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FOREIGN MISSIONARY TIDINGS

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

THE
WORLD
FOR
CHRIST.



"LO!
I AM WITH
YOU
ALWAYS."

Vol. I. (Old Series, Vol. XV.) TORONTO, MAY, 1897.

No. 1.

NEW SERIES

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W. E. LAUGHLIN

NOTICES.

The Board of Management meets on the *first Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, may attend a meeting if introduced by a member of the Board.

Letters concerning the organization of societies, and all matters pertaining to Home work, are to be addressed to Mrs. Grant, Home Secretary, 540 Church Street, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers, or children in the various Mission Schools, also letters concerning supplies for India, should be addressed to Mrs. Shortreed, Foreign Secretary, 224 Jarvis Street, Toronto.

All correspondence relating to work in the North-West and British Columbia, including supplies, will be conducted through Mrs. A. Jeffrey, Secretary for Indian Work in the North-West and British Columbia, 4 Classic Avenue, Toronto.

All letters to the Board not directly bearing upon work specified in the above departments should be addressed to Mrs. Hugh Campbell, Corresponding Secretary, 220 Richmond Street West, Toronto.

All requests for life-membership certificates should be sent to Miss Bessie MacMurchy, 254 Sherbourne Street, Toronto, to be accompanied in every case by a receipt from the Treasurer of the Auxiliary into which the fee has been paid.

Letters containing remittances of money for the W.F.M.S. may be addressed, until further notice, to MRS. M. H. GRANT, Acting Treasurer, 540 Church Street, Toronto.

The President's address is, "Mrs. Ewart, 540 Church 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. Albans Street, Toronto.

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

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. I.

TORONTO, MAY, 1897.

No. 1.

SUBJECTS FOR PRAYER.

May.—Japan, Korea and Tibet.

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

THE FOREIGN MISSIONARY TIDINGS.

The title Letter Leaflet belongs now to the past. With this twenty-first majority year of the Society we have put on a new dress and taken a new name. We hope our readers and friends will recognize us, and that they will like us as well if not better in the new dress than in the old. The Foreign Missionary Tidings begs to return thanks for all the appreciation and kindness shown during the past fourteen years to the Letter Leaflet. Our record has been one of steady progress. Possibly some old Auxiliary has saved up the earliest numbers, when the letters were copied with a gelatine pad. In those days the Leaflet was always read from beginning to end at the Auxiliary meeting, and if secretaries, who spelled out with difficulty the unfamiliar foreign names in the dim violet ink, will place the present issue beside its ancestor they will admit that the improvement is great. The advance has been gradual, always “hastening slowly,” never taking a forward step until sure of a solid footing. By this means many difficulties and embarrassments incident to publication enterprises have been averted, and our periodical is, and always has been, on a satisfactory financial basis. The work, in common with that of other departments of the Board, has ever been, and continues to be, a labor of love. Hence we are able to present to our fourteen thousand subscribers perhaps better value for the price (12 cents per year) than any other missionary periodical published anywhere.

Just one little reminder. Always pay in advance, and please do not keep the Secretary-Treasurer waiting for the money.

FOREIGN MISSIONARY TIDINGS.

HOME DEPARTMENT.

INCREASE.

- Presbyterial Society—
- Winnipeg..... Stonewall "Cheerful Givers" Mission Band.
 - Winnipeg..... Starbuck "Busy Bees" Mission Band.
 - Winnipeg..... Clearsprings Auxiliary.
 - Winnipeg..... Winnipeg, Westminster Church "Endeavor" Mission Band.
 - "Glengarry..... Farran's Point Mission Band, organized February, 1896, should have been reported last month.
 - Sarnia..... Corunna Auxiliary reorganized.
 - British Columbia.. Vancouver, St. Andrew's Church Auxiliary.
 - Orangeville..... Ballinafad Auxiliary.
 - Ottawa..... Richmond, St. Andrew's Church Auxiliary.
 - Paris..... Ingersoll, St. Paul's Church, Victoria Mission Band.

LIFE MEMBERS.

- Miss Jane M. Fisher, Maxville Auxiliary.
- Mrs. R. McNair, St. Andrew's Auxiliary, Carleton Place.
- Mrs. Theo. Burgess, Valetta.

MEMORIAL FUND.

In the account of the annual meeting, on page 14, will be found the following resolution, passed by the Society: "Resolved, That in recognition of the fact that this is the majority year of the W.F.M.S. of the Presbyterian Church in Canada (W.D.), each member be asked to give a special offering of ten cents, minimum, through her Auxiliary or Mission Band, for the Lord's work, thus practically recognizing His goodness in permitting us to exist as a society for twenty-one years, with ever-increasing blessing and prosperity, and that each Auxiliary contributing send the sum collected to the General Treasurer, W.F.M.S., who shall forward this thank-offering to the Foreign Mission Committee, to be applied by them towards reducing their deficit."

It was distinctly understood at the Annual Meeting, that offerings to this fund are to be entirely optional. It is to be a free-will offering, a gift from individual members of our Society to the Foreign Mission Committee, in token of our gratitude to God that He has permitted us, for twenty-one years, to work for the extension of His kingdom among women and children of heathen lands. The money is to be collected on the express condition that it will be used in this way. Members will place

their contributions in the hands of their Treasurer of Auxiliary or Mission Band, who will forward, without delay, to the Acting Treasurer, Mrs. M. H. Grant, 540 Church Street, Toronto, who will hand the money to the F. M. Committee. To be of use in meeting the present emergency of the Committee, all sums must be in hand not later than the 1st of June.

TO TREASURERS.

Until further notice, kindly send all remittances of money for the W.F.M.S. to Mrs. M. H. Grant, 540 Church Street, Toronto, who will act as Treasurer during the summer months on account of the temporary absence of the General Treasurer from Toronto.

Also please send all remittances intended for the Memorial Fund, as well as those for the General Fund of the W.F.M.S., to Mrs. Grant, Secretary pro tem.

ADDED REPORT, TORONTO PRESBYTERIAL.

The following ladies were elected Vice-Presidents at the annual Presbyterian meeting: First, Mrs. Frizzell; second, Mrs. Brown, Agincourt; third, Mrs. Grant, Richmond Hill; fourth, Mrs. McDonald, Scarboro'.

Correction.—In the circular on Supplies it was inadvertently stated that the Indian Department did not pay freight charges to the North-West. This is incorrect, as the Government refunded the freight charges as usual.

MARGARET CRAIG, Secretary.

CHATHAM PRESBYTERIAL.

The Secretary of Chatham Presbyterial requests us to correct the following slight mistake in her report: Instead of one new Auxiliary added during the year, as reported, there were three new Auxiliaries and one new Mission Band.

SPECIAL APPEALS.

The Board desires again to call the attention of Auxiliaries and Missionaries to resolutions adopted by the Foreign Mission Committee, May 29, 1896, bearing on the subject of appeals for special objects, and also to an extract from the W.F.M.S. Manual of Regulations, which emphasizes the same points:

"10. The Mission Council, Presbytery or Synod, or whatever body is entrusted with the oversight of the Mission, prepares annually for the Committee careful and detailed estimates of the probable expense of the work of all its stations for the following year, to be forwarded as early as possible after the first week in January.

"11. These estimates should be so complete as to preclude the necessity of special appeals, either to the Committee or to congregations, Sabbath School Associations or individuals, for matters not specified in them. Such appeals should not be made without the sanction of the Committee. When the mission estimates have undergone the revision which the Committee may consider necessary, and have been approved, they govern the expenditure for the year, and must not be exceeded. When special cases arise they are made a matter of correspondence with the Committee, except when funds are provided from local sources, which should be reported to the Committee."

In regard to special appeals the following resolution was adopted: "That the Committee re-affirms its former decision to the effect that no work involving serious expense be undertaken or entered upon until first authorized by this Committee; that no special appeals be made to the Church or friends in Canada for funds, even for recognized work, except with the consent of the Committee. That the Committee and the W.F.M.S. deem it expedient that while missionaries should freely receive from friends in India, or elsewhere out of Canada, for work authorized by the Committee, no work involving annual expense for maintenance, even when the cost of instituting it may be provided by the liberality of friends in India, or elsewhere out of Canada, be undertaken until first approved by this Committee." (Regulations of F. M. Committee.)

"It should be well understood that a missionary is to refer all questions pertaining to her work to the Presbytery or Mission Council for decision. All requests for money, or gifts for special mission purposes, should be included in her annual estimates, and these should be as comprehensive as possible, as it is not desirable for a missionary to solicit funds or gifts, directly or indirectly, from auxiliaries or individuals. Such a course will inevitably bring confusion into the accounts of the Board, which cannot be responsible for work undertaken without the sanction of the Foreign Mission Committee." (Manual of Regulations W.F.M.S.)

ANNUAL MEETING.

The twenty-first annual meeting of the Woman's Foreign Missionary Society was held in Central Church, Hamilton, April 20, 21, 22, 1897. About 400 delegates were present, from the various branches of the Society from Ottawa, in the east, to Chatham and Sarnia in the west.

The devotional meeting, presided over by Mrs. Ewart, beginning at 2.30 p.m. on Tuesday, preceded regular business. Be-

sides the usual exercises, and a special prayer for the Jews, Mrs. McCrae, of Guelph, gave a short address, which was a call to thanksgiving that the Society had attained its majority, and that personal, family, and national blessings have been bestowed upon us, pointing out that the life of the Society is the life of its members; the spirituality of the individual reflected by the Society as a whole.

The Presbyterial reports were presented by the Secretary or their representatives, a pleasing feature being that the substitutes for the far-distant Secretaries of the North-west were ladies who had either lived there, or who were intimately connected with it through relatives. The Home Secretary read the reports of Auxiliaries not in Presbyterial order, mentioning in particular, one conducted entirely by Indian women in the North-west, and one similarly carried on by native women in India. Encouragement and discouragement were noted, but, on the whole, success has crowned the earnest efforts of officers and members.

CONFERENCE. TUESDAY EVENING. The Annual Conference of the Board, comprising the thirty-six Managers, with Presidents of Presbyterials, Auxiliaries, and Mission Bands, and Presbyterial Secretaries and Treasurers or their substitutes, was held in the school-room. There was a large attendance and much interest was shown by the number who joined in the discussions.

The first matter to which the President drew attention was the Training Home. A few questions were asked as to the expenses and details of management. These indicated a wish for information rather than objection.

The amended resolution sent by Toronto Presbyterial, proposing a change in Note 1, following the Constitution of General Society, was discussed at length, and by a large number, some of whom took the view that the note should be left as at present. (Both matters were passed by the Society next day.)

A resolution from Paris Presbyterial, that, this being the majority year of the Society, a minimum contribution of ten cents per member be made throughout the Society, and put into the General Foreign Fund, was fully discussed. Several proposals were made, the chief one being a suggestion to make it a "Queen's Jubilee Fund" also, the contribution 25 cents, and to apply the sum to Miss O'Hara's Hospital at Dhar. Others suggested that it be sent to aid the F. M. Committee to meet the deficit. It was stated that whatever decision might be arrived at it would be necessary that the money be sent direct, and within a few weeks, to the Treasurer of the General Society.

A proposal to enlarge the LETTER LEAFLET, add a cover, and change its title was well received. Several names were suggested for the new series.

A question from Saugeen Presbyterial as to changing the time of their annual meeting was answered by one or two who had made such change and had found it suitable.

A suggestion was made to hold the annual meeting of the General Society the first week in May. The few who spoke were divided in opinion as to the change.

WEDNESDAY MORNING.

THE ANNUAL REPORTS.—The Annual Reports, as usual, were printed and placed in the hands of delegates, and were, therefore, taken as read, the Secretaries merely calling attention to a few points very briefly. The following extracts from the Foreign Secretary's Report indicate, in a general view, the situation in our foreign fields:—

INDIA.—"The reports speak of many open doors unentered and opportunities unused because suitable helpers could not be procured. The burden has pressed heavily upon those in charge of work which they were powerless to overtake, but through all they have been mercifully spared and sustained. Some are weary and weak through long-continued anxiety and strain, yet all express a deep sense of gratitude to the Giver of every good gift for the mercies and blessings vouchsafed them throughout the year. Pestilence and famine have been, and still are, doing their terrible work, spreading suffering and desolation over a large area in India. Our own mission is somewhat distant from the affected centres, but even there the effects are felt, and add an additional strain upon the sympathies and efforts of our already overburdened missionaries. They have arranged to take ninety children from the famine district as soon as the Government will pass them into their hands. May the "Father of the fatherless" grant them all needed help and blessing, and may we in the home land be faithful in bearing our share of the burden."

FORMOSA.—"The Christians in Northern Formosa have passed through much trial, and from latest accounts the state of affairs on the island is not improving. Native banditti were forcing themselves even into important centres, robbing, kidnapping and not infrequently murdering as they went. Everywhere the Christians were in suspense, fearing the rebels, and also the Japanese soldiers, who fail to distinguish between the innocent and the guilty. The Japanese authorities have shown great courtesy to Dr. MacKay. Their agents seek to enforce the law, and are themselves law-abiding, but the forces at their command are inadequate to quell the lawlessness of the rebels. The mission has suffered through the loss of valuable lives, property has been destroyed, suffering and anxiety endured, but these trials have only served to

FOREIGN MISSIONARY TIDINGS.

give additional proof of the sterling character of the Church in North Formosa. Evangelistic work was begun among the Japanese, and Dr. MacKay baptized two converts, the first received into the Christian Church in Formosa. A three months session of the college and girls' school was held, with an attendance of twenty-four preachers and students and twenty-three preachers' wives and Bible-women. In the evenings, forty children thirty-two of them girls, met for instruction. As in former years our Society was responsible for the salaries of the Bible-women and of the matron and coolies connected with the girls' school also for a specified sum for food and garments.

HONAN.—“The Honan mission staff was increased by the addition of three ladies—the Misses Pyke and Robb, and Mrs. McKittrick, who, on her arrival in China, was married to Dr. Malcolm, Hsin Chen. The Rev. Mr. and Mrs. McKenzie are home on furlough, and are helping forward the work by their earnest words. The Rev. Mr. and Mrs. McLennan returned from Honan from Japan in the fall, the latter much improved in health. The work is making progress, although hindered for a time by the interference of Roman Catholics. But it is believed that the est and thus applied to the converts in our mission will yet be overruled to the best interests of the work in Honan. Mrs. Goforth's hands were full in caring for her four little ones, but she did what she could, holding daily worship with the women, teaching the Sabbath afternoon Bible Class and talking with those who came to her in her own home. Mrs. Wang rendered good service as Bible-woman. The work among the women is opening up more and more, but the hearts of the workers are saddened as they see so many precious opportunities slip by because there are not workers to take advantage of them.”

The Foreign Secretary emphasized the thought that our spiritual life affects that of our missionaries. We cannot expect them to be what we ourselves are not. The co-operation of missionaries, both men and women, in the college work at Indore, was noted, Misses White, Chase and Ptolemy assisting in the teaching, while not neglecting the special work for which they were sent out.*

NORTH-WEST INDIANS.—“In nearly all the schools and reserves the work has advanced, souls have been born into the Kingdom, and our missionaries have been encouraged by seeing the work of the Lord prospering in their hands. The work among the young is the most promising; it is very difficult to reach the hearts and consciences of the older men and women, as they are afraid to break away from old customs and traditions; but even from among these some have been brought to a knowledge of the truth.

* This arrangement was entered upon at the express wish of the Foreign Mission Committee, to which the W.F.M.S. is auxiliary.

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Our missionaries speak of a decided improvement in their habits of industry. Many of these Indians have been employed by farmers during harvest, and in lumber camps in winter. There has only been one sun dance during 1896; they are also more willing to send their children to school."

The Secretary for North-west Indian work drew attention to the large number of children (sixty-three this year) who have united with the Church, and to the remark frequently occurring in the report of Indian affairs, by inspectors and agents, that "the Indians are becoming more self-reliant and industrious, and many old pagan practices have been given up." In reply to a question, Mrs. Jeffrey explained that non-treaty children in the schools are pupils for whose maintenance the Department makes no provision. The W.F.M.S. meets the deficiency by maintaining these, and also any children above the number which Government agrees to assist in maintaining.

THE HOME WORK.—"We are glad to be able to say that the past year has been one of advance in every particular. Notwithstanding the continued financial depression, the amount contributed by Auxiliaries and Mission Bands is considerably in advance of any previous year; there is an increase in membership, in both Auxiliaries and Mission Bands, and the average attendance is over three hundred more than the previous year.

"For many years the number of Presbyterial Societies has remained the same; but this year Glenboro' Presbyterial, composed of Auxiliaries formerly in the Brandon Presbyterial, and an Auxiliary and Mission Band from Winnipeg Presbyterial, has been added to the list. The wisdom of this step is apparent, from the fact that one Auxiliary has already been added to the new Presbyterial, while the three Auxiliaries removed from the Brandon (now Brandon and Portage la Prairie) Presbyterial Society have had their places filled by three new ones.

"Fifteen Presbyterial Societies have increased their contributions, London again heading the list with an advance of over three hundred and sixty dollars. Nine have added to the number of their branches without losing any of those that previously existed; one has remained stationary, without increase or decrease; and of the remainder, four report a decrease of one or two societies. Among the causes that have contributed to the prosperity of the Society may be mentioned the addresses of missionaries and others. Miss Sinclair's visits are gratefully spoken of as having been a means of blessing; others have imparted a great deal of information about the North-West; and, though mentioned last, by no means least important, are the visits of Presbyterial presidents and vice-presidents to the various societies in their district."

The Home Secretary expressed gratitude to God, who had preserved so many of the fifty who composed the membership at the beginning of our work. Annual meetings of Presby-

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FOREIGN MISSIONARY TIDINGS.

terials had been of unusual interest. The most of the Mission Bands report increased interest and advance in every respect, but a note of disappointment was sounded in the fact that 16 Bands have ceased working during the year. The Scattered Helpers will make a good showing, with a contribution of \$828.05.

The Publication Secretary spoke of gradual progress and deepening interest in this department. Subscribers were urged to begin their year with the May number of the Letter Leaflet, and Mission Bands were invited to become subscribers. The proposed enlargement, and other changes in the Letter Leaflet, were also mentioned. In the literature department a large increase in the sale of Thank-offering Leaflets was noted with gratification. Members are asked to take care of the Prayer Card, as it would costs money.

The Treasurer's statement showed total receipts for the year, from all sources, to be \$43,311.34. The whole outlay for management is only 1 2-3 per cent. The advance of \$507.81 over last year is mainly from the Mission Bands, who exceeded their contributions of last year by \$441.

GREETINGS.—From sister societies, Mrs. Lloyd represented the Baptist W.M.S.; Mrs. Bellhouse, the McAll Mission; Mrs. Shortreed, the Toronto Jewish Mission; Mrs. (Rev.) Watson, the Congregational W.M.S. The delegates were cordially thanked by Mrs. MacLaren, who presided during the short absence of the President. Letters of greeting were read from the seven Woman's Presbyterian Mission Societies in the United States; from the Church of England Provincial Woman's Auxiliary, the Methodist Woman's Missionary Society, from Queensland W. M. Union, and the following in connection with our Church in Canada: Eastern Division W.F.M.S., Montreal W.M.S., Winnipeg, Brandon, Portage la Prairie and Glenboro' Pres. Societies, and the following distant and isolated Auxiliaries: Brandon, Lethbridge, Rat Portage, and St. Andrew's, Vancouver.

BUSINESS FROM LAST YEAR.—The suggestion of the Board, sanctioned by the Foreign Mission Committee,* that a Training Home for intending lady missionaries be established, were approved and passed, on the following resolution: "That this matter be left in the hands of the Board to carry out; that the Society cordially approve of their past action in regard to it, and that the Board be empowered to use, in establishing it, a sum not exceeding \$800 for the first year."

The amended Resolution of Toronto Presbyterial, that Note I be changed, was passed.†

*The suggestions sanctioned by the Foreign Mission Committee in regard to the Training Home will be printed in full in the Annual Report.

† This Resolution has already appeared in the Letter Leaflet, and will be printed in full in the Annual Report.

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It was decided by a small majority, after a lively discussion, have the Delegates photographed, which was done subsequently on Mrs. McQuesten's lawn. It was agreed that the photograph be taken on condition that it be sold only to members and friends, and not for newspapers.

Dr. Buchanan gave a most interesting and instructive address on the Bheels of India, and on prospects of mission work among them.

CONFERENCE OF MISSION BAND WORKERS.—The Home Secretary presided at this meeting, and after a few questions had been answered, called on Misses Polley and McMurrich to give accounts of the conducting of their respective Bands. The "McGillivray Band," Goderich, is composed of girls and boys. The Executive of grown people. Questions are discussed by all the workers, but left to the children to vote upon. A member of Band, chosen by the children, reads while the rest work. They have a Scripture motto for each meeting, and are expected to give it in their homes. A ten-minute address is usually given by the minister, S.S. superintendent, teachers, or members of Auxiliary; collection, bright music by pupils, prayer in concert, maps, missionary drill, that is, as soon as the President asks for the names of missionaries in a certain field, the members are ready to give them correctly, money raised by five-cent fee, and open collections, talent money—tried one year. The Band in St. Andrew's Church, Toronto, represented by Miss McMurrich, is a senior Band. They decided last year to get representatives from Auxiliary to come to the Band, in exchange for members of Band who attended Auxiliary, and took charge of it. This showed unity of the associations, and accustomed the girls to the idea of ultimately joining the Auxiliary. Sentence prayers, the sentences being from the Bible, have been successful, more so than if asked to make a sentence petition of their own. A benediction is repeated in concert. They had gone over the 13th of 1 Cor., as divided by Prof. Drummond, and had taken up Bible studies on such subjects as prayer, praise, peace, women of the Bible, etc. Our missionary ladies formed a study for a number of meetings. The "Question Match," as used in Juvenile Bands of girls and boys, was described. There is a Calling Committee. Miss Polley said, "Always give the children, boys especially, something to do. The supply work does them good, and they can do it well." Mrs. McLachlan, of St. James' Square Mission Band, Toronto, exhibited tissue-paper work done by boys and girls, also by very little ones. It is sold to members of Auxiliary and they have more orders than they can fill. The reply to the question: "Is it wise to set the children to solicit orders?" was "that is never done; the Band President brings specimens to the Auxiliary."

Mrs. Pierce said that Erskine Church Band, Toronto, work while reading is going on; boys make scrap books and girls sew. Miss McMullen, Woodstock, Boys' and Girls' Band; prize offered for the best scrap-book of missionary items. It is found interesting for reference at meetings. "Do any bands hold Sunday meetings?" Yes, a few—purely missionary.

PUBLIC MEETING.—Mr. Hamilton Cassels presided on Wednesday evening, and the Church was well filled. The choir led the singing heartily and well, and a solo by the leader, with chorus by choir, was beautifully rendered. Rev. Dr. Warden presented a summary of Report. His address was forcible and convincing, and spoken with the authority of one who has held offices in various departments of the Church's mission work. He said that the W.F.M.S., instead of hindering the general Foreign Mission work, or causing deficit, had helped. Neither had it hindered Home Mission work. In proof of this, every Home Mission field which had asked for supply this year would be filled, and the Fund was out of debt. The Augmentation Fund and French Evangelization are also in the same happy state. Rev. M. McKenzie, Honan, made an interesting, strong address on behalf of China. Not one woman in 3,000 in Honan can read. The meeting was held in Knox Church, the ladies having previously provided tea in the school-room. Two hours were pleasantly spent in renewing old acquaintances and making new ones, and in listening to good music. The ministers of the city assisted at the reception.

A collection of over \$88 was taken in the evening.

At the devotional meeting held in the Church on Thursday morning, while the Board was in session, Mrs. Vincent, Hamilton presided. This gathering was particularly rich in missionaries, Miss Ross and Mrs. Buchanan, Central India, and Mrs. McKenzie, Honan, taking part in short addresses on the state of their various fields, and the need for prayer on their behalf.

At the business meeting which followed it was decided on motion, duly seconded, that the title, "Foreign Missionary Tidings," be substituted for "Letter Leaflet," beginning with the May issue.

A motion was passed to discontinue the tea at annual meetings, as it is laborious for the ladies of the Church, and prevents them from attending the day meetings.

Many questions were asked, which were promptly answered either by Mrs. MacLean, who took charge of the Question Drawer, or by some one in the audience. Some practical points were brought out. One Presbyterial is divided into five sections, each under a Vice-President. Branch meetings for conference are held in each section a few months after the Presbyterial Annual Meeting. The Vice-President of the section calls together all the Auxiliaries in her charge. Some,

who cannot attend annual meetings, can go to these, and it is found that the conferences help to revive Auxiliaries and increase knowledge of the work. Through them a new Auxiliary and a Mission Band had been formed.

DISPOSAL OF THE MONEY.—The funds in the hands of the Society were disposed of by the following resolutions, duly moved and seconded, and carried unanimously :

1. That the sum of \$18,720.34, being the amount of estimate for the year 1896-97 of \$46,749.00, less \$28,028.66, already paid to the Foreign Mission Committee, be paid to them now.

2. That the Treasurer of the W.F.M.S. be empowered to pay to the Foreign Mission Committee, early in May, the further sum of \$16,300, to be applied by them towards the expenses of the W.F.M.S. for the current year.

3. That the Board be authorized to expend a sum not exceeding \$800, in order to establish a Training Home in Toronto during the ensuing year.

NEW BUSINESS.—The resolution from Paris Presbyterial was read, and an amendment by Mrs. MacLennan, duly seconded, was passed, with which, it was believed, the senders of the original resolution would be satisfied:—

Resolved, That in recognition of the fact that this is the majority year of the W.F.M.S. of the Presbyterian Church in Canada (W.D.), each member be asked to give a special offering of 10 cents, minimum, through her Auxiliary or Mission Band, for the Lord's work, thus practically recognizing His goodness in permitting us to exist as a society for twenty-one years, with ever-increasing blessing and prosperity; and that each Auxiliary contributing send the sum collected to the General Treasurer, W.F.M.S., who shall forward this thank-offering to the Foreign Mission Committee, to be applied by them towards reducing their deficit.

In answer to questions by officers of Juvenile Bands, it was explained that contributions are entirely optional; also that it only for this majority year, and a gift; that members may give more if so disposed. The circumstances are exceptional.

It was agreed that the annual meeting be held next year, as an experiment, beginning on the first Tuesday in May. Next annual meeting will be held in Toronto.

The President and Mrs. MacLennan explained to the Society that the grant of \$1,200, hitherto given to the Eastern Division, has not gone, of late years, directly to the lady missionaries, for whose special school work it was given, but has been put into the General Foreign Mission Treasury of the Church. A discussion ensued, and the conclusion arrived at was: That it would be inconsistent to allow the Society's money, contributed on the express understanding that it is to

be used for missions to women and children, to go into the General Treasury of the Eastern Division, while it is contrary to our constitution to give it to the General Foreign Fund of the Western Division. Mrs. Grant's motion, that it be withheld this year, and reasons given therefor, was passed.

Hearty votes of thanks were passed to Rev. Dr. Warden, for auditing the books; to the railway companies, for their kindness and courtesy, special mention being made of the Grand Trunk Railway; to the Managers of Central and Knox Churches, Hamilton; to the organists, choirs and solo singers, who added so much to the pleasure of the meetings; to the hostesses in Hamilton for their kindness and hospitality, and to all the missionaries who gave addresses.

The closing words by Mrs. Hay, Ottawa, suggested many thoughts to be carried home; added responsibility with our twenty-first year; a note of sadness for our own unfaithfulness; more prayer needed in our Auxiliaries, and for our missionaries and pastors.

FOREIGN DEPARTMENT.

THE SIEGE OF TIBET.

BY F. B. SHAW, WAKEFIELD, ENGLAND, LATE OF LEH, BRITISH TIBET.

Tibet appears this month on the list of our subjects for prayer, for the first time. We are very glad, therefore, to give to our readers the following article, abridged, from "The Missionary Review," which presents much interesting matter relating to the history of missions in the "Great Closed Land":

Situated in the heart of a vast continent, guarded on the north by immense deserts and arid plateaus, shut in on the other sides by the loftiest mountains in the world, Tibet is as inaccessible as any country well could be. But Tibet has not always been the "Great Closed Land." Friar Odoric, of Pordenone, passed through the country about 1325; and several Jesuits travelled in Tibet during the seventeenth century, but without making a permanent settlement. This was first done by Desideri, who resided in Lhasa from 1716 to 1729. He was joined in 1719 by twelve Capuchin friars. They seem to have had a very flourishing mission, but they had fallen on troublous days. Civil wars and insurrections against the Chinese having thrown the country into anarchy, the missionaries were expelled in 1760. For one hundred years not half a dozen Europeans, none of them missionaries, succeeded in entering the country, and of these only one reached

Lhasa. For one hundred years the Christian Church left Tibet to slumber into death.

To their honor, be it said, the Romish Church was the first to resume attempts. In 1846 the Redemptorists Huc and Gabet penetrated to Lhasa, hoping to be allowed to settle there; but Chinese influence prevailed, and after only a few weeks' stay, they were driven out of the country.

The time had now come for Protestants to take up the work, the Moravians being first in the field. Time and space fail to relate in full the story of this mission. Suffice it to say that the missionaries decided, in 1856, to settle in the Valley of Lahaal. Attempts to obtain land in the chief village failed, and the pioneers were obliged to content themselves with Kyelang, a village on the opposite side of the valley. This was again a providential leading, for it soon appeared that Kyelang was in a every way more suitable than the village originally thought of. The same providence was apparent in the fact that just at that time there was in the service of the Moravian Church a man of rare linguistic talent, H. A. Jaeschke, who was willing to devote himself to the exploration of the difficult and little-known Tibetan language. The untiring energy of these brave men soon made Kyelang a centre of light. Not only was the Gospel preached to the villagers at hand, but long itinerations from village to village served to make it widely known. A printing press was started, from which school books, catechisms, hymns, tracts, and Bible portions were issued in rapid succession. In a few years another station was founded in Poo, in the Upper Sutlej Valley, close to the borders of Chinese Tibet, and on an important commercial route. No stone was left unturned to secure a regular station there, but not till 1885 did the Maharajah give the required permission, when Leh was immediately occupied. A new feature in the work was a fully equipped medical mission, which has proved a most useful adjunct. Its temporary cessation, owing to a series of adverse circumstances, is all the more to be regretted, as the Roman Catholics saw fit, in 1888, to start a work of their own in Leh. The visible results of the work at all stations are small, very small; but the conviction, caused by the circumstances attending the origin of the work, that the mission is where God would have it, has sustained the directing board at home and the missionaries abroad in their efforts. So far from withdrawing, the Moravians are seeking to extend their work.

An encouraging sign in answer to much prayer for Tibet is seen in the great interest now taken in this field of work. While the Moravians were for years alone, there are now about forty men and women engaged in Tibetan work. The same impulse seems to have come to many minds in various places. Miss Annie Taylor, originally attached to the China Inland Mission,

and working in Sining, came into contact with the Tibetans, and she determined to try what could be done. Proceeding to Darjiling, she acquired some knowledge of the language, and then, returning to China, started on her adventurous journey. She had to return, foiled of her hopes of reaching Lhasa; but the journey was not in vain. Her marvelous feat drew universal attention to the people on whose behalf it was made, and in the course of a few months the Tibetan Pioneer Mission was launched. With fourteen companions, she returned to Sikkim, there to continue linguistic studies, and, if possible, to penetrate from thence into the country. In and near Darjiling she found several Swedish missionaries, belonging to the Scandinavian Alliance Mission (U.S.A.) engaged in similar work.

In the meantime Mr. and Mrs. Polhill-Turner, also belonging to the China Inland Mission, had Tibet laid on their hearts. When stationed at Sining they studied Tibetan, but not finding it a suitable place, they removed, and after many wanderings settled in Sungpan in the autumn of 1891. A prolonged drought having roused the superstitious fears of the Chinese (Mr. Turner is careful to say that the Tibetans took no part), a terrible riot broke out and the missionaries were driven away. Here, again, was God's hand working wonderfully. Mr. Turner was taken away from China, only that he might take the leadership of some of those who had originally joined Miss Taylor in Sikkim, but now desired to separate themselves from her. Thus the Tibetan Mission Band was formed. Besides these workers the International Missionary Alliance (U.S.A.), in 1892, also sent men to Darjiling to acquire the language. All these workers are new, and for this reason little could be said of the work done, even were space to allow of it.

And now let us see how the forces are disposed around the mighty mountain ramparts. Let the reader take a good map. He will find the north of Tibet to be a vast, uninhabited region, where the missionary would find no work to do. Coming round to the west, the Moravians hold Tibetan districts in the higher valleys of the Indus, Sutlej, and tributary rivers. Lower down the Indus and west of the Moravians, the Scandinavians are commencing work in Baltistan. This is an important step, for it means the occupation of a district with 100,000 souls as yet untouched by regular work; Mohammedans by religion, but speaking Tibetan, and members of the Tibetan family. Toward the south, Almora is occupied by the London Society, who have devoted what time they could spare to Tibetans, and where an independent worker, Mr. Agnew, has settled. Nepal is as yet unoccupied, being closed to missionaries. The Scotch Mission has long held Sikkim and devoted much time to the Tibetans; but this branch of their work is now presumably taken off their hands by the members of the various societies destined for Tibet.

Bhotan is unoccupied by Protestants, but the Catholics have a work in that country. In 1854 they had obtained a footing in Tibet, were ejected four years later, and retired to Bhutan. We finally come to the east, or Chinese side, where the Catholics have several stations, but where no Protestants are working at present.

We hear, however, that Mr. Polhill-Turner has made an arrangement with J. Hudson Taylor, by which his men will form a separate group, affiliated to the China Inland Mission, but set apart for Tibetan work. They will, therefore, move round to the Chinese frontier of Tibet, thus completing the ring of attacking forces. The present writer rejoices over this decision, for he is convinced that the road to Lhasa lies through China. The population is densest, the country is most fertile, political jealousies are least on that side. But the strong fortress is not to be taken at first storm, and many weary years may have to be spent in the trenches. We do not believe that a sudden dash at Lhasa is in any way advisable, inasmuch as it would probably only serve to make the people more suspicious. Also the British Government is anxious to establish friendly relations with Tibet, from which the missionaries must ultimately derive benefit. A recently published report on the matter shows how difficult this is, and it would be a matter of regret if the missionaries should, by any hasty action, delay the desired event. The advance will be gradual, the whole country being occupied, and every outpost having a support to fall back upon. This may, probably will, be slow work, but nothing else can be expected. Tibetan Buddhism, however grotesque it may seem to us, has a firm hold on the people, and stands ready for battle. Let us, therefore, while thanking God for the work already done, and the great accession of workers, not imagine that the difficulties are past. God may be preparing another Jericho; but we must be prepared for much toil before the power of Dalai Lamas is broken.

Any enumeration of the forces arrayed against Tibet would, however, be incomplete with a mention of the Tibet Prayer Union. Originally launched in connection with the Moravian work, it has grown so as to demand a separate existence; and it now consists of a union of those interested in Tibet, being independent of and above every society. The workers in the field expect great things from this union, for when Tibet falls, it will be in answer to prayer. There is no missionary who does not feel himself strengthened by its existence and quiet work.

KOREA.

Most encouraging reports of the work of the American Presbyterian Church in North Korea appear in recent numbers of the "Church at Home and Abroad." Under Mr. Moffett

and Mr. Lee great advances have been made during the past year. As a result there are now twenty-two outstations, where services are held by the Korean Christians every Sunday. The practical effect of the preaching of the Gospel is noticeable in the fact that several of the Pyeng Yang shops are now closed on Sunday. Mrs. Isabella Bird Bishop, who is now there gathering information for a book on Korea, stated in one of the meetings that, although she had visited considerably over a hundred mission stations, she had never seen a field where the outlook was so bright and the opportunity so great, and expressed the hope that the Church at home would be equal to the opportunity and send out more workers. The great awakening is at war and the cholera scourge of last summer, and are now ready to listen to the Gospel. They have been thoroughly imbued with the idea that if they accept Christianity they will, of course, at once commence telling others, and so the truth has been spread far and wide, and the requests for teachers and missionaries are coming in thick and fast from the villages for miles around, and large numbers of these appeals have to be refused for lack of men.

Mrs. Bishop, in a stirring appeal for Korea, writes: "The Pyeng Yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. The Spirit of God still moves on the earth, and the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity of holiness, have the same power as in the apostolic days to transform the lives of men. Not in Pyeng Yang only, but here in the capital, the seed sown so long in tears is promising to yield a harvest, if the reapers come.

"Now a door is opened wide in Korea—how wide only those can know who are on the spot. Very many are prepared to renounce devil worship and to worship the true God if only they are taught how; and large numbers more who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. How widely the desire is spread, and how great the movement is, Mr. Moffett will tell you far better than I can.

"The methods of the missionaries are admirable in the training of the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the Gospel intelligently to their brethren. This work alone requires four times the number of men already in the field to carry it on! Yet on it, perhaps, more than on any other agency, hang our hopes for the advancement of Christ's kingdom in Korea.

"I came to Korea a fortnight earlier than I had intended to,

in order to attend the Presbyterian annual meeting, and I am very thankful that I did so, for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view, and so much in harmony as to the way of carrying it out."

Dr. J. Hunter Wells, of the same mission, also writes in the October "Church at Home and Abroad": "Pyeng Yang was the site of the decisive land battle of the Japan-China war. This beautiful place is the historical centre of the country. Its history teems with interesting stories—legendary, semi-legendary and true—of love, conquest and conflict since Kija, its founder and founder of modern Korea, set up his government here, about the time that King David was reigning in Jerusalem. Judea, in the meantime, has suffered most radical changes, while here there is much that is as Kija left it. This is true of the people and some of their customs.

Following the war came the cholera, and the few of the timid inhabitants who had not fled from the horror of the former ran away from the terror of the latter, so that when I first arrived here, in September, 1895, the city presented a sad sight. Deserted and dismantled houses, blackened ruins, demoralization and decay. The shifting political scenes, which culminated in the murder of the Queen, and later the flight of the King to the Russian Legation, have not given the people an exalted idea of the stability of things. They are, however, used to that sort of thing. At the present moment business of all kinds is prospering. A newspaper, conducted honestly and fearlessly, is becoming a power for good, and all the signs seem to point to national and material prosperity.

"The first sowing of the seed was done many years ago by men long since departed. Rev. Dr. Underwood, with his wife, visited this place several years ago, and there was constant itinerating through a period of several years by Rev. S. A. Moffett, and later by Messrs. Moffett and Lee. The heroic service of the late Dr. Hall and wife, of the Methodist Mission, continued by their successor, Dr. Follwell, also deserves mention. The Roman Catholics have not been idle.

"Since last November it has been my privilege to make two very interesting itinerating tours with Mr. Moffett, into adjoining regions. In the two there were 105 catechumens received only of some 150 who applied, and twenty-eight were baptized. Over 400 patients were seen and prescribed for, spiritually and medicinally. Here, in Pyeng Yang, during the same time, our church has been enlarged twice, and now has an average attendance of about 250, counting women and children, who are often left out in the Orient. Children are not counted until they have the smallpox or measles or scarlet fever. The additions to the rolls since October here and in the adjoining

districts are 297 catechumens and sixty-two (62) baptized, with work growing in every direction.

"The medical work has had to do with over four thousand patients during the same short time, and with very poor and slight facilities. Things are now running along smoothly, and in a few months our little hospital and dispensary will be put up, where, with a trained nurse, we could, in the course of a year, take care of several hundred patients, doing any operation of modern times, and attend to the thousands of dispensary patients who are constantly coming.

"Such, in brief, is the situation here at the present moment. That the Holy Spirit has blessed and is blessing us in all our work is evident, and we all feel the responsibility resting upon us."

THE SITUATION IN JAPAN.

Not long ago in the Japanese Diet, or Parliament, funds were voted for the erection of two temples in Formosa—their new possession won from China—two temples in which the spirit of a lately-deceased prince is to be worshipped. More recently, on the 7th of March last, the Diet passed a resolution for the re-establishment of a department for the management of Shinto affairs, Shintoism, ancestral worship, being the old national religion of Japan. In ancient times an officer of this kind was at the head of all the departments of State; but when the country passed in some measure from priestly to military control the office dwindled into insignificance. Now the department is re-established. Many of the Christians regard with anxiety this movement, which may once more seriously imperil religious liberty. In fact it has already done so. A Christian editor, not long since, began a series of articles in his paper, in which he simply tried to show that a Japanese could be patriotic and loyal to his country, and yet worship one Supreme Being, and his paper was at once suspended by the authorities.

For twenty-six years the American Board (A.B.C.F.M.) has conducted a mission in Japan. During that time marvellous changes have taken place. Under the spur of contact with the Christian nations and Christian thought the old conditions have changed. Railroads and telegraph lines bind the land together from one end to the other, the old military aristocracy has been disbanded, many of its members becoming leaders in the thought and enterprise of the nation. The people are ruled by a visible emperor and a written constitution, interpreted into laws by a Diet of their own choosing. An excellent system of civil and commercial law has been adopted. A powerful military and

merchant navy has sprung up that promises to rule the Pacific; factories are rapidly multiplying, with an increasing commerce in other countries. Japan now has a post-office system second to none in the world, a model mint, and a banking system which is fully adequate for her growing business, public schools culminating in the Imperial University, in which 4,000,000 youth of Japan are studying the same subjects upon which the children of England and America are engaged. It has been claimed by many that the marvellous advancement made in Japan during the past quarter of a century is the very end aimed at by the missionaries when they entered the empire, and that it is now time to withdraw from the country. Where do we learn that railroads, telegraph lines, commerce and national supremacy, an intellectual awakening, an organized Government, national ambition or treaty relations, in any way take the place of Christianity? All of these may materially aid Gospel institutions, or may render in many respects the progress of Christianity more difficult; but in no way can they take the place of the Gospel. Modern Japan needs Christ just as much as old Japan needed Him.

"The thought of the land is widely affected by Christian ideas and principles. There is a vast amount of intellectual approval of the Gospel. The relatively large number of Christians in the House of Parliament, among judges of the different departments of the national courts, holding positions of trust under the Government, both in the military and civil lists, prominent professors, not only in the Government colleges throughout the empire, but in the Imperial University at Tokyo, all indicate that Japan does not fear Christianity, but is challenging it to enter and win the nation. The other religions are ready to add Christ to the number of their gods. In a sense they accept His life, His ethics, His Spirit. What Japan needs that its heart may see and believe is the converting Spirit of the living God, a gift sure to be granted in response to the united prayer and the persistent effort of a Christian world."

There are 37,000,000 of the people still worshippers of idols. Only one-tenth of one per cent. are Christians. The ruling classes comprise but a small fraction of the population. There is a vastly larger Japan for whom the Son of God died.

The number of missionaries in the field increased from 1869, the beginning of the mission, until 1880, when there were, in all, forty-five. The number dropped back to thirty-six in 1883, and then began gradually to increase again, until in 1891 there were ninety. There has since that time been a gradual decline, until this year the A.B.C.F.M. reports only forty-nine on the field, the same as in 1887. This is a number far too small for the work already organized. A special and formal request has come to the mission to take up work in Formosa, and five new places in Japan have urged that a missionary be sent them.

The American Board follows the Congregational system, and has no control over the churches in its mission fields. The only control which they exercise is a moral one. This system, so congenial to the Japanese character, in conjunction with restrictive laws relating to the holding of property by foreigners, and the recent astonishing development of the national spirit, have brought about a state of affairs in connection with the administration which causes no little anxiety.

The Doshisha, a Christian College founded at Kyoto by the devoted Neesima in 1875, endowed largely by funds from America, and given to the Japanese Church to be forever a Christian institution, has felt the reaction of the times severely. New men have been elected trustees, and the administration has passed into new hands. It would seem that a high grade of scholarship is becoming more and more the object aimed at rather than a theological training for the students. Instructors have been tolerated, and one at least promoted, who have, on the platform of the school and in other public places, attacked the very principles of Christianity. The trustees last spring took definite action, declining any further aid from the Board, either of money or foreign teachers. As a final protest, the missionaries who had been teaching in the Doshisha have resigned. The whole Christian world will sympathize with the American Board in their disappointment and regret. They feel, however, that there is ground to hope that the sense of honor, of which every loyal Japanese boasts, will deter the trustees from transforming the institution into a purely secular, non-Christian school.

The same spirit of independence and impatience of foreign control permeates, to a greater or less degree, all the agencies of the mission. In any other country but Japan the situation would be one at which to feel something like dismay, but it must be borne in mind that Japan is a re-actionary country. "Her pendulum always swings to the end of the arch. Her people, since their awakening, have been eager to grasp the new, and let go the old, for a time. From 1882 to 1890 Christianity was on the high wave of popularity. There was much talk of its being adopted as the national religion. In 1890 the pendulum began to swing backwards, as an intense national feeling and sentiment appeared. 'Japan for the Japanese' became the watchword. * * * * Buddhism rose up in new life, and began to adopt many of the methods, forms, and expressions of Christianity, proclaiming that it had assimilated all that was good in the new religion, still maintaining its ancestral faith. 'Japan must have a Japanese Christianity.' This, in the language of the Buddhists and Shintoists, was to be a Christianity without a personal God, or a divine Christ, or a Trinity; a Buddhist theosophy with a Christian morality, preached with the aid of Christian nomenclature!"

But, although face to face with these and other serious culties, the Annual Report, from which the above summary is made, closes with words of courage and faith, and a hopeful ; look for the future.

Turning to the work of the American Presbyterians, an account of which we find in the "Church at Home and Abroad," it is cheering to note that although the missionaries are fully alive to the gravity of the situation in regard to the attitude of the Government, and the decision of the Diet in re-establishing Shintoism, they report the best of feeling and cordiality among the workers, native and foreign. During these years of discouragement, missionaries and the less ambitious among pastors and evangelists have worked on, each in his appointed place, no one negligent, no one idle, praying, hoping, waiting for the blessing that would surely bring changed conditions ; and there are many signs that all things are being made ready. As evidence of recognition of mistakes of the past, a once earnest advocate for an "advanced" church in Japan said recently : "We were like wayward boys of twelve or thirteen, who were neither able to guide ourselves nor willing to obey our parents." What the churches have lost in spirit and power, of aggressive energy, of grand opportunity, will not be regained without much prayer and faithful, devoted effort.

The general condition of the Churches is reflected in the interest taken in home missions. Contributions to this fund came from thirty-seven native Churches. An article by Rev. B. C. Haworth, Osaka, gives interesting notes from a station meeting, referring chiefly to work among the women, carried on by Miss Garvin and her Bible-woman, in which there has been much encouragement.

At a recent Presbytery meeting in Tokyo, a Chinese gentleman from Formosa, who was then visiting Japan as the guest of the Government, addressed the gathering in English, a Japanese interpreting. This man is a Presbyterian Christian of some forty-five years' standing, who went from Amoy to Taipeh, in north Formosa, thirty years ago, and has amassed a large fortune in business there.

A missionary writes thus : "Christianity must make its aim and find its strength in the middle classes in Japan. The upper, higher classes are, humanly speaking, beyond our reach. The bonds of rank, family connection, pride of heart, and regard for reputation, are too strong for them, and few are willing to humble themselves and be called Christians. 'Not many wise after the flesh, not many mighty, not many noble are called.' As in the days of Jesus, the common people heard Him gladly, so in Japan they are the ones His messengers most easily reach. They are willing to accept Him and ready to bear His cross. It is by these, and through these, we must save Japan."

Central India.

ORPHANS DETAINED BY GOVERNMENT.

FROM MISS SINCLAIR.

Indore, March 4, 1897.

I wrote to Mrs. Ewart some time ago about the orphans. They have not come yet, and the time when they may arrive is indefinite. The native press, led by educated Hindus and Mohammedans, complained that the British Government was conniving at proselytism in allowing missionaries to take the orphans wholesale. So a rule was made, and now children are only given up when, after thorough investigation, it turns out that they have no one to care for them. Pending the investigation, registration, etc., the Government is feeding these orphans for us at Damoo. I am not sorry there has been this delay. Probably before the children arrive I shall have heard from home that you approve our desire and endeavour to save some of these little ones for whom Christ died. In many a mission in India the famine orphans of 1877-78 have proved the very backbone of the mission.

Besides, I have got several things in order, and such a lot of mending done. All the old jackets and skirts that were buttonless, sleeveless, deficient in several respects, and looked scarcely worth the mending, have been patched and put in order, till now I have quite a stack of these with which to cover the nakedness of the bairns when they arrive. Like Mrs. Paton, I am constantly reminded that the dear little souls have bodies attached. And, indeed, the care of their bodies is no small matter, especially during these famine times. The price of food is high, and sometimes there is difficulty in getting wheat. To-day I could get none, not because it is not actually procurable, but because the buniyas (merchants), who have it in their own hands, dictate their terms despotically.

To-day has been very hot, with a strong wind, which carried clouds of dust into every corner. The girls begged for morning school, arguing that they were useless, as the sudden heat had melted their brains! But I am loath to begin morning work, as it disarranges everything, and makes no end of confusion.

No doubt you hear thrilling stories of the plague; possibly you know more about it than we do, for doubtless much is suppressed. There is fear of its becoming endemic, and the most strenuous efforts and precautionary measures seem powerless to stamp it out or to prevent its spread. The "Pioneer" spoke to-day of the raising of a fund to burn down the native parts of Bombay and Karachi, where it is worst, although numerous cases have appeared, and continue to appear, in many other

cities, carried, in the first instance, no doubt, by fugitives from Bombay. The hot weather may perhaps burn the microbes (?) out.

You will be having delightful spring weather while we are sweltering here during April and May, and being slowly steamed and parboiled throughout June and July.

BUSY WITH THE LANGUAGE.

FROM MISS THOMSON, INDORE.

I am studying hard while the weather is cool and pleasant, for I want to be able to talk as soon as possible. Miss White, Miss Grier and Mr. Ledingham have gone to Nusserabad to try their examinations. I hope they will all succeed. Dr. Oliver has not been quite well for two weeks, with occasional 'fever. I hope she will go away for a change. All the others at the station are well. I went up to Ujjain with Dr. O'Hara for one day. The Thompsons are quite cozy in the dak bungalow, but Mr. Thompson is far from well. We called at the Jamieson's. Mr. Jamieson has improved very fast of late, but Miss Jamieson is quite worn out with nursing. They all go to the hills shortly. We are so disappointed here that our famine children have not come. We had gotten ready for them when word came that they were to be detained for a month, so that if anyone claimed them they might go. It seems the leaders of Hinduism and Mohammedanism have become alarmed at so many children being taken by Christians, and are making trouble. So the children are to be kept for a time, and if not claimed by either will then be handed over to the Christians. These people would rather let the children starve to death than let them become Christians.

My Pundit is a Christian, and in this last year and a half has been growing very plainly, he is so anxious to know more about the Word of God; and he comes to me with questions which are to me a great help in studying the native character. I hope I am a help to him also. He is so humble, and depending altogether on the Holy Spirit as teacher, and God is teaching both him and his wife new truths daily. It is such a joy to see one who lately worshipped gods of wood and stone growing more into Christ's likeness.

It is very depressing to see so many people all round us suffering the awful results of heathenism. The poor women suffer so, and so many babies are brought to the dispensary with dreadful inherited diseases. A baby of a month and a half was brought with an abscess on the loin. It had to be opened. It is getting on well, but it seems hard to use a knife on such a tiny tot.

GIFTS FOR MHOW ACKNOWLEDGED:

FROM REV. N. H. RUSSELL.

Ujjain, Feb. 10, 1897.

The box you sent me this year contained just what we wanted. The scrap-books, knives, pencil-cases, handkerchiefs, bags, etc., are the very things Indian boys delight in; and you sent me such a fine supply, I am in hopes they will go round all our schools and Sunday Schools without requiring to be supplemented, except, of course, for the high school and English classes, to whom we always give books as prizes. Our boys are so numerous that I never try to give them all something, unless it may be a card at Christmas and at the general Sunday School reunion in mid-summer. By giving three or four prizes in each class, it not only stimulates the boys to study, but enables a good many to receive rewards.

Besides our day schools, we hold an annual examination every hot weather in our Sunday Schools, which number ten or so. Then, at a mass meeting of all the schools in our native church, prizes are distributed in the order of merit, both for attendance and efficiency.

Two days ago we held our prize distribution in the high school and primary school connected therewith. It was a very interesting meeting, a large number of visitors being present, including several of the Indore staff, as well as all our own. Mr. Harkness, one of the B.B.C.I. Railway officials, and a member of our kirk, presided, and addressed the boys. The programme consisted of recitations, dialogues, etc., in English, Hindi, Urdu, Marathi and Sanskrit—rather a medley you will think. But if somewhat unintelligible in parts, it gave opportunity to each section of our school to be represented. Prize distributions are of as much interest to boys in India as elsewhere, and if the dear friends at home, whose loving thoughtfulness supplied the gifts, could have seen the happiness with which they were received, and the gladness they brought to many homes, they would have felt amply rewarded. But I know that to all of you the giving was its own reward, for it was done in His name. And to be able, even at such a distance, to cheer the hearts of India's little ones is a pleasure only short of being present and witnessing their joy with your own eyes. And, though I know that it is impossible for the children themselves, or even the missionaries, to estimate all the thought and labour that have been bestowed on these gifts by the kind friends at home, yet I can assure you our hearts are very grateful, and, though we cannot, there is One who keeps unerring account of all deeds done in His name. You will be glad to hear that the Christian boys were well represented, both on the programme

and the prize lists. We hope to have the prize distribution for our branch schools early next week.

On Thursday next Miss Dr. McKellar, Mrs. Russell, family and I hope to leave for Calcutta, whence we are to sail for Canada. The quarantine on account of the plague is interfering very much with passengers from India, but we hope to escape by sailing from Calcutta instead of Bombay. So we will soon be with you in person to renew our thanks for your many kind gifts, and to tell you more fully of the good they accomplish.

All are well. I am glad to say Mr. Jamieson is now improving fast. Miss Jamieson and Dr. Thompson have been ill, but are now on the mend.

CHRISTMAS AT UJJAIN.

FROM MISS JESSIE WEIR.

Ujjain, Feb. 18, 1897.

My first weeks in India were spent in Mhow. I came to Ujjain a few days before Christmas, so was in time to be present at the different schools when the prizes were being distributed. The exercises in connection with the middle school (Mr. Jamieson's) were perhaps the most interesting. The school-room, which was decorated with tissue paper and green branches, was filled with the boys, their friends and teachers. A programme of songs, recitations, etc., had been prepared. The boys who took part spoke in one or other of five different languages. When one bright boy recited "Casabianca" in English, we could almost imagine we were back in a school in Canada. At the close of the exercises the prizes were distributed by Mrs. Jamieson.

We are getting a number of orphan children in our mission here now. Mr. Jamieson has lately taken two Brahmin boys to support. Over a month ago a little boy came to the bungalow begging to be taken care of. He was in a rather sad state at that time, but it is wonderful what a transformation can be wrought by means of soap and water, proper clothing and food. This little fellow is a protege of Dr. Thompson's. Then Miss Jamieson has two little girls; one of them she has taken just recently. She is blind, and was one of the "famine" children.

What strange superstitions are found among the people here! The water in our well is getting low, so Mrs. Jamieson wished to have water for the garden brought from another well near by. The man who has charge of this well told her that about a year ago a man had fallen into the well and had died there. Since that time the water had not been fit to use. However, he said

that if Mrs. Jamieson would give two rupees he would give two rupees, and with these four rupees he would feed the poor, and because of that meritorious act the water would become good again. Then a great many people would be able to use the water from that well. I do not know which was the stronger, his belief in this superstition or his desire to get the two rupees. As the water was necessary, Mrs. Jamieson gave the two rupees, but made it clear that they were to pay for the water that would be used, and not intended to make the water good. The poppy fields are in full bloom now; they are very beautiful. Did one not think of the pain that surely follows, one would take delight in looking at them.

North-West Indians.

CHRISTMAS CHEER AT CROWSTAND.

FROM MISS KATE GILLESPIE.

Crowstand, Feb. 17, 1897.

We have all—staff and children—been very well during the winter until about two weeks ago, when la grippe came to us, and has afflicted every one of us more or less, except about four of the children. Some were quite low for a day or two, but all are recovering now, and we hope to soon be quite ourselves again. I have not had any school this week so far, but expect to renew our duties in the school-room to-morrow. The doctor is on the Reserve for a few days. He examined all the children yesterday, and he said, apart from the influenza, they are all in excellent health.

Yes, the furnace keeps the stone building quite comfortable. There were only a few days that we suffered any from cold. Do you know that Mr. and Mrs. Whyte are enjoying a few weeks' vacation in the East? We expect them back the 1st of March. They write us that they are having a very pleasant time. It will do them good, especially Mr. Whyte, who was much in need of a change and rest.

The Christmas tree was a decided success. I never saw the children so perfectly happy as they were that evening. Every person got "just what they wanted." There was such an abundant supply of pretty dolls that we were able to give one not only to each of our own girls, but one to every family where there was a little girl on the Reserve. The Brownies afforded lots of mirth for the old as well as young. The boys

got the paint boxes, tops, etc. The skates were given out in the fall. The paint boxes are very useful. They use them in the school-room for their maps, etc. We never had such a good assortment of Christmas gifts as we had this year. The dolls are so highly appreciated that we can never have too many of them. We did not have our Christmas tree until New Year, as the children all went home, except nine, for a week. The nine that remained had a very jolly time. They hung up their stockings Christmas Eve, and of course Santa Claus came and filled them, and on Christmas Day they had a real Christmas dinner of turkey and plum pudding. Charlie Brass carved the turkey, and afforded mirth for the rest.

We had a short entertainment at the closing of school for the holidays, which was quite a success. I am beginning to feel more encouraged with the children in this line. It was very difficult at first to get them to do anything like reciting or singing before the public, but they are overcoming their shyness very much. You see we are so far back here that they do not get the same chance of seeing strangers as the children in schools nearer the front.

None of our children have united with the Church yet, but a number of them are active members in the Junior C. E. Society, and seem to be in earnest about it, and to understand the solemnity of the pledge they have taken.

Johnston Cote is here now. He is one of the young men from Regina school. He came home last summer, but, owing to poor health, has not been able to return. He came to visit with us about three weeks or a month ago. He is a very nice young man, and seems grateful for anything that is done for him. The best part of all is, he is a Christian, and has very intelligent and clear ideas on the subject. It is his lungs that are diseased. It seems sad that so many of our Indians have that disease.

Last night the chief's little daughter, Katie, died. She was another of those gentle little lambs who won the love of every one. She was eight or nine years old, and had been in school, but on account of her health went home last fall. The chief feels badly about it. We will pray that he may recognize the loving Father's hand in his sorrow, and cast aside his false gods, and learn to trust in the only true God.

Besides my Sunday School class for the women, I have now a night class two evenings in the week for all who care to attend. There are eight or ten who come regularly. Of course William Fiddler is one. He is reading in the Second Reader now—he and his sister, Mrs. McVicar. All the rest are just beginners, and do not know the alphabet. Miss Carson and Miss McIlwaine are both kept very busy in their departments, and have not so much time to give to outside work as I have.

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