

# 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, JULY, 1897.

No. 3.

NEW SERIES

WE LAUGH TOO.

## 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.

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, JULY, 1897.

No. 3.

## SUBJECTS FOR PRAYER.

July.—Mexico and South America; also France, Spain, Italy and other European countries.

"That was the true Light, which lighteth every man that cometh into the world."—John 1 : 9.

## AN UNFORTUNATE OCCURRENCE.

We have to express our regret that the whole of the first copy prepared for the printer, including reports of Presbyterial meetings, missionary letters, etc.—in fact all the matter which should have made up the July issue of "Foreign Missionary Tidings" was surreptitiously taken by some unknown person from the porch of the editor's residence while waiting for the printer's messenger. All efforts to recover the lost package have proved unavailing. The letters cannot, of course, be replaced, but we trust the secretaries of the Glengarry, Peterboro' and Owen Sound Presbyterials will kindly favour us with duplicate reports of their meetings in time for the August issue. The list of addresses of missionaries, etc., to whom Supplies are to be sent was, we are sorry to say, among the missing papers. We will, however, give this in August, Mrs. Jeffrey being at present absent from Toronto on a visit to the North-West. Among valuable matter in the stolen package were also several letters on our North-West Indian work. The disappointment and loss are felt by no one more keenly than by the editor of "Foreign Missionary Tidings."

## HOME DEPARTMENT.

### THE MEMORIAL FUND.

Contributions to the Memorial Fund amounted on June 1st to \$1,000, which sum was handed to Dr. Warden, to be used in the reduction of the deficit. The result of the appeal, though gratifying as far as it has been met, is disappointing in view of the fact that a

very large number of the Auxiliaries have not as yet made any response to it. There may be various reasons for this, one of which may be that the time between the annual meeting at Hamilton and the 1st of June was too short to permit of the collectors calling on every member of the Society. In many cases also presidents and officers would probably wait until the regular meeting of Auxiliary before taking any step, and if that date happened to fall at the end of the month, they would then conclude that it was too late to attempt to gather money.

We feel, however, that we ourselves are not free of responsibility in the matter. In laying it before the Society in our May issue we assumed that everyone knew the facts in the case: what the deficit meant, how much money was required, that it was needed immediately, and what the consequences would be if the amount were not forthcoming. Instead of this being the case there is reason to fear that very many in the Church were, and still are, ignorant of the real state of affairs.

Delegates at the annual meeting in Hamilton could not, it is true, fail to have noticed that our late beloved President dwelt at length on this subject in her address. Will every one who reads these lines turn to the Annual Report, now in the hands of all our members, and read Mrs. Ewart's last words to us?

How to devise some plan by which the women of the Church could help in the reduction of the deficit in the General Fund was a matter which, during the last months of her life, lay very close to Mrs. Ewart's heart, and the resolution adopted by the Society to raise a Memorial Fund to be applied to this purpose was a source of great joy and thankfulness to her. It will thus be seen that the Memorial Fund, though intended to commemorate our twenty-first anniversary, must now be associated very closely with the memory of our late President. For this reason, but still more because of the great need, it has been decided to extend the time for receiving contributions, and to afford every member an opportunity of joining in this offering.

The Foreign Mission Committee's Annual Report shows that the financial year closed with a deficit of \$9,685. The Report states that "there must be either an increased revenue or a serious reduction in the work." "The Church is face to face with an important crisis."

Have the women of the Woman's Foreign Missionary Society as members of the Church taken the situation to heart? Have we considered what "serious reduction" signifies? The intense disappointment to workers in the field and to eager candidates waiting to be sent? The open doors and none to enter? Stations abandoned, schools closed, and the Gospel of eternal salvation kept back from we know not how many of our fellow-creatures? This applies not only to the general work, but to our own woman's work as well. The two departments are so closely connected that if one suffers so also will the other.

There is a tradition in the Isle of Man about one of the public men of the place who, in the time of the Civil Wars, was condemned to die, but was afterwards reprieved by the clemency of King Charles. The governor of the island bore him a bitter grudge, however, and concealed the writ of pardon, and the law took its inexorable and terrible course. We shudder at such baseness, but let us remember that through our remissness in hiding God's glad news of pardon souls will continue to groan under the cruel yoke of sin and superstition who might be rejoicing in His light and love, and many will go down to death and never know that God loves them, and that Christ died to save them.

### ORANGEVILLE PRESBYTERIAL.

The semi-annual meeting of the Orangeville Presbyterial Woman's Foreign Missionary Society, was held in Dundalk on Wednesday, June 2, 1897, Mrs. Elliott presiding. The chief features of an interesting programme were Miss Henderson's (Cheltenham) comprehensive report of the annual meeting in Hamilton, Mrs. Hamilton's (Erin) able paper, entitled "Woman's Part in the Great Commission," and the valuable suggestions of Mrs. Bowie (Mount Forest) in her address on "How to Deepen and Extend the Interest in Mission Work in our Auxiliaries and Congregations." The proceedings were varied, and enlivened by a solo from Mrs. Fraser (Orangeville) and a duet by Mrs. and Miss Bowerman, of Dundalk. Mrs. Lalor and Mrs. Fraser were appointed to prepare the following minute on the death of the President of the general Society :

"It was with profound sorrow that we read in the public press of the decease of our beloved President, Mrs. Ewart, who, for the space of sixteen years, so ably filled the chair at our annual meetings; and who was so eminently qualified, both by nature and grace, to be a leader in all that pertained to godliness. May her mantle, like that of Elijah, fall on some worthy successor, who will fill her place to the full.

'Rest, noble spirit, thy work is done:  
The battle's fought, the victory's won.'

"M. A. MYERS, Secretary."

### KIND WORDS FROM THE ANTIPODES

Our International Secretary has received a kind message from our fellow-workers in New Zealand, through their Secretary, Mrs. Bannerman, who writes :

"Your valuable leaflets are distributed far and wide here. I could gladly do with twice as many, and by-and-bye hope to send for another package. I assure you they are doing a good work very quietly.

## FOREIGN MISSIONARY TIDINGS.

"I am very happy to tell you that we are organizing a Woman's Missionary Union at last. We hope to be in working order during the course of this year. Please help us with your prayers. I read your Annual Report with deep interest. I feel as if I knew you all when I read over the names. I wonder that any one can take no interest in a report. To me it seems a band of living, loving Christians, all seeking to extend the Lord's Kingdom in the earth.

"Last month we had a most enjoyable visit from Dr. Paton, on his way to the New Zealand Assembly. He addressed a ladies' meeting, and spoke more especially to us on our projected Woman's Missionary Union. Amongst other remarks, he spoke of your work in Canada, mentioning particularly your method of self-denial in raising money. I wish you could have heard the kind things he said of you. I was rejoiced to hear him.

"You will be sorry to learn that Mrs. Paton is in very delicate health.

"My warmest love to you all. May your work prosper more and more, till He come."

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**A TRIPLE BEREAVEMENT.**

The deepest sympathy is felt by the Board and by a very wide circle of friends for our much-esteemed Secretary-Treasurer of Publications in the triple bereavement with which she and her family have been visited: first, the sudden death of Rev. Mr. MacGillivray, then shortly after the annual meeting at Hamilton the death of Mr. Telfer, and following that the news from Scotland of the equally sudden removal of Mrs. Telfer's youngest sister. That she may be sustained and comforted in these great trials will be the prayer of every heart wherever Mrs. Telfer's name is known.

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**FOREIGN DEPARTMENT.**
**THE NEGLECTED CONTINENT.**

Four thousand seven hundred miles long, and over 3,000 wide, a stupendous continent, 7,000,000 square miles in area—nearly twice the size of Europe—containing one-eighth of the land surface of the globe, the most magnificent system of river drainage in the world, a coast line 16,000 miles long, and a rocky mountain backbone of extraordinary magnitude and sublimity, lying away in the Southern Seas is South America, well called, from a spiritual standpoint, the Neglected Continent.

South America is divided into fourteen great countries, and includes representatives of almost every variety of race and language—from the degraded Fuegians of Cape Horn, who, when discovered,

had drifted so far from Old World traditions that they retained no word for God, and the Indian tribes of "sad, calm aspect," scattered on the pampas plains or among the virgin forests of the Amazons to the Anglo-Saxon and Latin leaders of civilization in the free republics. The negroes and half-castes of the North and Central States, with the Mestizoes (a mixed race of Spanish, or Portuguese, and Indian blood), are numbered by millions, while the imported Chinese coolie classes, and foreigners from almost every country under heaven, drawn hither by the fabled silver wealth of Ecuador, Peru and the Argentine, complete the tale. The Spanish and Portuguese element is politically dominant, while the "Red Men" constitute the main stock of the population.

Discovered A.D. 1500 by the Portuguese, Pedro Cabral, South America has been for nearly 400 years part of the parish of the Pope. In contrast with it the North of the New World, Puritan—prosperous, powerful, progressive—presents probably the most remarkable evidence earth affords of the blessings of Protestantism, while the results of Roman Catholicism, left to itself, are writ large in letters of gloom across the priest-ridden, lax and superstitious South. Her cities "among the gayest and grossest in the world," her ecclesiastics enormously wealthy, and strenuously opposed to progress and liberty, South America groans under the tyranny of a priesthood which, in its highest forms, is unilluminated by, and incompetent to preach, the Gospel of God's free gift, and in its lowest is proverbially and "habitually drunken, extortionate and ignorant."

Only the fringe of this continent—more than sixty times as large as the United Kingdom—has been touched by the message of free salvation. On the frozen rocks of Fuegia, fifty years ago, Allan Gardiner and his immortal band of companions, to the undying honour of the South American Missionary Society that sent them forth, kindled a spiritual beacon light that to-day shines right around the world. Four thousand miles away, in the deadly tropics of Guiana, the heroic Moravian brethren died and died till deathless blessing for multitudes sprang from their tombs—both extremes of the continent proving the lowest of earth's races capable of becoming new creatures in Jesus Christ. Between these two extremities thirteen different missionary agencies have undertaken labour in this great harvest field.

Can one-eighth of the globe be left out of the reckoning of the coming Kingdom of Christ? Can the spiritual state of its 37,000,000 people be immaterial to Him?—Leaflet of S. A. Evangelical Mission.

#### MISSIONS IN MEXICO.

The Republic of Mexico has an area of 767,000 square miles and a population of about twelve millions, of whom about 19 per cent. are pure white, 38 per cent. are Indians, and 43 per cent. are of mixed

blood. Of the two latter classes only a small percentage can be called civilized. The country is divided into twenty-seven States, two territories and one federal district.

There are at present 10 Protestant societies labouring in 87 separate stations in Mexico, besides which there are colporteurs of the American Bible Society.

Missionary work is carried on in the face of many and great difficulties, among which are the ignorance, indifference and immorality of the people, the opposition of the Romish priests, and the spread of infidelity. Much has been accomplished, however, besides the actual conversion of souls to God: (1) Congregations have been established, where the Gospel is preached weekly to over twenty-five thousand people; (2) nearly two hundred schools have been established, where pupils are enlightened in things temporal and spiritual, and men and women are given a theological and normal training; (3) a large amount of evangelical literature in the form of papers, tracts, Bibles and books are scattered throughout the land.

#### CENTRAL AMERICA.

In Guatemala the Presbyterian Board (North) is the only society at work, and has in Guatemala City two ordained missionaries and their wives. Nearly half of the population of this republic is composed of uncivilized Indians.

Honduras is controlled by Roman Catholics, and only a few of the Moskito Indians on the eastern coast are reached by the Moravian missionaries.

In British Honduras the Wesleyan Methodists have 6 stations, 24 chapels, 6 missionaries, 240 native agents and 2,040 communicants. The American Bible Society also has agents here.

Salvador tolerates all religions; but there are at present no Protestant missionaries labouring there. The population is composed of aboriginal Indians and those of mixed Spanish and Indian blood.

Nicaragua is also untouched by missionary effort except by the Moravians, who labour among the Moskito Indians on the eastern coast, where they have 15 foreign ordained missionaries, 4 ordained and 66 other native helpers, and 5,573 members (of whom 900 are communicants) at 12 stations. There is also a church at Greytown, south of the Moskito reserve. The work of the Moravians has also lately extended into Nicaragua proper, where religious freedom has been declared.

In Costa Rica Rev. J. H. Lobez, of the Jamaica Baptist Missionary Union, is doing a good work at Port Limon, where he has gathered 80 communicants. The Central American Missionary Society, of Dallas, Texas, has 2 missionaries, with their wives, and 1 unmarried lady missionary in this republic, and the American Bible Society has 2 agents at work.



In all, there are in Central America 6 societies at work in 22 stations, manned by 28 ordained missionaries, with over 75 native helpers and over 3,000 communicants.

## European Countries.

### THE McALL ASSOCIATION.

Extracts from the eleventh Annual Report of the Canadian Association :

"This year is the twenty-fifth anniversary of the opening of the first hall in Paris, the silver wedding of the Mission. On January 17th, 1872, Dr. and Mrs. McAll held the first meeting at 103 Rue Julien Lacroix, Belleville. When asked by a kind friend, who offered to lend chairs from his church, how many were needed, Dr. McAll thought twenty, or at the most twenty-four. However, at the second meeting over 100 people were present, and by the time the first report was issued four halls were opened. A quarter of a century has passed since that day, and in the retrospect there is much cause for rejoicing in the development of the work. By the last report there are 108 halls or stations, eighteen in Paris and eighty-eight in the provinces. Services are held nightly in some of the halls; in others, two or three times weekly. The services on Sunday are in the afternoon and evening, not in the morning, that they may not interfere with the services in the various churches. Each station or hall has its special characteristic. In the Rue Royale, one of the most central of the halls, being near the Madeleine, the services attract the gay passers-by. During the past year a series of interesting services were held here, conducted by Pastor Tophel, of Geneva, on the work of the Holy Spirit, and also a course of lectures on the "Christian Life" was given by a well-known Paris minister, Pastor Jean Monier, both well attended. At the Boulevard Bonne Nouvelle the evening meetings are thronged. At Salle Rivoli there are many agencies, meetings for mothers, for young men and women, Sunday and Thursday schools, a sewing school, and a kindergarten. Time fails even to mention the stations in Paris. The three dispensaries at Grennelle, Rue Nationale and Les Ternes are each open one afternoon in the week. They are visited chiefly by women and children. Besides the special treatment, instruction is often given in the laws of hygiene. All the patients attend a religious service, and while they are waiting some earnest friend tells them kindly of the Great Physician.

"France is crossed by a network of streams. When shall we see mission boats on all, making them highways for our King? Some time ago an offer of £40 towards a second boat was received, and as

the result of an appeal the Committee have the promise of £85. The mission boat, 'The Good Messenger,' spent all last winter on the canal at St. Denis, services being held nightly on board. In April she began her summer's work at Choissy le Roi, on the River Seine. This is just outside of Paris, not very favourable to Gospel work, neither town nor country, lacking the spirit of the one while not possessing the tranquility and simplicity of the other. The inhabitants are a floating population, with no ties to hold them, nor social interests to unite them; they are often intemperate. The outlook was not encouraging. Sometimes the meetings were noisy, but still many listened, and came again and again; and after the boat left, those on the spot who were able to form an opinion considered that more good was effected than those on board the boat had hoped. The boat has been on the River Seine all summer and fall, going from village to village, sowing the seed in tracts, Gospels and Testaments, as well as by preaching.

"As foreshadowed in last Annual Report, there has had to be retrenchment, the Committee very reluctantly closing halls. Last April the stations at Lyons, Toulouse, St. Etienne and Algiers were given up, the appropriations for Marseilles and Lille curtailed, and the Paris staff diminished. Still, Christians in a very touching way have come to the rescue, France and Switzerland sending in contributions to the deficit; and it is further encouraging that these very halls, above mentioned, in several cases were continued as mission stations by churches which had formerly declared themselves unable to do mission work.

"Very early in the history of the mission personal friends of Dr. McAll in Canada sent funds, and continued doing so until about eleven years ago, when the Canadian McAll Association was formed, which placed the work here on a more permanent basis. The Association largely supports two halls at Rochefort and La Rochelle.

"For the benefit of friends visiting Paris the address of the mission headquarters is 36 Rue Godot de Mauroy. The office is very central, only a little way from the Rue Royale, in the very heart of the historic part of Paris.

"It seems very significant and worth recording to note that while in this country many are advocating the advisability of adopting to a greater or less degree the 'Continental Sunday,' France, 'Godless France,' as she is often called, has two influential Sunday societies, one for Sunday rest, to secure a rest day for the labouring man, and one for the sanctification of the Sabbath; and both these societies have already made themselves felt.

"An interesting account given by a lady worker at the Salle Rivoli is an answer to the question sometimes asked, 'What becomes of the converts to the McAll Mission?' She says: 'On Easter Sunday I went down to the hall and saw such a pretty sight. There were nine women waiting for me to conduct them to their first communion

service. All were neatly dressed, and were very serious, fully aware of the solemn step they were about to take. As I shook hands with them, and remembered that six of them belonged to my class in the adult Sunday School, I was deeply moved. We walked silently to the Lutheran Church of Les Billettes, and that day nine new members were welcomed as fruit of the McAll Mission. Several other instances are mentioned of converts joining the various Protestant churches."

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### THE BELGIAN MISSIONARY CHURCH.

This Church has been able to form, during the last sixty years, a network of thirty-two churches and stations through the land, which are as many beacons of light in the midst of the encircling gloom. If the powers against which this Church has to contend are great, yet it is steadily gaining ground, a great number of conversions from Roman Catholicism and infidelity are taking place (on an average 500 every year), and its influence is making itself felt far beyond its own limits. In many places where the Gospel was completely unknown only twenty or ten years ago, congregations have sprung up, and the converts from Rome are foremost in carrying the tidings of peace and of a renewed life to those who are still in error and sin. The past two years have been a time of special blessing, and at no previous time has the progress been so marked and rapid. Out of the thirty-two churches and stations no less than seven have been obliged, by the increase of the audiences and the growth of the work, to build new churches, and two have had to seek more extensive premises, while three new stations have been formed.

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### THE HOPE OF ISRAEL.

"The Hope of Israel" is the first number of the Jargon Monthly of Vol. IV., issued by the "Hope of Israel Mission." Arno C. Gaebelien is the editor, 209 Madison Street, New York City. The language in which it is printed is spoken by about seven millions of Jews. The contents are: Scriptural Expositions, Reports of Our Work, News Concerning Israel's Restoration, etc. The Lord has used this little paper not only in this country, but also in Eastern Europe, where "the Hope of Israel" is being distributed in hundreds of copies. The paper has only a few subscribers; it is published by the voluntary gifts of Israel's friends, and we hope it may soon enlarge its borders and many thousands of copies be printed and distributed. The same well-conducted missions publish various small books and tracts in Hebrew and other languages spoken and read by the Jews. We bespeak for the work the help of all true lovers of Israel.—  
Missionary Review.

### THE DISTRIBUTION OF THE HEBREW NEW TESTAMENT AMONG THE JEWS.

In 1887 the Rev. John Wilkinson, of the Mildmay Mission, began to carry out his great idea of distributing Hebrew New Testaments among the Jews. The work has gone on with increasing success. During 1896 there were sent out more than 64,000 New Testaments or portions. These were nearly all in Hebrew and Judeo-German or Jargon. They went to Russia, Germany, Great Britain, India, United States, North Africa, Sweden and Canada. From 1887 to the end of 1895 946,000 copies of the New Testament, or portions thereof, had been forwarded to all parts of the world for distribution. The principles, aims and results of the work may be gathered from the following extracts from a letter to Mr. Wilkinson from Mr. Faust, of the Presbyterian Hebrew Christian Mission, of New York: "The 1,000 Hebrew New Testaments you sent me in 1895 have been distributed, and used with great blessing for the extension of the Kingdom of Jesus Christ. I have not given a copy to anyone except by special request. I do not remember a single meeting at which there has not been a demand for Testaments. Each is marked with our stamp, and they are to be seen on the tables and mantelpieces of Jewish households. Very often passages are marked to be enquired about afterwards."

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### Central India.

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### DOLLS FOR INDIA.

FROM REV. J. WILKIE.

Indore, May 10, 1897.

Mr. N. H. Russell has by his published letters given the impression in some places that mission dolls have been used as idols, and that the danger of their being so used is so great that those at home should consider whether such should be given at all. I do not know whether this impression is general, nor how far it is worth while taking any notice of it, but send you a few facts, which you can use any way you think best.

We are now well into our eighteenth year here, and I have yet to see the first case of such a misuse of the mission gift. Indore has probably received more dolls than all the other stations put together, and I think I should have seen or heard of it if it was at all common.

I have asked the most intelligent of our native Christians. They, too, say they have never seen a case of it, nor do they believe such

could be done. China or wax dolls as made in England would be regarded as so unclean as to be unfit for idols. The people say they would become Christians if they used Christian dolls.

Dolls are used in almost every temple or shrine in India, but they are made here of mud or wood, and are dressed in a particular way, quite different from our home dolls.

As the dolls from home and those made here are at a distance much alike in appearance—if we leave out of consideration the clothes—it is possible Mr. Russell may have made a mistake.

It is possible a doll may be worshipped in India, as what is not? The student worships his books; the merchant, his books and money; the soldier, his arms or money; the workman, his tools; the housewife, her fire-place; the farmer, his plough and his field; but these all worship that by which they gain a livelihood. We need not, therefore, wonder if once in a long time, and as a very rare case, even toys are worshipped; but I have not heard of such a case, and do not believe it is at all common. On the other hand, dolls are a great attraction to the little folks—as much so as at home. I have asked one and another of our native Christians if they know of anything else that would be as attractive to the children as these, and invariably have received an answer in the negative. It would be cruel to deprive these wee girlies of what is such a source of real joy, even though it were proved that two or three girls had misused them; and I believe it would be wrong to take out of the hands of our mission ladies such a power as the dolls are in drawing the girls to the mission schools and under the influence of the Gospel, at least till it were shown that the danger was a real one. The wee girlies have little to brighten their lives, and to-day the difficulties of our ladies in getting a hold on the rising generation are sufficiently great with all their present means of attraction. I, therefore, think we can safely continue in the old lines till the evil is proved to actually exist to any dangerous extent.

We are now enjoying very much our new home. It is the hot season, but so far we have felt no inconvenience from the heat, though we have no tattie or punkah. Of course there is a measure of dampness in the walls yet, which makes the house somewhat cooler than it will be a year hence; yet it will always be a very comfortable house, I believe. Our hearts go out in thanksgiving to those kind friends who secured it for us. We are both in about our usual health.

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#### UJJAIN.

The Foreign Secretary's Annual Report, though covering all the ground, is necessarily much condensed, and we are glad of the opportunity to give more extended accounts of our woman's work in India

as contained in the reports received from the various missionaries. Dr. Oliver's report is unfortunately among the papers which have been lost.

Extracts from Miss Jamieson's Report.

SCHOOLS.

Sabjeemandee.—This caste girls' school has not increased in numbers as we had hoped it would. One reason was the impossibility of securing a respectable calling woman of high caste able to do good work. It is difficult to understand what a great hindrance this has been to the development of our school, and how helpless we were to overcome it. Without a woman to go to the houses and collect the children it is impossible to obtain a large attendance of high-caste girls in a city like Ujjain. For months the Christians and other friends searched the city for a suitable woman for this work without success, and we were obliged to content ourselves with such help as one feeble old woman could give. The school has, however, increased in interest. During the year three widows have attended regularly, and made good progress. From the lives of these women we have had many opportunities of observing how friendless and oppressed the unprotected widow is. Though we have been unable to help them in any practical way, yet on several occasions when in great trouble these helpless girls have come to the bungalow in covered garis late in the evening for advice and sympathy. They have come to know that they have friends in both missionaries and native Christians.

\* Another interesting but infinitely sad case is that of a motherless girl about fourteen years of age. Having positively refused to live with her cruel old husband, her home has been with her father, an old man, childish with age, and helpless to protect her. She has been a regular attendant at the mission school, where she was very happy. Again and again her old father has begged us to protect her, but a few weeks ago, through some conspiracy, she was thrown into jail, where she still lies.

Here, too, are the blind boys, of whom I wrote last year. The advancement they have made is quite wonderful, for they have studied with a zeal that is shown only when study is a joy. They can read with ease the type for the blind, and their ability to understand what they read is much greater than that of the average boy of the same age. The older of these boys may often be seen sitting in the open shop, which is in front of his home, reading Matthew's Gospel to a knot of passers-by, who gather to hear him. The answers he gives to their questions and the explanations of what he reads are quite astonishing. They have been given oral lessons in arithmetic and geography, and their progress has been retarded only by

the limited time we were able to devote to them. I have lately adopted a little blind girl, and am arranging to undertake the support of three blind boys, who are orphans. The coming year we hope to employ a teacher, who will devote her whole time to the teaching of these blind children.

Death visited this school a few days ago, and called away one of our best pupils. She was one of those gentle, refined natures one meets occasionally in India, and was much loved in her home. During her last moments she sang, "I want to be an angel," and repeated verses of Scripture learned at school. How comforting would the assurance be that this dear child had been given saving faith in Christ! With thankfulness I record that the Christian teaching of this school has had a good influence on the lives of some of the children in their homes.

Mangs.—In July a school was opened for low-caste people called Mangs. No suitable room was available, so a small house of reeds with mud walls was built for less than the rent of a building for one year. This room will serve us at least two or three years, and has already been used for meetings for the women, magic lantern exhibitions and a preaching-room. The Mangs are poor and very degraded, and the supreme object of their lives seems to be to obtain money, whether honestly or dishonestly. It is little wonder, therefore, that they do not prize education for their children. Both boys and girls are kept at work as soon as they can earn a few pice, and it is most difficult to secure a regular attendance at school. But with the exception of a few, who are both physically and mentally weak, these children are bright and clever, and have made fair progress. Much pains has been taken to teach the children the only true standard of right and wrong—the Bible—and to aid them to act upon their knowledge in their every-day life. But the influence of their surroundings is so powerful for evil that little result can yet be seen from our work among them. Still, we are not without encouragement. The children not only enjoy coming to school, but take pleasure in their lessons. In many low-caste schools the children receive a pice a day to induce them to attend school, but the pupils in our Mang school have saved their pice and bought their readers.

Kote.—In September last a third school was opened in this district for high-caste girls. It has been passing through the difficulties usually attending the opening of new work. The attendance has been gradually increasing, and by the end of next year we hope to be able to report a flourishing school.

House-to-House Visitation.—A Bible-woman has regularly visited the women of three different mohullahs, or districts, occupied by low-caste people. She was usually well received. She has also made occasional visits with her husband in two of the neighbouring villages.

Sabbath Schools have been held regularly, with a good attendance of the day school pupils. The Sabbath School lessons, translated by

Rev. Mr. Campbell and printed in our own mission press, have been used, and found most suitable. The children have repeated so many verses of Scripture and sung so many hymns in their homes that their parents have repeatedly complained of the amount of Christian teaching given.

The Bible class for Christian women has been continued, with some interruptions, and found helpful to both teacher and taught.

### NEEMUCH.

FROM DR. AGNES TURNBULL'S REPORT.

This has been rather a trying year, chiefly because of the conduct of some of our workers, which necessitated their dismissal; but all has worked together for good, and we are able heartily to thank God for all He has done for us and enabled us to do for His suffering children here.

Dispensaries.—My three dispensaries, two in Neemuch and one in Jawad, have been kept open throughout the year. For lack of assistants, however, those in Neemuch had to be closed on the days on which I went to Jawad. I have been entirely alone here in my medical work the greater part of the year, and have had to be Bible-woman, compounder, dispenser, dresser and physician all in one. My only assistant, Mrs. James, was in Jawad most of the time attending to the medical work there under my immediate supervision; but, as she could not live alone, and it was impossible to find a Christian companion for her, I was obliged to bring her back to the camp, and since her return from her holiday she has been rendering me valuable assistance here. Jawad dispensary has, therefore, been open only twice a week during the past few months, and has been worked from here, that being the best possible arrangement under the circumstances.

Many of the patients have been most interesting, and very attentive to the Gospel message. Some old patients bring their friends, who are visiting them from other towns and villages, to see our work, and thus numbers hear the Gospel who are not in need of medicine. My heart has often been saddened throughout the year by the sight of hopeless cases brought at the last moment, as is too often the custom in this land. One of these was a little child, who had fallen and broken its arm, and when it was brought to the dispensary the hand, which had been very tightly bound in pieces of wood and filthy rags, had become gangrenous; yet the parents would not allow me to amputate, though they were assured it was the only way of saving the child's life. Many would rather lose their lives than be maimed, and others are so afraid of the knife. Many other sad cases I might relate that have come under my notice in house visitations also,



where so little could be done to save life and alleviate suffering, chiefly through the carelessness and superstition of the people.

The success of our surgical operations is often frustrated also by their heedlessness and indifference. For instance, a child was brought to the Neemuch city dispensary with a large tumour in the calf of the leg. It was successfully removed, and the wound was healing nicely, when one day the dispensary servant reported that she saw the child crawling about on the dusty road, although her mother had faithfully promised to keep her in bed. As a consequence violent inflammation was set up, and for several weeks I had a very bad sore to dress and much work that should have been unnecessary.

In-patients.—I have had many more patients than usual during the past year in the two small wards in my Neemuch city dispensary, which is the only place in which I can accommodate them. Of these, some were old patients from distant villages, who returned to us with happy confidence, and appeared to listen even more earnestly than before to the Gospel message. Some of these in-patients were operated upon and made good recoveries, while others needed only a course of medical treatment.

Evangelistic.—Village work I have been unable to overtake this cold season as I had hoped to do, but have gone sometimes with Miss Duncan, and dispensed medicines to the needy. Though I have had no Bible-woman for regular instruction in any of the dispensaries during the past year, yet Mrs. James and myself have always conducted a Bible service, so that no patient coming would go away without hearing the message of salvation.

House Visitations.—My house visits have been as usual very varied, from the city governor's zenana to the mud hut of the lowliest, and most of the patients have been grateful for the assistance given them. It is in the home that we get closest to the people. The crowded dispensary affords little opportunity for personal talk; but sick women in their homes speak more freely of their needs, and generally listen gladly to the story of the sympathetic Saviour, the Great Physician, who not only heals the body, but saves the precious, never-dying soul.

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FROM MISS CAMPBELL'S REPORT.

I would record with deep gratitude God's wonderful kindness in keeping me in health and strength. In all "out-goings" and "in-comings" He has suffered "no evil to come nigh." I spent the usual second year's three months' hill-leave at Simla, where as much of the time as possible was devoted to the prescribed course of study for the second year's examination. This was continued along with the outside work throughout the year.

School Work.—With the exception of the great feasts the Hindu and Mohammedan festivals affect the attendance of this school (Camp School No. 1) very little. The names on the register continue almost the same from year to year. This year three large girls were removed and nine new ones entered. When thus the children are allowed to remain under the wise, gentle rule of such a teacher as Phefibai, they must surely receive impressions that will last through life. The discipline of school, too, develops characters that would otherwise be left to be moulded by whatever influence is about them for the time being, and where people are herded together as they generally are here these are not always of the best. School takes them away from adverse influences for a few hours a day, and gives them something good to think and speak of. There they see a measure of justice maintained. Right, not might, generally rules. Caste is completely ignored. They learn that there is a distinction between "mine" and "thine," and are taught to bridle the unruly member, a lesson most important and most difficult for Indian children to learn. Besides the usual studies, in which steady progress has been made throughout the year, Bible lessons have been given daily, choice verses from the Gospels, the Commandments and the Sermon on the Mount committed to memory. Early in the year, Hindi New Testaments were placed in the hands of the older girls for use in school only. Presently they asked permission to take them home to study their lessons, and now eighteen New Testaments, bought by the girls themselves, are in use in their homes. We trust that the Word may find an entrance into their hearts and become a "lamp to their feet."

Camp School No. 2.—Comparing the names on the register for the month of March, 1896, with February, 1897, I see that only fifteen pupils have continued with us throughout the year, and very few of these have attended regularly; therefore the progress has not been so marked as in No. 1. But a decided advance has been made in manners and morals, and during the past three months in studies also. The children are bright and happy in school, and are looking forward to the prize distribution in March.

Sunday School Work.—In each of these schools every Sunday morning a Sunday School is held. Besides the Bible lesson, the verses committed to memory during the week are recited and hymns sung. Sung with zest they certainly are, if not always in time or tune. It is wonderful how thoroughly they learn the facts of the Gospel story; but we long to see it in their hearts, to see the fruits of the Spirit in their lives, to know that the love of Jesus is shed abroad in their hearts. We sometimes see the effects of our teaching in the angry word withheld, the uplifted hand stayed: but we want to see it done "for Jesus' sake." A new feature has this year been introduced into the class for heathen women, which is held in our house on Sunday afternoon. The children now come with their mothers, and, after the singing of the hymns, in which they join heartily, I have the

privilege of teaching them of the wonderful things of God. They are, for the most part, bright little folk, and it is no task to teach them the story of man's fall and the way of restoration, but not so easy to convince them of their own sinfulness by nature and their need of a Saviour.

In evangelistic work the lack of helpers has been a serious drawback this year. In March I had a Bible-woman working, and in September and October had one of my teachers do one and a half hours' work after school was closed for the day; but save for the above I have been quite single-handed. Again and again women come to me and say, "Will you not come and teach me?" to whom the answer must be given, "I cannot come, and have no one to send." Not always is it interest in our message that induces them to ask to be taught. Sometimes it is a real thirst for knowledge; oftener it is curiosity. In one case I was called to teach two girls because they were about to go far away to the homes of their mothers-in-law, and were anxious to learn to write in order to keep up communication with their early homes. At first all went smoothly, the girls learned rapidly, and day after day might be seen with their books in their laps studying, while with swift fingers they turned the busy wheel and drew out the cotton. But one day as I went to give the usual lesson no hearty greeting as formerly awaited me, only subdued salaams as I passed each door. Evidently something was wrong. The elder girl's mother explained that it had become known that they were being taught, and their caste people had threatened that if it were not discontinued they would refuse to eat with them or marry any of that family; therefore, in the face of such a threat what could they do but obey? I was sorry to lose such promising pupils, but could do nothing. However, the elder girl took matters into her own hand and said, "I'll go to school for an hour every day." "Not without your parents' consent," I said. "Oh, they will allow it," was the answer, and she looked as though they would have to do so if she were so minded. The other girl had fared worse. The father had beaten her, and absolutely forbidden her to read. I have thus lost one pupil, but the other listens with greater attention and interest to the "sweet story of old." Two of my best pupils are now absent on a visit to a brother. I learned by chance that they have taken their Bibles with them. For some months they had shown a growing interest in the Bible lesson, and not only studied the prescribed lesson, but showed by their answers that they had studied other portions of the Word for themselves.

Because of the youth and inexperience of the teacher in No. 2 I have had to devote more time to school work than under other circumstances I should. In each of the 825 visits paid to schools and zenanas the message of salvation has been given. Jesus—His wonderful words, wonderful works, wonderful life, wonderful death has been the theme.

## DHAR.

FROM MISS DOUGAN'S REPORT.

The native Christians are very weak, and we need to learn much patience in dealing with them. There is much work to be done in the Zenanas, and few to do it. I have no Bible-woman. One whom I considered very valuable on account of her good education I was compelled to dismiss after two months for misconduct. So much of my own time is required in school that I have undertaken very little regular Zenana teaching, though I have done a good deal of visiting. As a rule I am coaxed to sing till I am hoarse, but all sorts of excuses are made to avoid hearing the Bible read and explained. The school work I consider far more important, and my heart is more and more among the little ones, who receive so readily the sweet, simple teaching of Jesus. The school work, however, seems to meet with more opposition than any other branch.

Since coming to Dhar I have worked on the principle, first, of having no caste schools, and second, of employing no heathen teachers, whose influence, in many cases, counteracts that of the Christian instruction. Naturally in a new place, where as yet we are greatly feared on account of the evil charms we are supposed to possess, this has tended to keep many away from us, and I have been tempted many times to yield the point, but I hope I never will. I have had difficulty in getting calling women also. One after another came for a few days, till she was prevailed on by the threats of her caste people to leave us. One stayed two months, when I found she was not fit to be trusted with the children. On account of all these things the work among the higher castes is not by any means well established. On the other hand, a school started last November in the Mohammedan portion of the city is slowly but steadily increasing. The majority of the children are what we call in Hindu "nutkhuts," but they are being tamed down. The present average attendance is fifteen. We have endeavoured to teach the children the elementary truths of the Gospel. Most of them can answer correctly general questions on the life and teaching of Christ. We trust some have indeed received Him into their hearts. They are familiar with the Lord's Prayer, and can repeat a good many texts, and some know the Commandments. As a rule they are as faithful at Sunday School as at day school. One Sunday, however, on going at the usual time. I found only one child in school. I went to their homes to find out the reason of their absence. The parents had just discovered that we taught only a Scripture lesson on Sunday. However, a troop of twenty followed me back to school.

Of my teachers, the one in the Mussulman school is very capable, but has really more to do than she can manage. She teaches Hindi and Urdu in the Persian character. This latter is the inducement to the Mohammedans, who are anxious that their girls should be able

to read the Koran, the repeating of which is valueless except in the original. In this school I try to take the daily Scripture lesson, and help with the other work as I have time. The Marathi school is in charge of a pupil teacher, whom I teach daily English grammar, arithmetic, and on certain days geography and history. I have here also a pupil in Urdu, a Purdah woman, who lives close by, and comes in every day for her lesson. She has read nearly through the second book. My other two teachers are not very bright. They are doing Zenana work just now, but I will soon open a school in Nao Gao, a large village just outside the city walls, where they will be of more use teaching "A B C."

In company with the other missionaries I have made a good many visits to neighbouring villages, but not to do regular work among them. At present I have not time for that, but the work is waiting to be done, and delightful work it is.

### North-West Indians.

#### "THANKSGIVING WELL."

FROM MISS BAKER.

Makoce Waste, Prince Albert, March 2, 1897.

These last three months have been very busy ones, which accounts for delay in writing. When the cold weather set in we were in quite a dilemma over our school-house. It was wholly unfit for occupation during the winter, the gable ends being nothing but rough boards, with spaces of a half-inch between them. We could not think of giving up the school, and to carry it on in our house was an impossibility, it being entirely too small. We were living in hopes that orders would be given by the Government to put it in sufficient repair to make it habitable for the winter, but in this we were disappointed, so force of circumstances decided us to try what we could do ourselves. With the aid of Hecanhdes'ka, Sam, and a half-breed, work was commenced. Tar and paper, fastened with laths, was put on outside of gable end, inside lathed and then plastered with a mortar made of mud and hay, and lastly, a good coat of whitewash, completed our repairs. Our patching has been a success, and we have been warm and comfortable all winter, which repays us for our toil. Miss Cameron was superintendent of work, I director and teacher—for we kept the school going in the house—and chief cook, a most important factor.

At Christmas we gave them their usual treat, a dinner and a tree. At 5 p.m. all assembled in the school house. Fifty sat down to a good substantial meal; all were happy, and ate until they were satisfied. It is only those who are accustomed to entertain Indians who have any idea of the amount consumed before that point is reached. After

dinner the children sang hymns and kindergarten songs. The chief gave us a good speech. His opening remark was most amusing. He rose in a very dignified manner, with one hand placed on his stomach, made a very graceful bend, and then exclaimed in very measured tones, "wanna i-ma-pi-da." "now I am satisfied." He urged the young men to work faithfully and make good homes for themselves, and the parents to send their children to school. He also spoke very touchingly of the kindness of the ladies who sent out the clothing. The great event was the unveiling of the tree; at that point every black eye sparkled. It was nicely lighted and looked very pretty, and, best of all, contained a gift for each one present. Our thanks are due to the Gananogue Junior Christian Endeavor Society, who kindly sent us quite a number of articles, which helped much, and delighted the children. After the distribution of the gifts the Doxology was sung, and all went home, feeling very happy. Poor people, they are often hungry, and prize such a treat.

Now, we will invite you to take a peep into our school room, and view the work as it actually was a few days ago. First, a glance at the Indian department. In one corner several young women are seated around a quilt, busy quilting. Six quilts have been quilted since Christmas, and three more are nearly ready for frames. Quilting and piecing both reflect great credit on makers, and they now know better the value of a quilt. We have no more pieces, although they are being eagerly sought for; would be glad of more, also, something for lining, and some wadding. In the kitchen you will see a woman busy baking. She has seven loaves of nice light bread. Seven loaves were baked yesterday by another woman.

We were so pleased the Committee agreed to let us have a well. After digging about forty feet, water was struck on Thanksgiving morning, so we call it "Thanksgiving Well." We have a good supply of delicious water, which is a great boon. I wish I could tell you that these Indians were making more progress in spiritual matters, but we are strengthened by the assurance that we are never forgotten at the Throne of Grace by the women of the Woman's Foreign Missionary Society.

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### GRADUATION DAY AT REGINA.

FROM MISS NICOLL.

Industrial School, Regina, June 1, 1897.

During the winter everybody was very busy preparing for the graduation exercises of April 28th. Not that they were actually practising for the exercises, but we were all anxious that during the last few months previous to graduation the pupils should get as much attention as possible, and a good deal of extra work was done.

Every year the work of the various societies—Missionary, Mission

Band, Literary, Christian Endeavor, etc.—improves very much. All of these societies have their meetings weekly. The Mission Band work of this year is much in advance of what was done last year. The work itself (chiefly embroidery) was more difficult, but nevertheless was much better done than formerly. The Missionary Society continues to have a deep interest for all. It has, as you know, been conducted in a large measure by the teachers. Last winter, however, some of the senior pupils, usually Christian Endeavor boys, took some part. On the 21st of January the meeting was conducted wholly by the Christian Endeavor boys. The President, Herman Nowekeswape, occupied the chair, and got along very nicely, although it was the first time he had ever presided at any meeting larger than their own Christian Endeavor. The subject for the evening was, "The Missions of the Presbyterian Church of Canada." Short talks were given by different members on the work in the various fields. James Friday spoke of the work in Honan, giving a brief outline of the beginning, the progress and the present condition of the Mission. Charles Cote's part was "The Missions Among the Indians." Alexander Caldwell talked about "Trinidad" and Herman about "Formosa." Every one of them was familiar with his subject, and spoke with much feeling. A new departure in the Literary Society meetings was having a pupil occupy the chair. It was rather amusing to see little Solomon Friday, a boy about twelve years of age, occupying the big arm chair. I do not know that any of the ladies of the Board are Christian Endeavor members, but doubtless many Christian Endeavor members read "Missionary Tidings," and perhaps a few words about the boys' C.E. Society would not be out of place :

The society was organized in the spring of 1895, and was then, and is still, a boys' society. At first none of the members understood very much about the working of the society, but they were anxious to learn, and did their best. It was a very unusual occurrence for a boy to refuse or in any way object to leading a meeting. During the first summer a very few of the members went out to work with farmers. Last summer many more went out, and this year there is only one C. E. member left in the school. At Easter time of last year, when the Territorial Convention was held in Regina, some six or eight of the members attended. This year the society was represented at the Grenfell Convention by the President, Herman, and our old stand-by, Albert Fiddler. A right royal reception was given them, and they came home delighted with all they had seen and heard. They, in their turn, showed their appreciation of the kindness received, and conducted themselves in every way as gentlemanly white boys would do. We were pleased and deeply thankful to know that our boys were not afraid to stand up before an audience of five or six hundred and acknowledge Christ as their Saviour.

On the 22th of April the graduation exercises took place. This was the first time that any of the pupils had in such a formal way

been given their discharge, and it was a day that will long be remembered by the pupils and teachers who were present. We had all looked forward to the day with a considerable degree of expectancy (I cannot say anxiety, for all the care had been committed to the Master), and a feeling of joy thrilled us as we looked out that morning and saw all nature bright and happy-looking, and everything most peaceful. The flags were run up, and there was just enough wind to stir them gently all the time. All seemed gladness; even the little stream, Wascana, seemed to ripple and sparkle in the sunlight more than usual.

At 11 o'clock in the morning there was a religious service, during which nearly all the graduating boys took part in prayer. Prof. Baird then spoke for a short time on Prov. 3:6. His words were so simple, so clear, so pointed, and so feelingly spoken that everyone was deeply impressed with the solemnity of the occasion. A short time afterwards one of the pupils repeated to me a number of sentences that Prof. Baird had used, and said, "I will never forget those words." At 2 p.m. the public exercises began, and continued for a little over two hours. Then followed an exhibition of military drill, conducted by Sergt. De Rossiter, of the N.W.M.P. force. At 6 o'clock, the visitor being gone, the graduates, the teachers and a few invited guests sat down to supper in the large dining-room. The evening was spent in a free-and-easy way, some of the teachers, the graduates and pupils' friends having a little while together before evening prayers. Thus closed the day of our first graduation exercises. It was a gladsome day, and from it those leaving looked out on the world, with all its opportunities, but yet all seemed to feel that there was something of sadness in the air, for the time for parting was near at hand. The next day five boys left and one girl returned to her place of service in Regina. On Friday, the 30th inst., one girl went to Portage la Prairie. On Saturday three boys left for their homes, one to go on a farm for himself, the other two for a short visit. The following Monday one more boy left. On Tuesday we had to part with two pupils and one of the teachers, Miss Rogers, who was obliged to leave on account of ill-health. On Wednesday Mr. Munro started for Ontario. We were all extremely sorry to say good-bye to him, not only because we were sorry to lose such a worthy friend and worker, but also because we realized that his strength, which was now fast failing, had for years past been unsparingly spent in work for the school. A few days afterward one of the pupils said most confidently, "I don't think we'll ever get another teacher like Mr. Munro." Those of us who still remained were, indeed, lonely. One cannot help becoming very much attached to these girls and boys, who, in many cases—yes, nearly all—know no real home only this school. They look on it as home, and we are pleased that they do. A few weeks ago I was away with some of the pupils for a few days, and as we started for home one turned around



to me and said, "Oh, Miss N——, I am glad we are going home. I just want to get home very much."

I fear my letter is already too long, but before closing I would just like to give you one or two instances of school life, or perhaps I should say of encouraging events. One boy, in writing to his sister, who is away from the school and at home on the reserve, says: "I wish you would come back and work at Regina. I know how hard it is to get away from that place, but if you try hard perhaps you can come." Again he says: "Try and make good use of your education when you are away." An out-pupil writes: "I am very thankful for the school and for what I learned there. \* \* \* We need some kind of help from the school now, and that is that you pray for us."

One more encouraging incident. A boy went to visit at his home a few weeks ago. On that reserve I do not think there is one single Christian. Before going home he was very much concerned about the responsibility devolving upon himself—a Christian boy—going home to pagan friends. It was his wish that in some way he might influence his friends and bring them nearer to Jesus. On reaching his home he realized, more fully than he had before, the difficulty of his position, but for all this he was not at home an hour until opportunity presented itself for him to show where he stood, and he stood for the right. Soon after there was a dance in the neighbourhood, but the boy did not go. His words were, "I do not go, because I remembered what I had heard at the school about it." In speaking of his visit he said, "I sometimes felt like being discouraged, but I would like to do more for the Indians."

When we consider the greatness of the work, and the obstacles in the way of those who go out professing Christ as their Saviour and Master, we feel that we ourselves are so helpless, and it is an honour to be allowed some little part in the Master's work. The work is God's, and by the Spirit it must be done.

We are all well at present, but have had a considerable amount of sickness.

Please accept our deepest sympathy in the loss you have so lately sustained through the death of your President.

### IMPROVEMENT IN THE CHILDREN.

FROM MR. ALEXANDER SKENE.

File Hills, Assa., March 27, 1897.

It has been a very long winter, and we are looking anxiously for spring. Very little signs of spring yet, but a day or two may bring about a change.

In our school work we are moving along very nicely. The children are also taking a deeper interest in everything connected with the school, and the larger ones are beginning to think and talk of what they are going to do in the future. Could we succeed in implanting in the minds of our children a desire to better their position, to possess a farm and stock, the question of what is going to become of our boys and girls would settle itself. We see no reason why they should not in time become useful men and women. Fred is doing well, and is a great help. He is going out to the farm this summer, my brother-in-law, who lives near Indian Head, is taking him. It will be almost like home for Fred, as our friends are interested in us, and consequently in the success of our boys. I think Fred will give a good account of himself. When talking with him the other day about it, he said, "I will do the best I can," and I have no doubt but what he will. We will miss him very much, but know that a few months in a good home on a farm is what he needs to prepare him for future usefulness. Just as soon as our children have the strength and knowledge to make themselves generally useful, in justice to them, they should be placed in good homes, the influence of which will be upward and onward. In this way our boys will become more acquainted, and consequently lose their natural shyness, and enjoy being in the company of white people; while the white people will find that our Indian children are separated from their own only by training and color.

With regard to the older Indians, I see very little change. A few of them wish to be recognized as our people, but still adhere to their own old ways and religion. Mr. Jacob Bear visited the reserves three times during the year, and spent his time talking and visiting them. They listened to him, and expressed pleasure at having him, but only two or three of them came out to the Sabbath service.

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### Honan.

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#### WORK IN THE VILLAGES.

FROM MISS M'INTOSH.

Ch'u-wang, April 22, 1897.

Within the past six or eight weeks we have been trying to visit some of the villages in this district, and, with but one exception, were fairly well received. Before reaching our destination, some one, catching sight of the foreigner, gives the alarm, and the news spreads like wildfire through the whole village. Soon the house becomes too small to accommodate the crowd, so, a chair or bench having been

provided, we take up our position in the yard or compound and there we try to tell the old, yet ever new, story of Jesus and His love, but not without many interruptions of one kind or another. Then we sing a hymn or two, and, if time permits, begin teaching the Commandments or a short, simple prayer. In one place a little girl standing close by said, quite innocently, "Foreign devil, teach me."

Last week we went to quite a large village, not far from the West Gate of Ch'u-wang. The first house we came to happened to be the home of a friend or acquaintance of one of the women who accompanied me, so, in response to an invitation, we went in and sat down in the yard. Pretty soon men, women and children filed in in large numbers, and, after requesting the men to withdraw, as we had not come to talk to them, we began to speak to the women. Before long we noticed the people disappearing one by one, so, rising, we practically shook the dust off our feet and went to another village. Here we were welcomed to three different homes and asked to come again.

One afternoon, having a more distant village in view, we set out quite early. After walking for a mile we came to the bank of the river, and had to wait some little time for the ferry boat which was to take us across to the other side. The day was beautiful, and it was such a treat to see the boats plying up and down the river, and to hear the ripple of the water as they cut their way through. By-and-by patience was rewarded, and in less than five minutes we landed on the farther side. Another mile brought us to our destination. The people were friendly, and listened attentively, considering the noise made by the children as they jostled and shouted at one another in their eagerness to get a nearer view of the curious-looking individual in their midst. When we left, a great many escorted us to the outer gate of the place, and watched us until we were out of sight. By this time it had become cloudy, and, a high wind springing up, made it much colder than when we set out. Our ferry being on the right side this time, we sat down, and I amused myself watching the passengers come on board. First came a boy carrying a baby, then a man leading a donkey, then two women, and later, wheel-barrow—one, two, three—with the men who were pushing them, another small lad, and lastly a second donkey and his master. And now, as our craft was well laden, the planks were hauled on, and by a few strokes of a crude-looking pole or oar we were once more on terra firma.

In visiting, whether in Ch'u-wang or outside of the town, I find it a great advantage to have with me women who are acquainted with some people of the place we propose to go to, for then we are more sure of a welcome than if we were entire strangers. So many say, "What has she come for?" or "What is she going to do?" revealing clearly that to come with no other object in view than to preach the Gosnel is to them a thing almost incredible.

For a month past the patients have averaged over 150 a day, and that means plenty of work for us all.

## FOR AUGUST MEETINGS.

## Rinderpest in Africa.

The Review of Reviews mentions this disease as one of the strange results of Italy's attempt to conquer Abyssinia. Introduced by plague-stricken cattle, sent to supply the Italian army with food, it has steadily moved southward, destroying nine-tenths of the herds of Africa. The Zambesi did not prove a barrier, and only 15,000 cattle were left out of 200,000 in Rhodesia. In Khama's country 800,000 were destroyed. "So terrible a visitation, extending over so wide an area, is almost unknown in the annals of Africa. The grievous murrain that smote the herds of Pharaoh was but a parochial epidemic compared with this continental disaster."

## THE LOVEDALE INSTITUTION.

A pleasing illustration of the wide influence of the Lovedale Institution in South Africa is seen in the ordination at Lovedale, in August last, of one of the students, Mr. Dambuza. This man was born in Natal, of Christian parents, and has been trained at Lovedale for nine years, and now has accepted an invitation given him by a portion of the Bamangwato tribe, who have settled in Matabeland, near Tati. Tati is over 1,000 miles north of Lovedale, and the people who have called this minister have undertaken to support him. Africa must raise up her own evangelists, and the primal duty of all missionary societies in that continent is to aid in the preparation of men and women who shall carry the Gospel to the tribes of the interior. Institutions more or less like Lovedale, in which mind and heart and hands of the pupils are trained, ought to be planted in all sections of Africa. It is a hopeful fact that the British East Africa Company secured the services of Dr. Stewart in the organization of an institution near Mombasa, similar to the one he has so successfully conducted at Lovedale.

## UGANDA.

The mission in Uganda, Africa, is one of the most remarkable in the history of the Church. It was begun only twenty-one years ago, and has suffered at least two bloody persecutions, but it has now 321 meeting-houses, from the big cathedral church in the capital, seating 4,000 or more, down to the little meeting-house on the Island Zira, seating thirty persons. Thirty-seven thousand people have begun to learn to read, that they may read the Gospels for themselves. Seven hundred and twenty-five teachers are at work in con-

nection with the Church of the Boganda, sixty-one of whom are women. Their salaries vary from \$7.50 to \$10 a year, and many will take no salary, working simply for the love of Christ. Twenty thousand people are daily studying the Bible. There are 1,355 communicants, and 10,000 more may be classed as enquirers of a most hopeful sort.

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### FIVE TO SIX.

“What mean ye by this Service?”

When this question was asked of old by child or stranger, concerning Jewish feast or ritual, full answer was to be given, that none might plead excuse of ignorance. Perhaps oftener and more carefully than we do should we heed questions about observances which are dear to us, but unfamiliar to others, that they, too, may share in the good these bring.

For more than twenty years the hour between five and six on Sunday afternoon has been, to many in this land, and on mission ground, a very sacred hour. It would seem strange, in view of all that has been written and spoken concerning this, that there should be any in our churches or societies who fail to know its meaning and its purpose. Yet there are such, and to their expressed or implied question an answer should be given.

When the Woman's Foreign Missionary Society was young, the imperative need of divine help was felt by those connected with it, perhaps even more strongly than in later years. The work undertaken seemed so great, the path so little trodden, the hands so weak, which were stretching themselves out far over land and sea, that the cry for sustaining and enabling grace was urgent. And the belief in the power of united prayer was so strong that the suggestion to have an hour fixed, when hearts everywhere might send petitions up on behalf of this work, was hailed with gladness. So the hour between five and six on Sabbath afternoon became the time for such separate, united prayer.

No one bound herself to spend the whole hour thus—indeed, there was no binding at all in the observance—it was simply an agreement, coupled with an invitation, to remember in prayer the cause of foreign missions, and especially woman's part therein, some time during the hour named.

Only God would ever know who kept this tryst; how much of the hour was given to it; how fervent or how listless were the petitions offered; what answers of blessing were received. There it is, with its record of twenty years and more of praying for the coming of Christ's Kingdom in the world. Its influence goes to the uttermost parts of the earth; it holds a promise for those who love and observe it; it has sent, and is still sending, a volume of prayer up to the

throne on high, which He who sits thereon must surely delight to answer.

This, then, is something of "what we mean by this service," and what we expect from it is only measured by our faith in the Hearer and Answerer of prayer. Need we ask the followers of Christ and lovers of His kingdom to join in this meeting at the Master's feet, in the quiet Sabbath evening hour?—M. H. P., in Woman's Work for Woman.

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### THY NEIGHBOUR.

Thy neighbour is as actual, as concrete as thou art. Just as thy future is real, though not now thine own, so thy neighbour is real, though his thoughts are never thy thoughts. If he is real like thee, then is his life as bright a light, as warm a fire to him as thine to thee; his will is as full of struggling desires, of hard problems, of fateful decisions; his pains are as hateful, his joys as dear. Take whatever thou knowest of desire and of striving, of burning love and fierce hatred, realize as fully as thou canst what that means, and then with clear certainty add: Such as that is for me, so is for him, nothing less.

Amid all the countless hordes of savage men; in the hearts of all the good and loving; in the dull throbbing hearts of all prisoners and captives; in all sickness and sorrow; in all exultation and hope; in all our devotion; in all our knowledge; everywhere, from the lowest to the noblest creatures and experiences of our earth, the same conscious, burning, willful life is found, endlessly manifold as the forms of living creatures, unquenchable as the fires of the sun, real as these impulses that even now throb in thine own little selfish heart.

Lift up thine eyes, behold that life, and then turn away and forget it as thou canst; but if thou hast known that, thou hast begun to know thy duty.—Prof. Royce, Harvard University.

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