden seem to lift.

On the second day it broke out in the Receiving Room. We turned nearly all the women adrift telling them to go away to the jungle and come back only for food.

The third day dawned; who would see its close? The tension was terrible and yet we could see no way of escape for them. Then we thought of a garden about four miles out with a good stone building, if the owner, a Parsee, could be induced to let us have it. There seemed little hope, however, that he would allow cholera-infected people in his house. Money, they say, opens any heart, and so it proved. He allowed us not only the house, but a row of small ones at some distance for the sick, all at a reasonable rental.

It was six in the evening when it was decided that we could have the house, and we proposed "flitting" at once. We sent word to the Receiving Home for eight ox-carts to be brought to the door. Meanwhile at the bungalow, five girls were to be baptized and seven received into communion. It was to have been done on Sabbath but Mrs. Wilson proposed that as the chil-

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dren would not be able to go to church it should be done before they leave. We all gathered on the back verandah and the five stood up to profess before their companions their faith in Christ. The week had been one of fear and anxiety ending in the hurry and confusion of what Miss Bayly called laughingly, "The Flight," but here was a calm, a short while was care shut out, was hurry laid aside, to give five young souls an opportunity to publicly proclaim themselves His, whom they loved and served. The services over, we went back to hasten away. The women and the children from the Receiving Room had arrived, fearful that they were to be sent away on the cars as they had seen some of their companions sent away to the A. P. Mission. They were only half-convinced when they saw the old Orphan Girls, dressed, ready standing in a line, happy and content. The carts were called, filled, heads counted and the cavalcade set out, in the moon-light.

It was weird. The gloomy stone house with weird shadows from the lanterns flitting among the arches, the deep dark well with its long flight of steps leading to the water's edge, the black shadows of the trees in the garden, the heavy sweet scent from the flowering trees and shrubs, the stillness and over all the glorious light of an Indian full moon. All intensified by the terrible experience of the past three days.

The carts arrived, we laid the girls down in rows on the bare stone floors, taking time only to hunt for snakes and scorpions. No covering had been brought. It was to be washed and disinfected, then sent on with food-stuffs, cooking utensils, etc., next day. Soon all settled down to rest. I lay in a small back room just at the door with the women within ear-shot outside as there was no room inside. Hour after hour passed quietly away. I could not close my eyes. The tension of the past, with anxiety for the future kept me awake. At four, a sudden cry brought me to my feet. It was little Ram Lal. I sent him and his nurse under a cart outside and disinfected all about, gave him a dose of cholera-mixture as prescribed by Dr. MacKellar. Two others followed during the day. The afternoon train brought Miss Thompson from Indore. We had in all seven cases at the Garden all of whom recovered. Dr. MacKellar, meanwhile, was working away not only with the cholera patients left behind in the two Homes, but in the bazaar as well. Those that recovered she sent out as soon as they could be moved, and we had the pleasure of welcoming ten, which, with the seven at the Garden made seventeen recoveries out of thirty-three attacks. Sixteen little faces appear no more among us. Only one death occurred among our old Orphans, and that was of a delicate little girl who every few weeks was down with fever. It was hardest on the small and weak of this year's Orphans, and not one of all the girls who took turns in waiting upon the sick, was attacked.



MAIN BUILDING. BAKE-HOUSE AND LAUNDRY.
GRADUATION DAY AT THE INDUSTRIAL SCHOOL.
 FROM MISS NICHOL.

Regina, N. W. T., June 19, 1900.

READERS of TIDINGS may be interested in hearing an account of our Graduation Day on April 25th. The first service of the day was a religious service at 11 a.m., in which a number of pupils took part by

leading in prayer. Letters were also read from friends at a distance who could not be present for the exercises. Among these were Prof. Hart, of Manitoba College, Commissioner Laird, Major McGibbon and others. In the afternoon, in spite of a heavy downpour of rain, a goodly number of loyal friends of the school were gathered in the large assembly room. A program of literary and musical selections as well as drill exercises, was given by the pupils. Just at the close of this program while the band played a march, all waited in expectancy for the next part. As the band



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stopped playing, Herman Nowekesewape took his place on the platform, while Sawin Snow, was brought in by Mr. Stewart. Maggie Cote and Hugh McKay acted as brides-maid and groomsman. The ceremony was performed by Mr. McLeod, assisted by Rev. Hugh McKay, of Round Lake, a former teacher of the room. Many a time Herman had spoken of the impress made upon him by the kindness and fatherly care of his former school guardian, and his cup of joy was full to overflowing, when rather unexpectedly about an hour before the wedding he came face to face with Mr. McKay. The happy couple are living in the carpenter's cottage, Herman being carpenter instructor.

After the marriage ceremony, addresses were delivered by Lieutenant-Governor Forget, Revs. Carmichael, McKay and a few other gentlemen.

Diplomas, or more properly. Certificates of Discharge, were presented to the five graduating boys. Of these, Walter Little Pine, Jerry Bone, and John Matheson, are working for farmers near the school. Arthur Johnson is general helper at the Birtle school and Evan Kakapenace worked at home for a while but has since gone to Minnadosa.

Speaking of the character of the work throughout the session, Miss Nichol adds: Work in the school department continues to have even more interest than of old, while the extra evening work was also enjoyed more than formerly. All through the winter months the Literary Society held its regular meeting every Friday evening. The entertainment consisting of readings, recitations, tableaux, band music, solos, choruses, etc., was given by the children, the teachers giving necessary help in the preparation. The weekly prayer meeting was also eagerly looked forward to by all the pupils.

This service was usually conducted by one of the boys, and it was most encouraging to see a nervous, retiring boy, after some week's consideration of the matter, say, "Yes, I'll take the meeting," and then suit the action to the word by earnestly and reverently acting as leader.

On Sunday, April 22nd, the Sacrament of the Lord's Supper was observed, when a number of the senior pupils united with the Church on Profession of Faith. That evening one of the boys who had at the morning service sat at the Lord's table for the first time, said to one of the teachers that he would like to sing "Not ashamed of Christ." It is needless to say that such a voluntary expression of allegiance to the Saviour was a source of joy to many of us.

WORK AT CRONSTAND SCHOOL.

FROM MRS. PETCH.

June 19.

AT present we have forty children enrolled—thirty-four treaty, and six non-treaty. Next quarter we hope to increase our number, as we have reason to believe that the Indian Department is raising our limit to forty, since there is comfortable accomodation for more in our new building.

The children all seem to be happy and contented, but still are eagerly looking forward to vacation when they will be able to spend a few weeks at their homes under the supervision of the school. They all have true filial affection in their little hearts, and even if that were their only virtue, it is a good one around which the other christian virtues can be trained to grow.

Our new building has been very much appreciated by both staff and children ever since we moved in. The rooms were warm and comfortable all winter, and being altogether in one building was very much more convenient than being in two separate buildings as formerly. And the convenience and economy, it seems to me, are not the only benefits derived, for living altogether in one building creates more of the family feeling. Miss Gilmour is much pleased with her nice roomy kitchen and children's dining-room. The children's dining-room could scarcely be a nicer room and the kitchen seems to be just what is needed. The laundry too is a great improvement on the old one as well as our class-room. In the old building we were very much crowded in the class-room, but now we have plenty of room. The lighting is good, and above all the ventilation is good. The Agent has remarked several times that on entering the room he could detect no impurity whatever in the atmosphere. All the conveniences make work a pleasure now, where, in every case, it could not be said to be that before.

The Indians have been away from the reserve for a time digging seneca root, but they are now nearly all home again. It is the intention, God willing, to hold the Communion service in the church next Sunday, when we hope all the members at least will be present. A week from Sunday, all the Indians will be camped down at Yorkton awaiting the First of July celebration on the following day. Mr. Gilmour intends going down to hold services in their camp. This will enable them "to keep the Sabbath Day holy."

IMPROVEMENTS AT ALBERNI.

FROM MRS. MOTION.

YOU will be interested in hearing something of what has been done in the way of alteration and improvement. But, first let me thank you and others for the nice things that came to us this spring. They go such a great way in helping to make the place look more homelike and cosy. Mrs. Cameron's rooms and ours look very nice with their pretty paper, and we all appreciate the rocking chairs, I assure you, and the selection of so much in such good taste must have been a great deal of extra work for you.

When the paper was up, Mr. Motion got moulding for Mrs. Cameron's room and the reception room, to hang the pictures from, so that we need not make holes in the wall when hanging the pictures. The reception room paper is a dark green, with a pretty ceiling and border, and with the addition of table, chairs, couch, rug and curtains, is very pretty. The halls up-stairs and down

are wainscoted and painted. The girl's dormitory and *play-room* which we now use as a dormitory for the small boys have been wainscoted and painted too. Mr. Motion made the walls of the girls' dormitory white and the play-room pink, and I made curtains for all of white butter cloth. They add to the appearance both out and in and are inexpensive. I think if you dropped into the Mission now to see us, as I wish you could, you would be satisfied that we had made good use of time and money since coming. You would see no broken plaster, and we have something a little more decorative on the walls than cedar mottoes. The furniture did not get here before the Council met, but we have had a good deal done towards improvement, and we were able to make those who came comfortable.

Outside you would notice quite a difference. All those ugly stumps in the garden and in front of the stable have disappeared and there are apple trees planted instead. Mr. Motion set out one hundred and forty young fruit trees besides gooseberries, raspberries, currants and strawberries, and by and by we hope to have a model garden. Some of the stumps have been taken out from the back garden, and very soon they are going to tackle those in front and around the school house. The boys and girls alike have seconded our efforts. All have worked well and seem very happy and contented in the Home. The Indians, too, seem to like to see changes, and we often hear, "Kloshe, Kloshe," when they come around now. There is no complaining about their boys and girls working too hard. They seem anxious for them to learn how to do everything we do, and the children are well behaved, giving us no extra trouble. There are the ten girls in the "Home" now, all small with the exception of Susie and Nonah, but growing fast, and are able to take their place and do their share. On Sundays we have no cause to be ashamed of them either in appearance or behaviour. Mr. Hills, one of the elders of our Church, made the remark not long ago, that he had not visited the Missions but he thought we had a superior lot of children as their appearance and manner was an improvement on that of the old pupils. They are making fairly good progress in English. The Indians, too, are improving, I think. They seem to be taking more interest in their homes. There are a number of new houses going up and many are putting in a partition in their one room, and quite a number of the women have made good gardens.

Mr. Motion has service in the school-room here every other Sunday and the Indians turn out very well, and listen most attentively, many coming this summer who never came last. Every Sunday he goes to the Opitcheshat, and there the attendance is even more encouraging, over forty being present last Sabbath. Mrs. Cameron is teaching some of the women to read and she says they are doing very well though it is slow work.

FOR MISSION BAND WORKERS AND MISSION BANDS.

Miss Ptolemy kindly sends us the following notes from Mrs. Blatchfords' address at New York Conference on the value of Kindergarten work in Mission schools.

Woman's particular kingdom is the education of little children. Froebel's idea of the kindergarten was that the religious as well as the mental education of mankind should be begun in early childhood. His saying "Come let us live with our children" was the order that Christ's command should be obeyed "Let the little children come unto me."

The kindergarten should be started especially among the poor and neglected in cities—those who have no true home life. One of the first kindergarten missions to foreign lands was started by Miss Annie Howe in Japan. When she reached there she found that already, that progressive government had 50 kindergartens established. But on investigation it was found that they were not true kindergartens. They had no sweet morning talks, no spirit, no life, no prayers to the true God; but a false God was set up in the play-ground and worshipped by the children.

However a providential preparation had been going on in the minds of the people, and when she started her christian "glory" kindergarten about 60 children attended. Here prayer was made natural as the sunlight, and kindness and generosity the rule of life. This silent, unseen influence began to be felt by the instructors in the government kindergartens where there was the mechanism without the soul. Miss Howe started a training-class for kindergarten teachers, and from the government came the demand for more teachers than the training class could supply.

In these days when India and its people are so much in our minds and we are reading about its millions of poor, the life of Mary Reed may well come under our catalogue of books to be read. Miss Reed is a young American woman who went out under the Methodist Episcopal Board. Two or three years later under failing health she returned home only to make the sad discovery that leprosy had seized her. She determined to return to India and devote her life to her fellow-sufferers.

The story of her life is simply and beautifully told—being full of selections from her diary. At first the work seemed fruitless but she has gained their love and by her wonderful strength of character has succeeded in establishing a leper colony in the northern heights of India.

Throughout the book a pathetic thread runs descriptive of her personal sufferings and of how by that wonderful faith in prayer, God has seen well to stay the progress of that dread disease.

The book may be had either through Mrs. Donald, Literature Secy. or direct from the Fleming H. Revell Co., of Toronto. Price, 75c. cloth bound.

THE EMPRESS DOWAGER OF CHINA.

One night about sixty-four years ago there was disappointment in a little bamboo hut in one of the interior provinces of China, says Kathleen Gray Nelson, in *The Lutheran*. A faint cry could be heard. It was the wailing of a poor little girl! baby who had just come into the world where girls were not wanted. In her feeble way she was protesting against it.

"Oh, it's nothing but a girl! Drown the little wretch and get it out of the way!"

It was a neighbor standing over the mother who said this to the father.

"No, no; it is my baby, let her live!" pleaded the mother. "We will call her Tsi An. It is a name that means good fortune."

She might one day have been wedded to some neighboring farmer through the kindly offices of one of the "go betweens," who arrange such things in China, for there was not a prettier girl to be found in the province. But Tsi was destined for other things. Obscurity and monotony were not to be her portion.

The Taiping rebellion was then stirring the usually peaceful empire to its very centre. Tsi's father was one of the sufferers at the hands of the rebels. His little patch of ground was destroyed. Day by day the little girl stood with her father and mother at the gates of the temple of Buddha, begging for a little rice. Oftentimes they had nothing to eat all day. At night they slept in the open space in front

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of the temple. But she was not a girl to tamely starve. Even then she was a determined little individual, and she showed some of the ability to get out of a bad predicament that has since characterized her actions. She knew that girls, especially if they were young and pretty, brought a good price in China. It was no uncommon thing for them to be sold.

When she suggested to her father that this would be a good way to retrieve his fallen fortunes, he quite liked the idea. So he managed to sell her to the Viceroy of Lu Chang. His daughter became a kitchen slave in the yamen of the Viceroy.

Fortune now befriended Tsi An. Her beauty and her bright mind attracted the attention of the wife of the Viceroy. She was promoted from her position as scullion to the embroidery frame, and her life flowed on in a very pleasant channel. About this time she electrified that august official, the Viceroy, by begging to be allowed to learn to read. She gained her point. She has had a way of doing this all her life. A beautiful girl, who is also smart and ambitious, can cause a great deal of trouble in a quiet, well-regulated yamen. The Viceroy was a man who loved peace. He was even willing to part with his pretty favorite to secure it.

It happened that the Emperor sent him a peacock feather, and it is a custom in China for a subject to make a present to his ruler in return for any promotion. The Emperors have found it a pretty fashion and waxed rich on presents. The Viceroy of Lu Chang now sent Tsi An to the Emperor in return for the peacock feather. The Emperor was pleased with the exchange. He soon discovered that she was not only a very pretty woman, after the Chinese fashion, but a very clever one. She liked to hear about affairs of state, and he found, to his surprise, that her advice was always good. Gifted with a clever head and remarkable foresight, by the time she had been in the harem a year, she had made herself invaluable to him. His counselors began to find out that the Emperor was wiser than they thought.

Finally the Empress of China died. Her death removed the obstacle that stood between the favorite of the Emperor and the realization of her dearest dream. She was not slow to avail herself of the situation.

Scarcely had the mourning for the Empress demanded by court etiquette been laid aside, when the Emperor caused it to be announced throughout his kingdom that one Tsi An was now "heaven's consort." That high-sounding title is the particular property of the Empress of China. The Emperor was getting old and childish. It soon became evident that he depended entirely upon his pretty young wife, and was letting her run the affairs of the flowery kingdom to suit her own sweet will. When the Emperor died no one questioned her right to be the ruler of the land during the infancy of the Emperor's son. She had no children of her own.

That was twenty years ago. During this time the Empress Dowager has ruled her vast kingdom with an iron hand. She has overcome difficulties that would have discouraged the bravest. She has moulded men and events to her will. She has fought and won, alone and unnoticed, the greatest battle for her sex that has ever been waged. She has triumphed over custom, and she has conquered prejudice and overcome the narrowness and bigotry that cause her countrymen to scoff at women. She is said by those who know her to be the ablest woman in the world. She has even had to surmount the religious teaching of the land.

It is the custom of the Emperor once a year to go into a field within the walls of the forbidden city and plow a furrow with his own immaculate hands, with the idea of showing his subjects how honorable is husbandry. But the Empress Dowager has never been outside the palace grounds since the gate of peace closed behind the little slave girl in the sedan. And she will probably never go out until she goes on that last journey.—
The Children's Missionary.

There are more idols found in the homes of the Chinese than in the temples. They stand in a box or shrine with open front, and before them is a large earthen bowl full of the remains of the incense sticks which have been burned before them.

When idols are badly soiled they have to be washed, and this becomes a regular business. The idol-washer goes about with utensils all ready and will cleanse the family gods for a small price.

PRESBYTERIAL REPORTS.

BRANDON AND PORTAGE LA PRAIRIE.—The Annual Meeting was held in Portage, June 14th. Nearly all the Auxiliaries were represented and their delegates gave interesting accounts of their method of work and success. From the Beulah Auxiliary consisting of Indian women came a bright report with the touching words; "We are only poor Indian women, but are trying to be faithful, and ask for your prayers." Reports from the literature and organization committees were read by Mrs. Marlatt, Portage, Mrs. McEnan, Brandon. The Treasurer's report showed that \$1,152.30 had been contributed, an increase of \$78.02. The Secretary spoke of the marked increase both in attendance, givings and spiritual life among the members.

The President, Mrs. Murray, gave an earnest appeal for greater effort to be put forth on behalf of the work of missions. Mrs. Smith, of Portage la Prairie, followed with a paper on "The claims of heathen women on the women of Christian lands."

In the evening Dr. Kilpatrick of Manitoba College, gave a powerful address on Foreign Missions. The following officers were elected:

President, Mrs. J. Murray, Brandon; 1st vice-president, Mrs. (Rev.) Shearer, Rounthwaite; 2nd vice-president, Mrs. Marshall, Portage la Prairie; 3rd vice-president, Mrs. (Rev.) Calder, Alexander; 4th vice-president, Mrs. (Rev.) Carswell, Carberry; corresponding secretary, Mrs. R. H. Robertson, Portage la Prairie; reporting secretary, Mrs. Pearson, Carberry; literature secretary, Mrs. E. Brown, Portage la Prairie; treasurer, Mrs. McDiarmid, Brandon. The morning meeting was then closed with prayer by Mrs. Neelands, of Prospect.

OWEN SOUND.—The Eleventh Annual Meeting was held in Meaford, June 26th. The reports presented were highly gratifying. One new Auxiliary has been added. The contributions for the first time reached the \$1000 mark. Clothing to the value of \$548 was sent to the Indians. The president, Mrs. McLennan, Owen Sound, was re-elected, also the other officers. It was decided to enlarge the Executive

Committee by requesting each Auxiliary to elect a representative. These representatives, with the officers of the Presbyterial, will compose the Executive. The address of Miss Chase, B.A., from Indore was an exceptionally clear and interesting account of the various departments of mission work in which she had been engaged, and was listened to with deep interest. Impressions of the Annual Meeting by Mrs. T. McGill, and a few closing words by the Honorary President, Mrs. Rodgers, concluded a very enjoyable meeting.

GLENBORO.—The Glenboro Presbyterial held its fourth annual meeting in Knox Church, Glenboro, on Tuesday, June 26th.

The President, Mrs. Thompson, presided and conducted devotional exercises assisted by Miss Bruce, of Winnipeg. Mrs. Butcher extended a cordial welcome to the visiting delegates to which Mrs. Haverson, of Carman, replied. Encouraging reports were read from Glenboro, Treherne, Cypress, River, Carman and Boissevain Auxiliaries; also from Carman and Glenboro Mission Bands. The Presbyterial Secretary's report spoke of progress—one new auxiliary having been organized. Regret was expressed that so many of the congregations in the Presbytery were not engaged in this work. The Treasurer's report showed an increase in contributions the total amount being \$310.76. Mrs. Watkins, of Cypress River, gave an excellent paper on "Do Missions Pay?" Mrs. Merry, of Carman, also gave a heart-searching address on "Women's Responsibility." Miss Bruce, in conveying the greetings of the Winnipeg Presbyterial, impressed upon the members the great need of prayer and more loyalty on this most important work. The following officers, were elected:—President, Mrs. Alexander, Treherne; Vice-Presidents, Mrs. Hench, Carman, Mrs. Hood, Cypress River, Mrs. Robertson, Treherne; Cor.-Sec., Mrs. Hamilton, Treherne; Rec.-Sec., Miss Henselwood, Treherne; Sec. of Literature, Mrs. Watkins, Cypress River; Treasurer, Mrs. Harper, Carman.

At the public meeting in the evening, Mr. Ferguson, of Glenboro, occupied the chair and Mr. Cruickshanks, of Glenboro, and Rev. Mr. Wells, of Holland, gave addresses on "The Progress of Missions during the Nineteenth Century."

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CHILDREN AT TRINIDAD RECEIVE-
ING THE GIFTS.

FROM MRS. MORTON.

I have received from the Ladies of Chalmers' Church Auxiliary, Quebec, one of the yearly boxes they know so well how to prepare to the best advantage. Through carelessness on this side the water it was late in reaching us this year, but as it does the little ones no harm to nurse their expectation a while and besides tends to keep them regular at school, the delay was not really disappointing.

The size of the box is not such an important point as you might think, such is the ability displayed by the above mentioned ladies in selecting and packing wee things into larger ones. Many are the smaller boxes contained in the larger one, nearly all full of something. Dolls of many sizes, booted and bonneted, dozens of all sorts of things such as whistles, pocket slates, mottoes, bottles of beads, books, boxes, to hold from three marbles up, cards, cups and saucers, etc., etc.

We had not so much clothing as usual this year for the children, but with the help of a bag of marbles purchased in town and illustrated papers carefully portioned out, the contents of our Quebec box went round the children of our sixteen schools.

This special yearly visit of mine to the schools has become quite an institution; I go at other times, more or less frequently in the year according to opportunity, but this visit in the first quarter of the year is naturally the one most appreciated by the children, and eagerly looked for by them. It seems common-place to say we need much of the Spirit of God among us but we feel it urgently. We ask you to pray for us that there may be an outpouring of His gracious influence and a great ingathering of the heathen.

INCREASE.

Presbyterial—
Brockville—Maple Leaf M. B., (re-organized.)
Brockville—Dunbar M. B.
Kingston—Wallbridge Aux.
Kingston—Roslin Aux.

TREASURER'S STATEMENT.

JUNE

1—To Balance from last month..	\$15,479.65
14— " Whitby Presbyterial Society	156.00
22— " Paris Presbyterial Society..	264.30
22— " Hamilton Pres. Society, Port Dover Aux	29.00
28— " Mrs. A. Stevenson, Danville, Que.....	1.00
	<u>\$15,929.95</u>

JUNE

EXPENDITURE

6—By Postage Sec. for Indian Work.....	\$ 1.50
7— " Rev. R. H. Warden, D.D.	14,000.00
12— " Postage, Treasurer.....	4.71
18— " Miss Mathews, Sec. Inter- national Union.....	5.01
22— " Printing and Distributing Annual Reports.....	528.63
30— " Balance on hand.....	1,300.10
	<u>\$15,929.95</u>

ISABELLA L. GEORGE,

Treasurer.

JULY

RECEIPTS.

1—To balance from last mon.	\$1,390.10
11— " Lanark and Renfrew Pres. Society	629.48
" Talent Girls' M. B., Bearbrook	21.00
20— " Lindsay Pres. Society	326.43
	<u>\$2,367.01</u>

JULY

EXPENDITURE.

5—By Ewart Miss'n'y Train- ing Home	\$200.00
9— " Postage International Secretary	68
31— " Balance in Bank.....	2,166.33
	<u>\$2,367.01</u>

ISABELLA L. GEORGE,

TREASURER.

FAMINE FUND.

Blackstock and Cadmus Aux. sent direct to Dr. Warden, \$20.00.	
Previously acknowledged.....	\$6,620 14
JUNE.	
14—A Friend, Bradford.....	1 00
14—W.F.M.S., St. Andrew's Ch. Stirling.....	10 00
14—Knox Ch. M. B., Owen Sound.....	1 50
14—W.F.M.S., Dundas, (additional).....	5 00
14—Mrs. David Campbell, St. Andrew's Ch. Smith's Falls.....	1 00
14—Miss Campbell, St. Andrew's Ch. Smith's Falls.....	2 00
14—A Friend, Mount Forest.....	1 00
14—Blackstock and Cadmus Aux., (additional).....	1 00
14—North Bay Aux., (additional).....	5 00
15—Y.W.M.B., Chalmers' Ch., Toronto, (additional).....	3 00
16—A Friend of the Needy, Kincardine.....	1 00
18—W.F.M.S., Cobden.....	1 50
19—Mrs. S. La Rue, Mountain.....	1 00
20—Richmond Hill Aux.....	5 00
20—W. F. M. S., Brussels, (additional).....	2 00
20—A Scattered Helper, Utica Congregation.....	5 00
20—Mrs. Thos. Gilroy, W.F.M.S., First Essa Ch.....	1 00
20—Mrs. Jas. McKinley, W.F.M.S., First Essa Ch.....	20
20—Argyle Crinan Aux. and Congregation.....	47 00
20—Northern Lights M.B., Gravenhurst.....	47 31
21—Mission Band, Norwood.....	2 00
22—Mrs. Lyons Bigger, Belleville, (additional).....	5 00
22—Centre Bruce Aux. and Congregation.....	47 30
22—Mrs. W. T. Cowan, Crieff.....	2 00
22—Northern Lights M. B., Gravenhurst, (additional).....	80 00
23—A Member of W.F.M.S., Carthage.....	1 00
23—W.F.M.S., Olivers Ferry.....	25 00
23—W.F.M.S. Carp, Ont.....	12 50
23—Agnes Riddell, Galleta.....	50
25—Willis Ch. Aux., Clinton, (additional).....	8 25
25—Limehouse Aux.....	5 00
25—Harrington West Aux. and Congregation.....	18 00
25—Mount Pleasant Ch. and W.F.M.S., Vancouver.....	10 00
25—A Class of Little Girls in Milverton Pres. Ch. Sabbath School.....	1 46
26—Knox Ch. Aux., St. Mary's, (additional).....	2 00
26—Home Circle, M. B., St. Paul's Ch. Hamilton.....	12 00
27—Wardrobe Aux. Guelph.....	1 00
27—East Zorra Barns Ch. W.F.M.S.....	6 70
27—W.F.M.S., Whiby.....	55 00
27—"In His Name," a Friend, W.F.M.S.....	10 00
28—W.F.M.S., Gamebridge and a Friend of the Aux.....	15 50
28—W.F.M.S., Belgrave.....	6 00
29—J. H. A., Bracebridge.....	2 00
29—W.F.M.S., Aurora, (additional).....	5 75
29—W.F.M.S., Paisley (additional).....	1 00
30—Proceeds of Concert given by Pennyseekers' M.B., St. John's Ch., Milliken.....	30 00
30—Willing Workers M. B., Knox Ch., Toronto, (additional).....	1 00
JULY.	
1—W.F.M.S. Warkworth, (additional).....	1 00
2—Girl's Bible Class Circle, Knox Ch., Georgetown.....	8 00
4—W.F.M.S., Carp, (additional).....	1 05
4—Burns Aux. West Ch., Toronto, (additional).....	4 00
5—King's Messengers, St. Andrew's Ch., London, (additional).....	5 00
5—W.F.M.S., St. Andrew's Ch., Vancouver, (additional).....	1 00
5—W.F.M.S., Carluke, (additional).....	8 25
5—Mrs. Stewart Martin, Kemptville.....	2 00
7—W.F.M.S., South Westminster.....	16 00
7—W.F.M.S., Cardinal.....	33 00
7—W.F.M.S., Hillsburg.....	5 00

JULY.	
11—Mrs. Dr. Gibson, Hillsburg.....	5 00
9—W.F.M.S., Woodville, (additional).....	6 00
11—The Misses McIntosh, Central Ch. Aux. Toronto.....	10 00
10—W.F.M.S., Woodville, (additional).....	1 00
11—Mrs. Alcock, Central Park, B.C.....	1 50
11—W.F.M.S., Knox Ch., Milton.....	18 10
11—Cheerful Workers M.B., Agincourt.....	5 00
11—Board of Traders' Bank of Canada.....	250 00
11—W.F.M.S. Wales.....	3 50
11—St. Andrew's Aux., Almonte, (additional).....	3 00
11—Mrs. George I. Dewar, Ottawa.....	5 00
11—W.F.M.S., Knox Ch., Milton, (additional).....	1 00
12—Hullett Knox Ch. and Londesboro Knox Ch., W.F.M.S., (additional).....	5 00
13—College St. Aux., Toronto, (additional).....	2 00
14—Ready M.B.....	2 25
16—W.F.M.S., Severn Bridge.....	21 25
16—Mrs. Robert Bryce, Knox Ch. Aux., Winnipeg.....	5 00
17—Humesville Aux., Brandon Pres. Society.....	17 75
18—W.F.M.S., Abingdon.....	10 00
18—Excelsior M. B., Willis Ch. Clinton, (additional).....	5 00
19—Mrs. Armstrong, Taunton.....	1 00
19—W.F.M.S., Bowmanville, (additional).....	1 00
19—A Little Girl, Lucknow, Ont.....	3 00
21—W.F.M.S., St. Paul's Church, Peterboro', (additional).....	48 50
23—Miss Katie McRorie, Richmond, West.....	1 00
23—St. Andrew's Ch., Sarnia, (additional).....	8 00
25—Mrs. A. Creeliman, Central Ch., Aux., Toronto.....	25 00
25—Chatsworth Aux.....	15 00
28—Northern Lights M.B., Gravenhurst, (additional).....	1 00
28—Queensboro, W.F.M.S.....	3 00
28—A friend of Queensboro, Aux.....	1 00
30—Mrs. John E. Weir, Woodstock.....	1 00
30—Miss Annie T. Weir.....	1 00
31—Miss R. A. D., Hoile, Phillipine Islands.....	5 00
AUG.	
1—W.F.M.S., Westwood.....	2 50
1—Home Circle, M.B., St. Paul's Ch. Hamilton.....	3 00
2—Woodford Aux., Svdnham.....	3 00
3—Cheerful Givers, M.B., Shelburne.....	2 00
3—L. M. S., Ottawa.....	1 00
6—Symoathizer, Barrie.....	1 00
7—Brother and Sister, Perth.....	5 00
8—Duff Ch. Aux., Larele.....	5 00
9—I. F. Reid, Yorktown, N.W.T.....	1 00
9—W.F.M.S., Underwood, (additional).....	2 00
Total paid Rev. R. H. Warden, D.D. \$7641 26	

St. Lucia is a beautiful island lying some 250 miles north of Trinidad. A young man who had been brought to the knowledge of the truth in Trinidad went there as an interpreter in the civil service. Earnest and faithful work among his countrymen led to the request for an agent from our missionaries to carry on the work on that island. A teacher-catechist and his wife were sent at the close of 1885, and definite work begun. That work has since extended. Two catechists are now employed and four schools have been established. The government give £150 stg. per annum for the support of these schools.