

ms McCallister

FOREIGN MISSIONARY TIDINGS

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

THE
WORLD
FOR
CHRIST.



"LO!
I AM WITH
YOU
ALWAYS."

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

TORONTO, JUNE, 1899.

No. 2.

NEW SERIES

W. LAURENCE

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. Bell 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 Craig 228 Beverley Street, Toronto, to be accompanied in every case by a receipt from the Treasurer of the Auxiliary into which the fee has been paid.

Letters containing remittances of money for the W.F.M.S. may be addressed to Miss Isabella L. George, Treasurer, 277 Jarvis Street, Toronto.

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

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

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. III.

TORONTO, JUNE, 1899.

No. 2.

SUBJECTS FOR PRAYER.

June.—China, North Formosa, and Honan. For medical missionaries, native ministers, helpers, and teachers, and for teachers in training.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats."—Isaiah 2 : 20.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm 126 : 6.

NAMES OF MISSIONARIES.

FORMOSA—Rev. Dr. G. L. and Mrs. Mackay, Rev. W. and Mrs. Gauld.

HONAN—Ch'u-wang: Dr. and Mrs. McClure, Rev. W. H. Grant, Dr. Leslie, Miss M. J. McIntosh, Dr. Jean J. Dow. Chang-te Fu: Rev. J. and Mrs. Goforth, Rev. D. Macgillivray, Rev. Dr. and Mrs. Menzies, Rev. W. S. Griffith, Miss M. A. Pyke, Dr. Margaret Wallace. Hsien-chen: Rev. J. A. Slimmon, Rev. R. A. Mitchell, Dr. and Mrs. Malcolm.

HOME DEPARTMENT.

INCREASE.

Presbyterial Society—

Whitby...Newtonville, "Wayside Reapers'" Mission Band.

Toronto..Boston Church, Esquesing, "Happy Helpers'" Mission Band.

Toronto..Chalmers' Church, Toronto, Young Woman's Mission Band.

Ottawa...New Edinburgh Church Mission Band.

Stratford..East Zorra, Burns' Church "Leslie McKay" Mission

FOREIGN MISSIONARY TIDINGS.

LIFE MEMBERS.

Mrs. Brock, Waterloo.

TREASURER'S STATEMENT.

1899.

RECEIPTS.

April	1.	To	balance from last month.....	\$12,162 06
"	1.	"	Ledingham Auxiliary, Moose Jaw.....	19 20
"	3.	"	Mrs. J. L. Campbell, Chicoutimi.....	5 01
"	3.	"	Peterborough Presbyterian Society.....	1,606 94
"	3.	"	Owen Sound Presbyterian Society.....	874 75
"	4.	"	Zion Church Auxiliary, Dundee Centre.....	50 00
"	4.	"	Paris Presbyterian Society.....	1,477 32
"	5.	"	Whitby Presbyterian Society.....	1,145 84
"	7.	"	Schreiber Mission Band.....	15 00
"	10.	"	Kingston Presbyterian Society.....	1,082 46
"	11.	"	Moosomin Auxiliary.....	15 00
"	11.	"	Secretary-Treasurer of Publications.....	551 29
"	13.	"	Donation	5 00
"	15.	"	Donation	5 00
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				\$19,009 87

EXPENDITURE.

April	4.	By	postage, Home Secretary.....	\$3 40
"	4.	"	" L. M. Certificates.....	1 30
"	4.	"	" Corresponding Secretary.....	2 40
"	13.	"	" Treasurer	0 84
"	15.	"	balance in bank.....	19,001 93
				<hr/>
				\$19,009 87

ISABELLA L. GEORGE, Treasurer.

REPORT OF ANNUAL MEETING.

The 23rd Annual Meeting of the Woman's Foreign Missionary Society convened this year in Knox Church, Woodstock, on May 2nd, 3rd, and 4th. As usual, the meetings were large and enthusiastic, and every delegate had many warm expressions to give of the untiring kindness of the Woodstock ladies who so loyally entertained such a large representation. An air of peace and happiness and Christian unanimity is ever one of the marked features of our gatherings.

Over 350 delegates were registered, one delegate from Halifax representing the Eastern Division. Our missionaries in British Columbia and the North-West were represented by Miss Johnston, of Alberni, and Miss McLaren, Birtle; while from India we had the pleasure of greeting the Rev. Mr. and Mrs. Wilkie, after an absence in that country of over six years. Our much-loved President, Mrs. McLaren, occupied the chair throughout all the sessions. After the devotional exercises Mrs. McDonald, Glenarm, gave a beautifully simple talk on "The Lord's Presence in the Assemblies of His People." "His presence or absence means much to us in our private lives, surely it means much to us at this special season. Let us constrain Him to abide, that He may be in our midst strengthening us in every difficulty. What He will think of our meeting we cannot tell; but we know He will estimate our offering of praise and service only by our love. Grieve not the Spirit with the thought that we are satisfied with occasional glimpses of His presence: rather may our prayer be that His Holy Spirit may fill our hearts through every moment of our lives."

PRESBYTERIAL REPORTS.

With few exceptions these reports were of a highly encouraging nature. 23 of the 27 Presbyterials were represented by their Secretaries or substitutes, who told of the different methods of work taken up by the Branches. Special features referred to were the impetus given by visits from Presbyterial Presidents, by the Thank-offering meeting, by the circulating library. Programmes had been planned for a systematic study of the mission fields. Several reported the number of Scattered Helpers doubled.

PRESIDENT'S ADDRESS.

Mrs. McLaren, in speaking to the society, called attention to the vastness of the work which God has entrusted to us. Were it not for the privilege of "casting all our care upon Him who careth for us," we might well say, "Who is sufficient for these things." Every department of the work had prospered. It was a pleasure to mark the growing desire of our Auxiliaries and Bands to study more systematically the mission work of the church. It promised well for the permanence and worth of the Society. Financially, too, we are again in advance of last year. The Board were gratified in the success of the Training Home. The report deserves the careful consideration of the Society. It was with regret that the Board accepted the resignation of Mrs. Playfair, our beloved Recording Secretary. We trust, however, we may still enjoy the benefit of her counsel. Her closing thought to the Society was that of personal responsibility for passing on the glad tidings of salvation, and she instanced the story of Ch'ang, the Blind Apostle of Manchuria, who so wonderfully showed the

value and power of devoted personal service. It recalled to her mind a statement which she had once read. "If there were 800,000,000 lamps to be lit, at the rate of three a second, it would take ten years to do it; but if each lamp as it was lit had the power of lighting three others, it would be done in less than three minutes. If the Spirit of God were poured out on our converts then the whole would be accomplished." If we were all like the Blind Apostle of Manchuria, the Gospel would soon triumph. We, the members of the W. F. M. S., have sought to kindle the flame of the whole church and our Auxiliaries are our lights, shining all over the Dominion. May our zeal in the service of Christ inflame those around us, then "God, even our God shall bless us, and all the ends of the earth shall fear Him."

"Do thy little, God hath made
 Million leaves for forest shade:
 Smallest stars their offering bring,
 God employeth every thing."

REPORTS OF SECRETARIES.

The reports of the several Secretaries in Foreign, Indian, Home and Publication departments were listened to with eagerness. It is through reports from these departments that we get a glimpse into the vastness of the work carried on by our Society. The full reports will be in your hands early in June, and we trust all our members will acquaint themselves with the work going on at the different mission stations and in the different departments of the Home work. The following are a few of the many interesting points brought out in the Secretaries reports:

FOREIGN DEPARTMENT—MRS. SHORTREED.

We have now 21 young women on our staff as missionaries—17 in India and 4 in Honan, China. Six of our Central Indian staff are at home—three on furlough, three on account of ill-health. When we take into account the fact that no new missionaries were sent out last year we may imagine something of the burden that now rests upon those who are left to toil in the field. The work carried on in the different stations may seem very similar to that reported last year, but let us remember it is another year's work—new trials, new joys, many weary days and nights, have been passed by our missionaries in the medical department and hospitals. Our boarding schools, day schools and school for blind children are most satisfactory. Over and above this our missionaries do a great deal of zenana visiting, one of the most difficult phases of mission work.

In Honan the work is steadily growing. Dr. Dow reports a large attendance at the dispensary and the feeling of the people is distinctly more kindly and sympathetic.

Let us be very earnest in prayer for workers, in India especially. The staff there will be reduced two more next year, and we are very anxious to have suitable workers to send out this fall. Our success depends on our earnest prayers. Let us make our desire known and God in His own time will send down a blessing.

INDIAN WORK—MRS. JEFFREY.

When we think of what these Indians were in 1866 and then read the report from Mistawasis, our hearts are filled with gratitude to our Heavenly Father for all that has been accomplished. We have now twenty-one Missions in the North-West and British Columbia. There are seven Industrial and Boarding Schools, in which about 300 children are enrolled; and five day schools with 155 pupils. The number of communicants is about 300, and there are many, no doubt, who have accepted Christ as their Saviour, who have not yet the courage to avow their convictions openly. Last year's report stated that there had been no decrease in the Indian population. This year we report an increase of 729. The earnings of the Indians for the year amounted to \$2,633,395.15, an increase over the previous year of \$167,793.30. These reports should stimulate us to greater activity and zeal in prosecuting mission work among this people.

It is saddening to read in the Report of Indian Affairs of the number of bands who have no missionary, or, as the Report puts it, "no schools, all pagans."

A new mission has been established near Portage la Prairie. Mr. Robert McKay, son of the late Rev. John McKay, of Mistawasis, one of our pioneer missionaries, has been appointed missionary.

Our field in British Columbia is worth special study—the work is so vast and they are so shorthanded. Miss Armstrong's work at Uluclut has been particularly lonely and trying, but with God's blessing she is looking forward to a brighter year. "Pray earnestly for us" is on the lips of all our workers.

Thirty-one thousand pounds of clothing, quilts, etc., have been sent by our Society for the children in our schools and the old and feeble on the Reserves. The quantity of clothing sent for adults is being reduced. The Indians on our older Reserves are becoming able to provide for themselves.

HOME DEPARTMENT—MRS. GRANT.

Our Secretary urged the officers of Presbyterials to visit the Branches, especially the outlying and weaker Auxiliaries and Bands. Many complained of their Mission Bands falling off. The great drawback seemed to be lack of competent leaders and of the assistance of the mothers and Auxiliaries. The report shows the number of Presbyterials to be the same, though membership on increase; also an increased number of Scattered Helpers.

TREASURER'S REPORT—MISS GEORGE.

The Treasurer's report showed a splendid statement. The total amount raised during the year was \$45,513.28, an increase of \$1,236.31 over last year. After paying all the estimates for the year, there was a balance on hand of \$19,001.93.

PUBLICATIONS—MRS. TELFER.

The report from this Department was again gratifying. If we judge the earnestness of our Auxiliaries by their eagerness for missionary intelligence, then the growth of our Society is very marked. The circulation of the "Tidings" is now 16,353 per month, and many speak of its helpfulness. A large amount of literature has been circulated, and over 50,000 T. O. envelopes distributed. Three new leaflets have been published and the pamphlet on India revised and brought up to date.

ADDRESSES OF MISSIONARIES.

Wednesday afternoon was devoted to welcoming our missionaries. Seeing them face to face and hearing their voices mean so much to us in our work, in awakening fresh sympathy and driving away any tinge of apathy. Along with Mr. and Mrs. Wilkie from India and Miss Johnston and Miss McLaren from British Columbia and the North-West, we had hoped to greet Dr. Agnes Turnbull, Miss Calder, and Miss Duncan from India, but they had not come forward.

MRS. WILKIE.

Mrs. Wilkie sketched the work done in the Mohulla districts of Neemuch. The people were very poor, the wages of a woman averaging 4 cents a day. They grudged any time with the missionary. After a few impressions had been made, and one or two of those degraded women had been won over, sewing classes had been tried, but as women do not consider that their vocation it was difficult to manage, so they tried to win the boys and girls. From a few the class grew to 30 or 40, and the school is now called an Industrial Institute. Famine children too old for Miss Sinclair's school are passed on to the Institute, till now there are over 60. The problem often is what to do with these girls that they may provide a living for themselves. One successful work is cap-making. The missionary supplies the wool, and a cap will sell for 45 cents. Weaving is a work just introduced, but which they hope will prove successful, as it has in many similar schools in the South of India.

Mrs. Wilkie gave an interesting account of 5 of their girls, the nucleus of their school—girls who had been rescued from lives of sinfulness, but who now had proved what kindness and Christian influence could do towards turning their minds to a new life in Christ. One is now Miss Grier's helper, another assists Mrs. Johorry,

and three others are helping in Christian work. Through these schools many of the men and women had been reached and districts for preaching and teaching were now easily found, and the Gospel welcomed in a way that was far from possible a few years ago.

Mrs. Wilkie continued her address at the devotional meeting Thursday morning. She wished to thank the ladies for the gifts which had been received for the mission children. Press of work preparatory to leaving India had prevented her writing a formal acknowledgment. She further described the work done by the children in the Industrial Schools. The girls, besides doing sewing etc., attend to all the domestic needs of the Home. The boys take up gardening, blacksmithing, weaving, if they do not care for study. The larger ones go back and forth to their homes and the influence carried to their homes by the missionaries' personal contact with these pupils is most helpful. Special reference was made to Joseph, the son of their first convert, who proved himself so devoted to Mr. Wilkie during his severe illness. Joseph is now studying medicine and is progressing very satisfactorily.

MISS M'LAREN.

Miss McLaren told of the success of their school among the Indian children at Birtle. Eleven years ago the Chief of the Reserve had bitterly opposed the establishment of schools; the Indians were, however, forced to comply, as the Government Agent withheld aid from any who refused to send their children to school. The work was up-hill and down-hill at first, but with time and patience God had rewarded faithful workers, and even the Chief came one day asking for the baptism of his wife and family. Miss McLaren drew a pathetic picture of the Chief coming a year or two later to interview her concerning his own baptism, and ask permission that the Christian marriage ceremony be performed. The Indian women had a successful Auxiliary. Some of our own Auxiliaries may well take note of their earnestness. The children are doing good work. There are about 48 in the school. After graduating they preferred to send the children to their homes, as little missionaries. Indian children are great memorizers, and Miss McLaren thought they must be born Presbyterians, as they took so well to the Shorter Catechism. The girls go as domestics, while the young men are employed as interpreters or take up farming, for which they are best fitted, as they cannot compete with the white man in other lines of work.

MISS JOHNSTON.

The Indians of British Columbia belong to the "Aht" tribes—that is, tribes whose names end in the syllable "aht." The children are very bright. The girls make excellent housekeepers, and boys

and girls alike are apt and systematic. She dwelt particularly on the home life of the school. They were thankful for their new home with its brightness. The children were as dear to her as though they had been her very own, and they came to her with all their little joys and troubles, and she instanced the story of a little girl who had been disobedient and had no good night kiss for her teacher, until a little voice in a far corner of the dormitory called out in a childlike way, "Let not the sun go down on thy wrath"—and instantly a pair of little arms went round the teacher's neck and love triumphed. It showed, too, how the words of Scripture sink with a meaning into the children's hearts even when we think the thought has been too difficult for them to grasp.

She told of the progress of one of the boys, Harry, who can now act as interpreter and one evening each week conducts the Scripture lesson. They hope to get the boys to take up farming but meanwhile it is difficult, as the Indian men are all seal hunters and among these tribes the custom has long prevailed—"Parents obey your children." Slowly civilization is creeping in; horrible Indian feasts are disappearing, and a move is being made to expel the medicine men.

PUBLIC MEETING.

On Wednesday evening a public meeting was held presided over by the Rev. Dr. Moore, of Ottawa, Convener of the F. M. C. After devotional exercises conducted by the Revs. Dr. Mackay and Patterson, the pastor, Dr. McMullen, spoke in a most cordial way of the pleasure it was to Knox Church and the people of Woodstock to welcome such a grand assembly. It was not only a pleasure but an inspiration to them in all Christian work. Dr. McLaren made a few happy remarks on the progress of the Society for the last 23 years. The interest of the evening centred round Mr. Wilkie and the audience rose to their feet when Dr. Moore called upon Mr. Wilkie to address the meeting.

REV. MR. WILKIE.

Mr. Wilkie has just returned after a term of six years hard work in Central India. Mr. Wilkie has charge at Indore of the College for young men and women. From small beginnings under his guidance it has grown into a successful College, not only for religious instruction, but also for secular training on a Christian basis. But it was not to his own work that Mr. Wilkie referred, but in particular to the work carried on by our noble staff of young women whose work has been more or less closely connected with his own from the very beginning. Twenty years ago, when our first missionary, Miss Roger, took up the work in Indore, the state of things there was about the same as prevailed in Calcutta 100 years ago. The women

were kept in a state of subjection and everything was terrorized by priestly control. Very vividly the speaker showed how by patient working and prayer cruel practices in the worship of the gods had given way under Christian influences. Missionaries wonder now at the reverence and love shown them as they go about from village to village. He referred particularly to the work of Miss Calder, at Mhow, a report of whose work had not yet come forward. He spoke highly of the success of Miss Chase in the College Department. A few years ago it was looked on as impossible for a young woman to teach young men, but Miss Chase, by her ability and deportment had inspired the confidence of the young men and was now the most popular teacher in the college. Through winning their confidence the students voluntarily have asked her to their homes, thus opening up zenana work in a way that will be invaluable to missions. Christianity has opened the eyes of the men of India to the possibilities of women. The Maharajahs have been compelled to start schools in all their capitals. By the people's own consent the marriage age has been raised to 14 years, but there are still cruel practices in connection with the young that the speaker thought the Government was lax in putting an end to.

Native Christians had a wide field of influence to work in, and the fruit was growing fast. Through Christianity women now command respect; caste, though not abolished, is now tolerated, not respected. His students actually take tea with him in his own home. Not long ago, at one of their weekly college conferences, volunteers were asked for a paper on the benefits of the caste system. Not one volunteered. "We don't believe in caste," came back the reply.

It pays to educate the girls. He instanced the life of Pundita Ramabai, and of our own faithful worker, Mrs. Johorry. It is on ones like these we must depend for the spread of Christianity. Glance at the reports of all our missionaries. Each one ends with a plea for more workers. It is not our own mission alone that calls for help. Unless we educate our Christian girls to the service those needs cannot be fulfilled. The Gospel is the leavening influence preparing the way for a great change that is coming when India shall be won for Christ.

MISSION BAND CONFERENCE.

The Mission Band conference was conducted by Mrs. Grant. One of the most important branches of our work was educating the children in missionary work. Let the mothers and the Auxiliaries take an interest. Give the children as much responsibility in their Bands as possible. Let every part be very simple. Above all, the leader must take time for preparation.

Mrs. A. Jeffrey, of Central Church, Toronto, showed by her address, which was listened to with wrapt attention, what a success can

be made of Mission Band work by a devoted teacher. Her plan is the ideal one—educate the children in missionary intelligence. Out of our Bands must come our missionaries and officers. Have every detail in the meeting done in a thoroughly systematic way. Simple, so that each child understands; bright, so that each child loves to come and intelligently take part, even in the passing of the Minutes. Have two at the head if possible. They can plan and sympathize together. Every day give the children a thought about the offering. Their offering must be between themselves and Jesus—a bright face is as much an offering as a penny. Her Band always repeated a Dedicatorial prayer. Mrs. Jeffrey gave an account of the way the Band studied the lives of missionaries, mentioning in particular the life of McKay, of Formosa. Two children each time prepared a simple paper on some incident out of the life of the missionary. The children came to her during the week for the information. Where possible pieces of conversation in the story were given in dialogue by the children and verses quoted in the story were committed to memory.

Miss Armstrong, of London, was asked, without preparation, to give a few remarks. Everyone enjoyed what she had to say. She thought personal acquaintance with each child invaluable. Have lots of committees—one for hymn-books, for choosing hymns, for preparing programme, for preparing sewing, etc. Take up a missionary field; have papers on its geography, people, Presbyterian missions. Above all, impress on the children that the aim is not numbers on the roll, but earnestness. Teach the girls and boys: "Where two or three are gathered together in My name, there am I in the midst of them."

CONFERENCE AND GENERAL BUSINESS.

The Conference held between the members of the Board and the Presbyterian Presidents, Secretaries, and Treasurers, was full of interest and brought out the mind of the Society on several important questions.

The subject of the Communion was fully discussed and passed on for the consideration of the whole Society at the open business meeting. The opinion of the Society was favorable towards having the communion celebrated, and the majority favored the idea of combining the Conference with the Tuesday afternoon meeting. Thus a fittingly quiet time would be left free on the first evening for holding the sacred service. The decision reached was that the findings of the Board be submitted to the Presbyterials and their opinions forwarded to the Board during the coming year.

The privilege of President substitutes was considered, and the findings of the Board accepted, that the President has a right to vote merely by virtue of her office. The only privileges a substitute may have are that of taking part in the Conference and receiving entertain-

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ment. This led on to a discussion as to whether the representation was not already too large. According to the constitution the delegation might consist of over 1,900 persons eligible for entertainment, and to this effect Huron Presbyterian presented at the business meeting the following notice of motion regarding representation:

"That each Auxiliary send one delegate only, and each Mission Band one delegate only, if possible, that delegate to be the President or her substitute."

Agreed, that it be considered by the Presbyterials during the year and voted on at next Annual Meeting.

Seaforth also presented a resolution to this effect:

"Resolved, that the Board be asked to take steps to provide suitable buildings for homes, schools, dispensaries, etc., for the lady missionaries, etc."

Agreed, that the matter be set aside for further consideration by the Board before sending an answer to Seaforth.

Mrs. Shortreed said all that was possible was benign done.

Mrs. Campbell called attention to the Ecumenical Missionary Conference to be held in New York, October, 1900. Our Society elected the following delegation: Mrs. McLean, of Guelph; Mrs. McQuestin, Hamilton; Mrs. Ross, Lindsay. Miss Cavan spoke of the World's Missionary Conference to be held in Washington, April, 1899, in connection with the Pan-Presbyterian Council. Delegates elected: Our President, Mrs. Shortreed, and Mrs. Hay, of Ottawa.

With reference to Presbyterian Mission Band Secretaries, only one spoke in favor. If a suitable person could be found then it was all right, but if not then better not at all.

Mrs. Jeffrey wished that Secretaries be particular to send in their invoices punctually, and on the official papers sent them, as these papers are forwarded to the Government; also not to mark a child's name on the clothing, but rather on a slip of paper attached; also when information is desired concerning supplies, do not write to our missionaries, all matters are arranged by the Board.

RESOLUTIONS.

Resolved, "That the Board accepts with much regret Mrs. Playfair's resignation of the office of Recording Secretary, which she has filled for the last nine years to the entire satisfaction of the Society. They would at the same time tender to her their cordial thanks for her services and express the hope that through the divine blessing she may soon be restored to health and be enabled again to give them the benefit of her long experience in the work of the Society."

Resolved, "That we, the members of the Society, express our sincere regret at the resignation of our honored President, Mrs. McLaren. We desire to convey the assurance of our most affec-

tionate regard and high appreciation of the valuable services rendered by her to our Society from its very beginning, and trust that she may be long spared as one of our Vice-Presidents to give us the support of her mature judgment, wise counsel, earnest sympathy, and thorough acquaintance of the work."

THE QUESTION DRAWER.

Mrs. Grant, Home Secretary, had charge of the question drawer. One question, with reference to our buildings in the North-West, resulted in a motion that Mrs. Jeffrey, Secretary for Indian Supplies, be sent during the coming summer to inspect our schools. Our missionaries are anxious for it, that matters may be put on a more satisfactory basis.

The question was asked, "Could we not take up work among Chinese women and girls in British Columbia?" The answer was, We are ready as soon as the F. M. C. find a suitable volunteer.

ALLOCATION OF THE MONEY.

The following motions were carried with reference to the Balance after paying the estimates for 1897-98: 1st. That the Treasurer of the W. F. M. S. pay to the F. M. C. the sum of \$18,000 towards the expenses of the W. F. M. S. for the current year, and also that the Treasurer be empowered to pay the F. M. C. such sums as the Board may direct during the year. 2nd. That the Treasurer of the W. F. M. S. pay to the Treasurer of Training Home during the current year such sums as may be required for the maintenance of the Home.

GREETINGS.

Greetings were received from 16 Sister Societies throughout Canada and the United States, also from Queensland, Australia.

NEXT ANNUAL MEETING.

The Society agreed to accept the invitation of the Ottawa Auxiliaries, given through one of their delegates, Mrs. Alexander, to hold the next Annual Meeting there.

VOTES OF THANKS.

Votes of thanks were given to the ladies of Knox Church and Chambers' Church for their kind hospitality during the meetings. A standing vote of thanks was given to our missionaries for their interesting addresses, and an assurance from the meeting of our appreciation of their work and our sympathy with them. A standing vote was also given to the Rev. Dr. Warden for his kindness in auditing the Treasurer's books.

OFFICERS OF THE GENERAL SOCIETY FOR THE ENSUING YEAR.

President, Mrs. Shortreed. Vice-Presidents—1st, Mrs. McLaren; 2nd, Mrs. MacLennan; 3rd, Mrs. G. H. Robinson; 4th, Mrs. Playfair. Recording Secretary, Miss B. MacMurchy; Treasurer, Miss George; Corresponding Secretary, Mrs. Hugh Campbell; Home Secretary, Mrs. Grant; Foreign Secretary, Mrs. Bell; Secretary of North-West and British Columbia Missions, Mrs. Jeffrey; Secretary-Treasurer Publications, Mrs. Telfer; Secretary Life Members, Miss Craig; Editor of "Tidings," Mrs. J. Macgillivray.

CLOSING WORDS.

Mrs. Forsyth, of Peterborough, in the closing words recalled to our minds the words of St. Paul, "Brethren, the time is short." Each of us is personally responsible for our part or it will be left undone forever. Jesus said, "As the Father sent Me, even so send I you." Our work is that of helping Christ in the salvation of the world. We must work while it is day, the night cometh when no man can work. It was a queen who cried, "A million of money for a moment of time." Let us use our prayers, our influence, our word, our work, whatsoever our hands find to do, may we do it with all our might, that when we are called away to that heavenly home, those words of Christ's may be ours: "I have glorified thee on the earth, I have finished the work which Thou gavest me to do."

Mrs. McLaren introduced our new President, Mrs. Shortreed, and in a few expressive words referred to the loving sympathy shown by the Society to herself personally during the years of service she had sought to render, and she knew we would honor and love her whom we had now chosen to occupy that high position as guide in the work of our Society.

The audience then sang with feeling the hymn, "God be with you till we meet again."

SPECIAL NOTICE REGARDING THE FUNDS.

Through a suggestion brought before the annual meeting by the Guelph Presbyterial regarding our Board having funds on hand to meet all demands in advance, a motion to the following effect was unanimously carried: "That our Auxiliaries and Mission Bands adopt the practice of paying over all money on hand twice during the year. Each Auxiliary and Band to send direct to the Treasurer of its Presbyterial, who will forward the total amount to the General Treasurer, Toronto."

Treasurers of Auxiliaries and Bands are specially asked not to send direct to the General Treasurer, but through the Treasurer of their Presbyterial.

TO AUXILIARIES AND MISSION BANDS.

The Publication Department would call the attention of Auxiliaries and Mission Bands to the new leaflets just issued by the Board, "Eleven Reasons for Attending Missionary Meetings," "For Love's Sake," and "The Place of Foreign Missions in God's Word." The leaflet called "The Measuring Rod," which has been so much in demand, has been reprinted. Also the pamphlet on "India," by Dr. McLaren, has been revised and brought up to date by Rev. R. P. Mackay. We especially recommend it to those desirous of having the most accurate information concerning Canadian Presbyterian missions in India. There is also on hand a pamphlet very highly spoken of at the Annual Meeting, "Pray Without Ceasing," by the Rev. Andrew Murray. See publication page at the end of "Tidings."

MRS. ROSS' RESIGNATION.

The resignation of Mrs. Ross, who has held the position of Superintendent of the Ewart Missionary Training Home since its commencement in October, 1897, was presented at the meeting of the Joint Committee on Friday, May 5th.

Mrs. Ross has received the appointment of Lady Superintendent of the Ottawa Ladies' College, and for several reasons feels it to be her duty to accept of it. The Committee could not in the circumstances do otherwise than accept Mrs. Ross' resignation, which they did with sincere regret. The announcement of her retirement was made the following Tuesday at the meeting of the Board.

The Training Home loses by Mrs. Ross' resignation a much valued Superintendent, one who gave herself with unselfish devotion to its interests, one whose conspicuous ability and earnest Christian character eminently fitted her for the responsible duties laid upon her. She will carry with her to her new sphere of labor the affectionate good wishes of all connected with the Home in any capacity, whether as students or members of the Board and of the Joint Committee.

Steps will be taken without delay to fill the vacancy, and to make all necessary arrangements for the re-opening of the Home in the autumn.

Applications and correspondence on the subject may be addressed to the Rev. Dr. McLaren, 57 St. George Street, Chairman of the Joint Committee, or to Mrs. G. Hunter Robinson, 396 Huron Street, Secretary of the Committee.

AN ECUMENICAL FOREIGN MISSIONARY CONFERENCE.

An Ecumenical Conference on Foreign Missions will convene in the city of New York on the 21st day of April, 1900, and will continue in session for eleven days. It will be of intense interest to every church and missionary society throughout the Protestant world. All Protestant missions throughout the world have been invited to send delegates to New York. A similar gathering was held in London in 1888, at which fifteen hundred delegates were present. It is anticipated that at least three thousand will be present in New York in 1900.

Among the subjects treated and of special prominence will be that of Woman's Work. Marvellous have been the developments in this direction. For the last thirty-five years woman's work has been the characteristic feature of missionary work. At a missionary conference held in Liverpool, 1860, not a woman's name appeared. Eighteen years afterward, at one held in Mildmay, only the names of two women appeared as delegates, while at the London Conference, 1888, two whole sessions were given to the consideration of woman's work, and over four hundred names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women. Every phase of woman's work will be represented in this Conference by those who have had experience, and representatives from all Woman's Boards the world over are expected to be present.

Let every woman throughout the churches interested in the great work of bringing the women of the world to Christ, remember this great gathering, plan for it, and pray for it.

MRS. J. T. GRACEY,

For the World's Committee of Woman's Missionary Societies,
704 Congregational House, Boston, Mass.

Note.—Delegates appointed to represent our Society—Mrs. Maclean, Guelph; Mrs. McQuesten, Hamilton; Mrs. Ross, Lindsay.

GREETING FROM THE W. F. M. S., EASTERN DIVISION.

We are pleased to give our readers an opportunity of reading the words of greeting presented by Miss Carmichael, of New Glasgow, the delegate from the Eastern Section of our Church to our Annual Meeting in Woodstock.

Madame, President, and Ladies of the Women's Foreign Missionary Society of the Western Section,—I want to thank you heartily on my own behalf and on behalf of the Eastern Section of the W. F. M. S., which I represent, for the kind reception you have accorded to me. It gives me a great deal of pleasure to be with you on this occasion, and my only regret is that a more representative member of

our Society could not have filled this post. My being in Ottawa suggested the idea to the Board in Halifax that I might be able to respond to your kind invitation by conveying their greetings in person, which I readily consented to do, and I can at least try to give you some idea of what we are doing in our Eastern Section, while I expect to gain much profit by what I may learn from you.

While we claim to be older in the mission work than you of the West, we are younger in the matter of women's organizations, in fact we have caught the inspiration of organization from you, and have modelled our workings largely, if not altogether, upon your lines, and are prepared to testify to its success.

Women's missionary work commenced with us some sixty or seventy years ago. I think the first society of that nature was started in New Glasgow, Nova Scotia, where several ladies in the Presbyterian Church with no field of their own collected quite a sum of money for those days and sent to Mrs. Judson, missionary to Burmah. They then established what they called a penny-a-week society, and when Dr. Geddie went out their interest was centred on his mission. If I mistake not you of the younger province got some of your first missionary inspirations from our missionary, Dr. Geddie, but you soon outstripped us in your efforts through your successful organization, and now we look to you for guidance in that department.

As many of you are probably aware, our Eastern Section comprises Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, with a membership of 7,807. We have 220 Auxiliaries, 9 Presbyterials, and 103 Mission Bands. All our Presbyterian Missionary Societies are not included in this organization. Many of them still prefer clinging to the old method of acting as individual societies, but are beginning to realize the stimulus of combined effort and are gradually joining our ranks.

Our work is to support the lady teachers and schools in the islands of Trinidad, the New Hebrides, and St. Lucia, and in Demerara, and last year we espoused the cause of Korea, and are now pledged to support one of the three missionaries who have so lately gone out from our Church to that field. The establishing of this Korean mission field, the women of our society look upon as chiefly due to their efforts, inspired by the self-sacrificing zeal and death of McKenzie, who left the carrying on of the work begun by him as a legacy to the Church at home. The success of this Korean movement was marvellous; it seemed as if the spirit which inspired our Geddie Mission was again abroad amongst us, and in one short year despite of opposition from important quarters, the work was carried through, and three missionaries, two of them married, left our shores for the Hermit Kingdom to plant anew the standard of the Cross where the sainted McKenzie had already placed it.

At our last annual meeting we were much gratified to find that we had been able to meet all our financial obligations and to hand over a balance of \$1,800 to the Treasurer of the Foreign Mission Board to go towards the debt. We have our difficulties, as you probably have. How to interest our young people in our work is a perplexing problem. The question of reducing our representation at the annual meeting is commencing to exercise some minds in connection with the difficulty of finding entertainment in these days of many conventions. At our last meeting we decided to pay the travelling expenses of our President, Recording Secretary, and Superintendent of Young People's work to the annual meeting.

Standing before you in this large gathering of representative women of the Presbyterian Church of the West, I cannot help sighing for the tongue of some of our ready speakers of the East to avail myself of this splendid opportunity to express the greetings I was sent here to convey to you, but in the name of our President, Mrs. Currie, the members of our Board, and the seven thousand women of our Society down by the sea, I can at least wish God-speed to our sisters in Ontario in the noble work in which in common with us they are engaged.

MOVEMENTS OF OUR MISSIONARIES.

We are glad to announce the safe arrival of our missionaries from Central India, Rev. Mr. and Mrs. Wilkie, Miss Ptolemy, and Miss Chase. We earnestly hope that both Miss Ptolemy and Miss Chase may soon be restored to health after their trying illness, and enjoy a season of complete rest and quiet with dear friends at home.

A telegram dated from Chapleau has also come, saying Miss Calder has arrived. She returned via China and Japan.

Miss Duncan and Dr. Agnes Turnbull expect to reach home shortly, but as yet nothing definite is known as to their whereabouts.

FOREIGN DEPARTMENT.

China.

A GREAT MOVEMENT.

In his interview with the Board of Directors of the L. M. S., the Rev. G. Owen, of Peking, stated that had not the Emperor of China's course of reform been checked, other edicts would doubtless have

appeared, including one to give full toleration to Christianity in China. So near did Christianity come to one of its grandest triumphs! The edicts which were issued, and the way in which they were received, showed how great was the impression that had been made upon China. It was impossible to think of such things a few years ago, but now among the upper classes there were large numbers who were hoping and longing for reform, and large numbers were enthusiastically desiring to acquire the English language and to pick up any bits of science. At the present time in Peking there was the most glorious opportunity for Christians, but they were very anxious to know something about Christianity. The higher classes in particular were excited to know what Christianity was, and to find out the great secret of the greatness and the strength of the West. There was in Peking a great sphere for the preacher and the teacher. He believed that in the next few years there would be revolutions in the Government, in commerce, and in the religion of China. The character of the revolution in each of these departments would depend largely upon what the Church of Christ did for the Chinese Empire.

The veteran missionary, Dr. Edkins, giving in "The Chinese Recorder" his reminiscences of the last fifty years, says: "The great river of idolatry is dried up. The conflict now is between Christianity and the world power. Our books are being widely examined, and the result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land—and it will be the greatest victory achieved by the Christian religion since the conversion of the Roman Emperor Constantine."

CH'ANG—THE BLIND APOSTLE OF MANCHURIA.

Ch'ang was a member of the Hun Yuen, a sect of Buddhists that abstained from both flesh and wine, as vegetarians, and are, in their way, very earnest, devout, and zealous. They form one of many secret organizations in China, and because of this principle of secrecy are under suspicion by the Government as involving danger, possibly, to the imperial rule. Their rites of initiation, like those of Free Masonry, are profoundly secret.

Ch'ang was a blind man, but though outwardly blind, the inward eye was opened to the truth wherever he could find it. He was well trained in the teachings not only of Buddha but of Confucius, but as is too often the case, these systems of ethics failed to touch his heart or rule his conduct, and among other vices which ruled him was an inveterate attachment to gambling.

In 1886, when about thirty-seven years of age, his sight began to fail rapidly and he was threatened with total blindness. He lived in Tai-ping-kou, a remote mountain village; but the report of the

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wonderful cures accomplished by Dr. Christie, a medical missionary of the United Presbyterian Church to Moukdon, Manchuria, penetrated to his distant home. In hopes that his sight might be restored, he undertook a journey of more than one hundred miles, groping his way as a blind man over weary roads, to place himself under Dr. Christie's care and treatment.

In order to pay the debts incurred in gambling, he had sold whatever he possessed, and took with him what remained, to pay for his lodging, etc., in Moukden; but, falling among robbers, he was despoiled of everything on the way, and left to starve. Nevertheless he plodded on, weak and weary, until he found himself at the gate of the mission hospital. The beds were all full, but so great was the compassion awakened in his behalf, that the native evangelist gave up his own couch, that Ch'ang might be provided for.

The treatment of his eyes issued in a partial cure, so that he was able to see a little, but, soon after he left the hospital, a Chinese friend and adviser assured him that he would regain his sight by pricking his eyes with a needle! Poor Ch'ang submitted to the operation, but the very natural result was that, instead of remedying his blindness, it now became total and incurable.

However, his reception at the mission hospital was not in vain. He had heard some Christian instruction, and the seeds of the kingdom took root in his very soul. He had known enough of Buddha and Confucius to find whatever was helpful in their teaching, but he now saw that Christ alone was able to fill the longings of his soul, and he at once received Him as his Saviour. Desirous to fulfil all righteousness, he asked to be baptized; but his teacher felt it was wiser to defer his baptism until his piety had been subjected to a longer test. How pathetic was the reply of this blind disciple: "None of my people have ever heard even the name of Jesus, or of His offer of the gift of eternal life; and do you think I can keep that to myself any longer? I do wish for baptism, but I cannot delay my return."

So this poor blind man was dismissed without having received the outward sign and seal of his new discipleship; but his friend, Rev. James Webster, comforted him with the promise that he would by-and-bye seek him out in his remote mountain village, and there administer the ordinance. A half year had elapsed before Mr. Webster could go to Tai-ping-kou, and even then he found the journey very difficult. What was his astonishment, as he approached this distant abode of Ch'ang, to find that, although blindness is so common in China, this poor blind man seemed to be a famous character in the vicinity, and, when at length he reached the village, which no foreigner appeared ever to have visited before, instead of being received with the usual signs of aversion, called "foreign devil," etc., the village schoolmaster, Mr. Li, gave him a cordial welcome, as the expected "pastor," whose visit had been promised, and who had at

length come to fulfil his promise. From him Mr. Webster learned that Ch'ang had gone forth on his daily occupation, itinerating from village to village, unhindered by the muddy swamps, rugged hills, and crooked paths, which even to those who had sight proved so wearisome and difficult, and that the sole work of Ch'ang was to witness for the new Jesus whom he had found, and to tell the people about his Saviour and Lord. Sometimes in the evenings he gathered hundreds of hearers beneath the shade of willow trees, or availed himself of such smaller gatherings as he could assemble in private houses.

His experience had been of a somewhat varied character. He was at first met with ridicule, or with pity, as one who was not only blind, but crazy. Public opinion was divided, some blessing and some cursing, but still he kept on in his blessed work, praying in faith for help from above, and singing the one hymn that he had learned in the hospital:

This I know, that Jesus loves me.

These daily journeys were taken alone—a blind man, with no companion but his staff, and no guide but his invisible Master, unweariedly telling the simple story of good news of eternal life in Jesus Christ to all whom he could induce to listen.

When Ch'ang came back from his day's work, his delight on learning that Mr. Webster had come was most touching to behold. From his sightless eyes tears flowed down, as he exclaimed, "Oh, pastor, I always said you would come!" his words showing that others had met with scoffing his confidence in his friend's promise. Very soon he had sent messengers in every direction to the various villages roundabout, and his converts soon arrived. One by one, in their own simple way, but with deep feeling and earnest resolution, they told of their faith in Jesus, and gave such proofs of genuineness that, on the next day, nine of them, with their blind teacher at the head, received baptism, and thus outwardly put on Christ, although such obedience to His commands exposed them not only to ridicule and opposition, but to the risk of persecution even unto death, and in forms atrociously cruel. Let us hear Mr. Webster's own testimony:

"One thing of which I am well assured is this: Blind Ch'ang, of Tai-ping-kou, with little knowledge, but with a heart thrilled to the core with the truth which he knew, had in these months done more work and better work for the kingdom of heaven than half-a-dozen foreign missionaries could have done in as many years. And this is only one of many proofs that China must be evangelized by the Chinese."

Ch'ang told Mr. Webster of a night-vision which he had, soon after leaving the mission, and which had been a great source of comfort. He had seen the Saviour in white garments and with a dazzling crown, approaching him with a book in His hand, which He gave

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to him with a smile, and straightway vanished. Mr. Webster interpreted his vision—the Word of God was now to be given to the blind, and if he wished to teach others, he must himself learn to read the book. He then told him of Mr. W. H. Murray's school for the blind at Peking, and encouraged him to go there as a student.

The thought of learning to read and write seemed to Ch'ang like a myth, but to please his teacher and pastor, he promised that he would do his best; and, led by a blind lad, he undertook on foot the hundred miles' journey over the mountains to Moukden, thence to Peking. He was greeted with a warm welcome by Mr. Murray, and, within three months, he had so mastered the arts of reading and writing, and also of writing and reading music, that he himself undertook to instruct a pupil. Mr. Murray desired Ch'ang to remain for a longer course of teaching, but he said, "My countrymen are all heathen, and I must go and show them what Jesus has done for me, and teach them His precious Gospel." He started for home, provided with such portions of the Scriptures as had then been stereotyped by the blind students, and with a new writing frame, and soon gladdened Mr. Murray's heart by a letter from his own hand in embossed type. Again he began his daily journeys, reading the Word of God to crowds of his countrymen, who were surprised to see a blind man read with his finger tips.

Four years later he returned to Peking for further instruction, and, since then, has been working as a pioneer in the Manchurian mountains, at one time reaching a district fully two hundred miles eastward. His work has been prospered in a most remarkable degree, and many thank God that Ch'ang became blind, for otherwise there might have been no Christians as yet in that vicinity.

The memory of this blind man is surprising. He now knows by heart the whole of the New Testament, the Psalms, and several other Old Testament books, and can quote them with such amazing exactness, that if you mention a chapter and ask him to repeat, say, from a certain verse to the end of another, he faultlessly quotes what lies between these limits, even to the exact words which begin and end the passage. Surely this blind apostle of Manchuria is, as we said at the beginning, himself an all-convincing argument for the truth and power of the Gospel, and his zeal for God and passion for souls put more favored disciples to shame. Who can estimate by any mathematical calculation the worth of one such convert to the kingdom of God? How vain to raise that carnal question, "Do Missions Pay?" in view of results like these, which only eternity can measure or weigh!—Condensed from "Missionary Review."

ANCESTRAL WORSHIP.

For the millions in China the prevailing religion is ancestral worship. The Emperor worships his ancestor, the peasant worships

his. In the worship of Heaven the Emperor alone is the mediator. In the worship of Confucius the scholars take part. The worship of idols is largely confined to the middle classes, especially the old women; but in ancestral worship high and low, rich and poor, alike do honor to parents once human, but now divine.

The ancestral tablet is an upright piece of wood, from ten to eighteen inches high, set in a wooden base. The name of the deceased, with the date of birth and death, is seen upon the tablet. The finest tablets are made of fragrant sandal wood, on which the Chinese dragon and other fabulous animals are carved, on top and base. The spirits of the dead are supposed to dwell in the tablets, as they stand in the little shrine devoted to them either in private houses or in the ancestral hall. They are the property of the oldest son. It is believed that every one has three souls, and one of these is present at the ancestral worship. Worship before the tablets consists in kneeling, facing them and bowing the head to the earth several times; each worshipper is dressed in ceremonial robes, while the lighted tapers burn, and the perfume of burning incense fills the air. Sometimes offerings consisting of cups of wine and meat, sometimes a whole pig or kid and fruits and cake, are placed before them.

At Foo Chow, from the eleventh to the fifteenth of the first moon, the ancestral halls are brilliantly lighted. Large quantities of mock money and paper clothing are burnt to fit them for the use of the spirits, and a pair of huge candles for each of the living male descendants is burned before the tablets. On these evenings, after the offering of large quantities of food, when the spirits are supposed to have consumed the spiritual part, the friends feast together on what remains, and say they are keeping company with the spirits of their dead. From infancy to the grave, in every turn of life, in joy and in mourning, all are in some way mixed up with this worship of the creature rather than the Creator."

A daughter does not possess any tablet of her own father or mother. She must worship before the ancestral tablets of her husband. This worship is part of the marriage ceremony. A severe trial and cruel persecution meet the Christian bride who is married into a heathen family, and refuses to take part in this idolatry.

Buddhist idolatry is formidable enough; the benevolent goddess Kwanyin, and the fierce-looking idols in the temple at Mount Mao, with their black faces and horrible eyes, with others of every variety, hold their worshippers by the terrible strength of ancient superstition. But their power is feeble compared with that of ancestral idolatry. To neglect ancestral worship is, in the opinion of the Chinese, to reduce their ancestors to beggary, to risk their vengeance on account of this neglect, and to lose the affection of living relatives, and the rights of family inheritance.—"Foreign Mission Fields."

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MISSIONS IN FORMOSA.

We take the following statements from "The Quarterly Register" with reference to missions in Formosa.

A native church in Japan, holding the Presbyterian system, not connected with any foreign body, carries on a successful mission among her children who have gone to Formosa. Two congregations have been formed by them in Formosa, one of which already pays half the salary of its pastor and expects before two years to be self-supporting. The two pastors are fully competent men, who have been called by the Japanese Mission Board to resign their congregations to engage in this new work.

For many years the English Presbyterian Church has maintained a large mission in the south-eastern districts, having Tainan as its headquarters. When commenced, this mission was intended for the Chinese inhabitants. About two years ago, it organized the Presbytery of Tainan, and during this present year has ordained two native Chinese to the ministry. It has a staff consisting of nearly a dozen European agents, ministers, physicians, W. M. A. workers, thirty-one native preachers, eighteen theological students, with some 1,300 communicants. It has, however, no connection with the Japanese Church, and works only among the Chinese and Pepawhoans or Aborigines.

Then, in the north of the island is the Mission of the Canadian Presbyterian Church, where the well-known Dr. McKay carries on his remarkable work. In his district, numerous Christian communities have been formed without any higher organization than the individual congregation, but with Dr. McKay as the directing and controlling spirit of the whole movement. The number of members is about 1,600, and while there are only two ordained native preachers, there are about one hundred elders and deacons, who itinerate and conduct church services over a large territory. The contributions from the people themselves amount as yet to about one-tenth of the expenses of the mission. Neither of these two missions has any connection with the Japan Church. Surely it is pitiful that in Formosa, in the very presence of the heathen, there should be three Presbyterian churches working almost side by side without any Church connection between them. There is also a Roman Catholic mission on the western side of the island about midway between the Canadian and the English Presbyterian missions. The above are, we believe, the only Christian workers on the island.

Since the Japanese occupation, a forceful Buddhist Mission has been commenced among the natives, and Japanese priests use every means in their power to secure converts. When Jesuit priests go among the natives of Madagascar, they assert that Catholicism being the religion of France, every friend of France must be a Roman Catholic, and that

Protestantism being the religion of England, every Protestant must be English, and as such, an enemy to France, so these Buddhist priests assert that all who are not Buddhists must be the enemies of Japan, which is a Buddhist country.

India.

OPENLY CONFESSING CHRIST.

FROM DR. MARGARET O'HARA.

Dhar, April 13, 1899.

The annual meeting will be over ere this reaches you. I trust it may have been a time of great refreshing to you all.

Last Sabbath was an high day with us. Dr. Buchanan was here and Mr. and Mrs. Russell took advantage of his visit to have their wee baby baptised. Besides this baptism there were two others, one the first of our orphan girls and the other the woman about whom I wrote you some time ago. She came as an impatient the week of my return and from the very first believed that Jesus was the true incarnation. She received daily instruction in the bible and when she became strong enough to do a little sewing she was taught to sew.

I have a class in the hospital where Sombai, the first fruit in Dhar, teaches any who are willing to be taught. This class sits in the waiting room and hears the Word explained by the bible woman, learn hymns and when the sick ones have gone they are at liberty to ask questions and talk of all they do not understand to the bible woman, matron or myself. They are kept busy sewing their own clothes, patching quilts, hemming hospital sheets, towels, etc., and they are so happy. Their hours are from seven to twelve a. m. and from two to five p. m. There are two other women who are deeply interested. It is one of the greatest privileges in this world to know that they are being brought into the Kingdom and to see them growing in grace. I can not write more to-day, but will tell you about the hospital building soon.

Miss White writes from Indore:—We are all very well and very busy. The weather is pretty hot so we have begun early morning work in the schools, but the Zenanas have to be visited in the afternoons as the women are busy cooking in the mornings too. The men go out to work in the mornings, so the women of the household are busy then while the hot weather lasts.

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TO LONDON PRESBYTERIAL.

FROM MRS. WILSON.

Neemuch, April 6th. 1899.

I am ashamed of having been so long in acknowledging the share of Christmas things that came from home this year. My box came just before New Year's and fortunately I had postponed the tea party for the Christians, asking them for New Year's instead of Christmas, so the children got their gifts as usual. Everything was very suitable and we were grateful to you for remembering our needs so fully. A day or two after New Year's prizes were given in Bayana school, the examinations being held before, and a few weeks ago Jawad school got its share. Every single article with the exception of the quilts and jackets has been distributed. So much of the cold season had passed, and nobody among the Christians seemed to be really in need of warm clothing that I have kept these things knowing that in the rainy season and the cold season they will be much more needed.

The hot season is on us and we try to bear it with as little grumbling as possible, though I am not sure that a fair amount of groaning does not relieve one.

"THAKOR DAR."

A writer in The Bombay Guardian, while speaking in a most kindly way of the value of our Missions at Dhar, under Rev. N. Russell and Miss O'Hara, M.D., relates the following incident, which was recalled to his mind by the singing of one of the hymns at the Sabbath service which he attended:

"Last Sabbath morning the singing in Hindi of one of the hymns reminded me of a striking incident in the history of the author of the Bhajan. His name was Thakor Das—and he was a devoted preacher of the Baptist Mission at Chitowra, near Agra.

"When the great mutiny of 1857 broke out it was thought wise to advise the native Christians at Chitowra to seek safety in the Fort at Agra.

"This they did, but Thakor Das said, 'I will trust in the Lord and stay on.' He did so, and he was so generally respected by the heathen around they did not molest him till they heard that the Agra Fort had been attacked by the rebels, and thinking that all the Christians there had been killed, they resolved to kill Thakor Das. They took him out of his house and tied him to a tree and told him he was to be killed. He simply said, 'Well, if I am to die for Him who gave His life for me, I am willing to go, but please

allow me time to offer up a prayer to my Lord for you and for India,' etc.

"They granted his request, and as he was engaged in his prayer the people saw a rush of cavalry towards the village; thinking they were English soldiers, while all the time they were but a squad of her rebel sepahis who had been defeated at Agra, bolting for their lives, there was a great panic, the villagers ran away in hot haste, leaving the dear old preacher fast to the tree, who in due time was released, and lived for some years after this deliverance to speak of Him who came to deliver sinners from sin. I have often joined the dear old saint in preaching and always admired his zeal and simplicity of style in making known the love of the Saviour he loved so well, in whose joy he is now rejoicing for ever more.

"The little Bhajan he composed is very popular in all the mission schools.

"May India be blest with many such a devoted village preacher as the late beloved Thakor Das, of Chitowra."

The writer adds: "The late Rajah presented the mission with a large plot of land on which a double-storied pukka house has been built by the resident missionary, Mr. Russell, who is full of work and who has a noble co-worker in Miss O'Hara, M.D., who has won the confidence and esteem of the people all round. My own opinion is that Medical Missions in out-stations are not sufficiently appreciated by most of our Mission Boards, but this cannot be said of the Canadian Mission in India, as most of their stations are blest with Christian laborers for the physical as well as for the spiritual wants of the heathen. The first is a grand opening to the success of the second, and the more we have of it the better."

Indians of the North-West and British Columbia.

"VISIT TO A RESERVE WITHOUT A MISSIONARY."

FROM MR. W. J. SMALL.

By request of the Committee in Winnipeg Mr. Black and myself made a trip to Valley River Reserve the first week in March. I enjoyed the visit very much indeed. We were received very warmly by the Chief and others. We reached the reserve on a Tuesday night and after having tea we told the Chief we would like to have a meeting of the band on the following afternoon. Shortly after dinner they began to gather at the Chief's house, which is large and comfortable, and by two o'clock nearly the whole band was there. Our meeting lasted from two o'clock until nearly six.

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During the course of the meeting nearly all of the Indians expressed themselves as being anxious to have a missionary of some kind labor amongst them.

I hope that some arrangement will be made so that they will have services at least every two weeks.

We have six children from there now and will likely get a few more as soon as spring opens.

The cold weather is keeping up. It was 40 below yesterday morning (22nd. March). One or two of the children are not very well now, but all winter we have not had so much sickness as usual.

TO TORONTO PRESBYTERIAL.

FROM REV. NEIL GILMOUR,

Crowstand, April 5th.

I am pleased to acknowledge the bale of clothing from Toronto. It contained two webs, one of tweed and one of cottonade.

We are more than grateful for the way our every wish, in the matter of clothing, has been met. Although the winter from which we are just emerging—at least we hope we are—has been the severest experienced for many years, we have been able, thanks to you all, to keep our children not only comfortably, but respectably dressed. This web of cottonade, along with what came with the other bales, will be abundant for our needs for this summer. I am glad to be able to report that at present, our children are all well, indeed we have been remarkably free from sickness all through the winter.

SEWING CLASSES FOR THE INDIANS.

FROM MRS. DODDS.

Moose Mountain, March 27, 1899.

We, the women of the Woman's Foreign Missionary Society, feel very grateful to the Board in Toronto for the careful and painstaking manner in which it does its work, and we as missionaries know that the result of its laborious work is most satisfactory.

Many of our Indians have had la grippe. Two of the children on this Reserve died. All the rest have recovered from its effects. At the burial of one of these little children we were asked for a sheet. It was used to make a little white tent over the grave, and

we have noticed some others do the same. Mr. Dodds took the little rough board coffin and the grief-stricken mother in his cutter to the burying ground. When there the mother and all the other women squatted in the snow and cried bitterly. Have you ever been at an Indian funeral? If so, you know the peculiar weird sound the women make. It makes one feel dreary indeed.

Mr. Dodds went to the West Reserve last Wednesday, and owing to a very heavy snowstorm was unable to reach home again until Sunday morning. He found the Indians there pretty well; but one little child had died. When one dies the relatives seem to give away their clothing and bed clothes and their ponies. It is to show their appreciation of their friends' kindness during the illness. Then the missionary is called on for a new supply. Mr. and Mrs. Murrison, who are in charge on the West Reserve, are always very kind to the missionary. Mr. Murrison visits all the houses with him and helps with the distribution of the clothing, telling of any special need.

Last winter some of our women learned to knit; but it did not occur to us to teach the men; but one day one said he would like to learn, so we willingly set him to work, and three others who were in at the time. They learned very readily. One asked if they could not learn faster than the squaws. Many of the men, women, and children are spending their spare time (Indians have always an abundance of that) in knitting mits and socks. We had lots of yarn sent last year, and still have some on hand, but all the needles (knitting) were given out and made good use of. We tried to induce all the squaws to come on Monday afternoons to knit and sew. The reason Monday was selected was because they could all be reminded of it on Sunday, and would not be likely to forget; but only two or three would come, and likely Tuesday about 11.30 a.m. two more, and so on during the week. You would think that afternoon tea and anything they could sew for themselves to carry off with them would be inducement enough, but it did not prove to be. So we just take them as they come and teach them whatever they can be induced to learn that is likely to be useful. We seem to accomplish more in this way.

Three of the women have learned to iron very well. Some of the squaws helped us to bake and cook for New Year's day (Monday), and every Indian, man, woman, and child, was here at the Mission House that day (except the chief, who is not able to go out), and through the kindness of the Huron Presbyterian we had something to give each one. Our agent and his wife very kindly helped us in supplying provisions. The supply last year was abundant and well selected. All the Auxiliaries did well and the Mission Bands. The "Goderich" Band sent a large packing case with a Sunday School library, dolls, and indeed a little of everything. It was a wonderful box. Each child under our charge got a doll. The missionary's wife and children were kindly remembered.

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