

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

TORONTO, APRIL, 1899.

No. 12.

NEW SERIES

W. LAURIE

NOTICES.

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

Letters concerning the organization of societies, and all matters pertaining to Home work, are to be addressed to Mrs. Grant, Home Secretary, St. Margaret's College, 403 Bloor Street West, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

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

All correspondence relating to work in the North-West and British Columbia including supplies, will be conducted through Mrs. A. Jeffrey, Secretary for Indian Work in the North-West and British Columbia, 62 St. George Street, Toronto.

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

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

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

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

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

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. II.

TORONTO, APRIL, 1899.

No. 12.

SUBJECTS FOR PRAYER.

April.—Central India. The Medical and Zenana work. For our Boarding and Day Schools, Assistant Teachers, and Bible-women.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”—Heb. 10 : 36.

“A little one shall become a thousand and a small one a strong nation: I the Lord will hasten it in his time.”—Isaiah 60 : 22.

MISSIONARIES IN CENTRAL INDIA.

INDORE—Rev. A. P. and Mrs. Ledingham, Dr. Marion Oliver, Miss Sinclair, Miss White, Miss Grier, Miss Thomson.

MHOW—Rev. N. H. and Mrs. Russell, Rev. Dr. J. F. and Mrs. Smith, Miss Leyden.

NEEMUCH—Rev. W. A. and Mrs. Wilson, Miss Campbell, Dr. Margaret McKellar.

RUTLAM—Rev. J. F. and Mrs. Campbell.

UJJAIN—Miss Jamieson and Miss Weir, Dr. C. R. and Mrs. Woods.

DHAR—Dr. Margaret O'Hara, Rev. F. H. and Mrs. Russell.

BHEEL COUNTRY—Rev. Dr. and Mrs. Buchanan.

RETURNING ON FURLOUGH—Rev. J. and Mrs. Wilkie, Miss K. Calder, Miss J. Duncan, Dr. Agnes Turnbull.

RETURNING ON SICK LEAVE—Miss Ptolemy, Miss Chase, B. A.

HOME DEPARTMENT.

INCREASE.

Presbyterian Society—

Peterboro'.....Havelock “Coral Workers'” Mission Band, re-organized.

Ottawa.....Glebe Church, Ottawa Auxiliary.

“.....New Edinburgh, Ottawa Auxiliary.

“.....Campbell's Bay Auxiliary, re-organized.

Toronto.....Milton “Cameron” Mission Band.

LIFE MEMBERS.

Mrs. Walter Muir, Brucefield.

Mrs. John Ferguson, Jennings' Auxiliary, Central Church, Toronto.

Miss H. Sargeant, Knox Church Auxiliary, Owen Sound.

Miss Mattie Smart, Beeton.

In list of life members in March "Tidings" Miss B. Scott should have read Mrs. A. Milne.

TREASURER'S STATEMENT.

1899.

RECEIPTS.

| | | | |
|---------|----|--|-------------|
| Feb. 1. | To | balance from last month..... | \$952 41 |
| " 3. | " | Chalmers' Church Auxiliary, Quebec..... | 118 50 |
| " 6. | " | M. J., Toronto..... | 1 00 |
| " 6. | " | Eburne Auxiliary, British Columbia..... | 42 75 |
| " 8. | " | St. Andrew's Church, Sherbrooke, Quebec... | 90 00 |
| " 9. | " | Ottawa Presbyterian Society..... | 1,556 65 |
| " 14. | " | Lindsay Presbyterian Society..... | 1,490 21 |
| " 17. | " | Mrs. and Miss Stewart, Southampton..... | 2 00 |
| " 17. | " | Mrs. Thunder's Sewing Class, Pipestone..... | 11 00 |
| " 18. | " | Orangeville Presbyterian Society..... | 620 00 |
| " 22. | " | First Presbyterian Church, Vancouver, B.C.. | 28 00 |
| " 24. | " | Hamilton Presbyterian Society..... | 3,111 96 |
| " 24. | " | Y. P. S. C. E., Kelso, Quebec..... | 12 00 |
| " 25. | " | London Presbyterian Society..... | 2,891 06 |
| " 25. | " | Stratford Presbyterian Society, Milverton... | 23 00 |
| | | | <hr/> |
| | | | \$10,950 54 |

EXPENDITURE.

| | | | |
|---------|----|---|-------------|
| Feb. 7. | By | postage, Home Secretary..... | 4 25 |
| " 7. | " | postage, Secretary for Indian Work..... | 1 06 |
| " 7. | " | postage, Treasurer | 1 70 |
| " 15. | " | Rev. R. H. Warden, D.D..... | 2,500 00 |
| " 28. | " | balance on hand..... | 8,443 53 |
| | | | <hr/> |
| | | | \$10,950 54 |

ISABELLA L. GEORGE, Treasurer.

FOREIGN MISSIONARY TIDINGS.

The "Foreign Missionary Tidings" year ends with the April number. All orders for the May issue must be in the hands of the Secretary of Publication not later than April 8. Will Presbyterian Secretaries please see that the printed forms sent them by Mrs. Telfer are filled in and forwarded by the above date?

ANNUAL MEETING.

The twenty-third annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Knox Church, Woodstock, on Tuesday, Wednesday, and Thursday, May 2, 3, and 4, 1899.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division.

On Tuesday afternoon, at 2.30 o'clock, there will be a devotional meeting in the church, at the close of which the Presbyterian reports will be read. Afterwards delegates will be enrolled and billeted. The Nominating Committee will also meet on Tuesday afternoon at the close of the meeting. On Tuesday evening a conference of the Board with Presbyterian Secretaries and Treasurers will be held, beginning at 7.30, at which questions may be asked and subjects of interest to the Society considered.

Presidents', Secretaries', and Treasurers' substitutes will be welcome to the conference, on condition that they are members of the Society they represent. A pink badge will be provided for substitutes. Presidents' substitutes are not entitled to vote in the election of officers.

CONCERNING DELEGATES.

The following representatives from each Society, in addition to the thirty-six managers, are entitled to entertainment: From the Presbyterian Society, the President, Secretary, and one delegate; from the Auxiliary, the President or her substitute, and one delegate; from the Mission Band, the President or her substitute.

In accord with Article 8 of General Society Constitution, these delegates must be members of the General Society to be entitled to vote.

The Convener of the Committee on Credentials is Miss Margaret Craig, 228 Beverley Street, Toronto, to whom the names of all delegates must be sent by the Secretary of the Society they are to represent, giving also the Presbyterian Society to which the Auxiliary or Band belongs. Secretaries are particularly requested to forward all delegates' names *early in April*. Those received after April 24th will be given billets upon arrival at Knox Church, Woodstock.

In sending names of delegates, please be particular to state whether or not a billet is desired. In case of any who may not wish to be billeted, the Secretary will kindly forward to Miss Craig the name and address of the friend with whom the delegate expects to stay. Delegates will receive notice from the Billeting Secretary of the names and addresses of their hostesses, *to whom replies should be sent in good time, stating explicitly, when possible, the train by which*

guests may be expected to arrive. The official billet does not extend beyond the three days of the meeting. It is hoped that in no case will the travelling expenses of delegates be paid out of missionary funds. Where it is found expedient to pay such expenses, a special fund should be provided.

RAILWAY TICKETS.

Instructions to members and delegates attending the Annual Meeting:

1. Please purchase a single full fare ticket through to Woodstock, OBTAINING, AT THE SAME TIME, FROM THE TICKET AGENT, A STANDARD CERTIFICATE, AND WRITE YOUR OWN NAME LEGIBLY ON THIS CERTIFICATE.

2. If you cannot buy a through ticket, BE CAREFUL TO OBTAIN A CERTIFICATE FOR ALL TICKETS BOUGHT AT JUNCTION POINTS.

3. All, whether delegates or not, can avail themselves of this reduction, and it is requested that everyone will bring a certificate, even if the journey be very short, so that 300 certificates being received, the benefit of the one fare rate may be procured for all.

4. Kindly hand certificates to the Railway Secretary upon arrival at the meeting. They will be returned on Thursday, May 4th. Tickets are good from April 28th to May 8th.

BESSIE MACMURCHY, Railway Secretary.

PRESENTATION TO THE EWART TRAINING HOME.

The monthly prayer meeting at the Training Home on Friday, March 10th, was one of peculiar interest. After a short, impressive talk on some of the commands and promises of our Lord in times of anxiety and doubt, revealed in the Holy Scriptures, the portrait of our late beloved President, Mrs. Ewart, was presented to the Training Home by Mrs. (Dr.) Richardson, sister of Mrs. Ewart. The portrait is a gift from the late Mrs. Ewart's daughter, Mrs. Steele, of Dundas, who is at present on the Continent.

Mrs. McLaren, in presenting the thanks of the Training Home Committee and of the Board, spoke of their deep gratitude to Mrs. Steele for the gift of this beautiful portrait. The presentation of the gift was all the more appropriate and touching as this was the anniversary of Mrs. Ewart's birthday. It was in this very Home, once the home of her we hold so dear, where she had thought out and planned for the beginning of this Training Home; and, though she was not spared to see the establishment of her plan, our Heavenly Father had opened the way to the fulfilment of her desire. The Home was now about to complete its second year, and God had blessed it abundantly. Mrs. McLaren touchingly referred to her own and the

whole Society's deep attachment to Mrs. Ewart. We miss her more than words can tell. As we looked into that singularly beautiful face before us in the frame, each heart was moved, and the words came back to every lip, "She being dead yet speaketh."

Mrs. Shortreed, in a few tender words, also spoke of the kind thoughtfulness of Mrs. Steele in presenting the Home with so precious a gift. Though our beloved President had been called away from earth, her life was ever an inspiration, a living influence.

Two of Mrs. Ewart's favorite hymns were sung, "Forth in Thy Name" and "I to the hills will lift mine eyes." Then all present united in a hymn of praise for Divine blessings.

PRESBYTERIAL MEETINGS.

WHITBY.—The annual meeting was held in St. John's Church, Port Perry, on January 17th. To all present the meeting was a source of instruction and inspiration. Our President, Mrs. A. McAuley, of Pickering, occupied the chair and the devotional exercises were conducted by Mrs. Bell and Mrs. Torrance, of Port Perry. The morning was devoted to business and the reading of the various reports. There are 17 Auxiliaries and 3 Mission Bands. The contributions from all sources amounted to \$1,145.84, a gain of \$167.65. Clothing and articles weighing 790 pounds, and valued at \$226.34, had been sent to the Indians of the North-West at Rolling River. An address was given by Mrs. A. Jeffrey, of Toronto, on "Our own home pagans." Miss Donaldson, of Whitby, offered the dedicatory prayer. The programme included Scripture reading, by Mrs. Hicks, Oshawa; address of welcome by Mrs. Currie, of Port Perry; the President's address, by Mrs. A. McAuley; a paper on "Personal Responsibility in Mission Work," by Mrs. W. H. Holliday, Brooklin. The question drawer was satisfactorily answered by Mrs. Chisholm, of Dunbarton, and Mrs. George Laing, of Bowmanville. Admirable addresses were delivered by Revs. W. B. Findlay, of Claremont; J. McP. Scott, B.A., of East Church, Toronto; and J. Abraham, Whitby. The officers elected for 1899 are: President, Mrs. A. McAuley, Pickering; 1st Vice, Mrs. C. F. McGillivray, Whitby; 2nd Vice, Mrs. J. McMichin, Port Perry; 3rd Vice, Mrs. J. L. Rowe, Orono; 4th Vice, Mrs. J. Hodges, Oshawa; Corresponding Secretary, Miss Thomson, Whitby; Recording Secretary, Miss McConochie, Bowmanville; Treasurer, Mrs. Currie, Port Perry; Literature Secretary, Miss Bassett, Bowmanville; Secretary of Supplies, Miss McGillivray, Whitby.

LANARK AND RENFREW.—The annual meeting was held in St. Andrew's Church, Almonte, January 24th and 25th. The President,

Mrs. C. H. Cooke, of Smith's Falls, occupied the chair and gave an address on "The growth of missionary work in our Church." The programme of the meetings was interesting throughout, and, besides business, consisted of addresses from the following: Mrs. Mitchell, of Almonte; Mrs. Jeffrey, of Toronto; Rev. J. McLean, of Bleakney; Rev. Dr. Moore, of Oshawa. The officers for 1899 are: President, Mrs. W. C. Irving, Pembroke; 1st Vice, Mrs. Cooke, Smith's Falls; 2nd Vice, Mrs. McDowell, Renfrew; 3rd Vice, Mrs. Bayne, Ashdown; 4th Vice, Mrs. W. C. Caldwell, Lanark; Corresponding Secretary, Miss B. Sinclair, Carleton Place; Recording Secretary, Mrs. A. Wilson, Appleton; Treasurer, Mrs. W. A. McKay, Renfrew.

OTTAWA.—The twelfth annual meeting was held in Knox Church, Ottawa, February 7th. The President, Mrs. Hay, took the chair and conducted devotional exercises. The reports of Auxiliaries and Mission Bands were read by delegates present. A very helpful address was given by the President. Mrs. Thorburn's address on "The King's Business" was appreciated, also Miss Beckett's paper on "Mission Bands," which was read by Mrs. Gardner, of Ottawa. Miss McLean, returned missionary from Persia, spoke on "Moslem Missions in Persia." The reports of Secretary-Treasurer and Secretary of Supplies were encouraging. Four Auxiliaries and one Mission Band have been added during the year. Total number of branches 36. Total membership, 726, an increase of 108 members. Amount sent to General Treasurer, \$1,596.06. Eight bales of clothing were sent to Round Lake, value \$671.33. Appreciation of "Foreign Missionary Tidings" is shown by an increased circulation: 565 copies are taken. A public meeting was held in the evening in connection with the Presbytery of Ottawa. The Rev. Dr. Moore presided, and stirring addresses were given by the Rev. J. W. H. Milne and the Rev. D. M. Ramsay. Officers for 1899: President, Mrs. Hay, Ottawa. Vice-Presidents, Mrs. M. H. Sinclair, Carp; Mrs. A. G. E. Robertson, Kenmore; Mrs. James Bryant, Richmond; Miss Barker, Aylmer; Miss Beckett, Portage du Fort. Miss E. H. Gibson, Treasurer; Miss H. E. Durie, Secretary; Mrs. Levi Crannell, Secretary of Supplies.

PARIS.—The fourteenth annual meeting was held in Paris February the 9th, with the President, Mrs. Shearer, in the chair. A large delegation of delegates was present. Mrs. Cockburn welcomed the delegates, and Mrs. Goldie, of Ayr, responded. Mrs. Shearer, the President, briefly and earnestly addressed the Society, after which the reports were presented. One new Mission Band had been organized. There was also a slight increase in the membership, and a

larger circulation of the "Foreign Missionary Tidings." The amount contributed by Auxiliaries was \$1,231.17; by Mission Bands, \$259.13; total, \$1,490.30; and a generous lot of clothing and quilts for the North-West. Mrs. McRae, of Guelph, spoke on the "Influence of Individuals and their Responsibility," after which Mrs. Mutch, of Toronto, gave some practical suggestions on Mission Band work. It was deemed advisable to change the time of the annual meeting from February to November, so the next meeting will be in November, at Ayr. In the evening addresses were given by Revs. E. Cockburn, G. Patterson, and Dr. James. Officers for 1899: President, Mrs. Shearer. Vice-Presidents, 1st, Mrs. Cockburn, Paris; 2nd, Mrs. Thomson, Ayr; 3rd, Mrs. Hamilton, Brantford; 4th, Mrs. Dr. Mackay, Woodstock; 5th, Mrs. Ball, Woodstock. Secretary, Mrs. W. D. Watson, Ayr; Treasurer, Mrs. John Qua, Paris; Recording Secretary, Miss Cameron, Ayr.

PETERBORO'.—The seventeenth annual meeting was held in St. Andrew's Church, Campbellford, on February 14th and 15th. In the absence of the President, Mrs. Walter Roger, Miss Forsyth, 1st Vice-President, presided, and was assisted in the devotional exercises by Mesdames McPherson, McLelland, and Coleman. In the absence of the Treasurer, Mrs. Craick, Mrs. Laird read the financial statement, which showed that while some Auxiliaries and Bands had a large increase in funds, others had fallen far behind, and the Society has to report with regret a deficit. Miss Stewart, of Peterboro', gave a Bible reading on "The Life of Enoch." Mrs. Jeffrey, of Toronto, gave an address on "Work Among the Indians of the North-West and British Columbia." Addresses were given by Mrs. McLelland, Toronto; Rev. R. Laird, and Rev. D. Thomson, of Hastings. A paper on "Growing," prepared by Mrs. J. A. Hall, Peterboro', was read by Miss Nicholls, of Norwood, late of the Regina Industrial School. Mrs. McPherson, of Peterboro', also gave a paper on "Prayer and the Holy Scriptures." A Mission Band Conference was held, and was presided over by Mrs. McLelland, of Toronto. Three very thoughtful papers on the following subjects were prepared and read by Mission Band young ladies. "Why young people should be interested in Mission Band work," by Miss Ethel Brodigan, Peterboro'; "Privileges and responsibilities of Mission Band work," by Miss Maud Campbell, Keene; "Enthusiasm in Mission Band work," by Miss White, Lakefield. We hope that the Conference will bear fruit in the way of Bands being organized in many places. Next annual meeting will be held in June at Norwood. A vote of thanks was given to the retiring Recording Secretary, Miss Craick, for the very efficient manner in which she has always discharged her duties. Officers elected: President, Miss Forsyth, Peterboro'. Vice-Presidents, Mrs.

Laird, Campbellford; Mrs. Roxborough, Norwood; Mrs. Thomson, Hastings; Mrs. Hay, Cobourg. Treasurer, Mrs. Craick, Port Hope; Recording and Literature Secretary, Mrs. J. Davidson, Norwood; Corresponding Secretary, Miss Martha Dickson, Peterboro'.

GUELPH.—The annual meeting was held in Knox Church, Galt, February 22nd and 23rd. The first session was short. Devotional service, minutes, roll call, and the reports of Treasurer and the Secretaries. The Society has done fairly well, though the giving—a little over \$2,100—is slightly less than the preceding year. At the evening meeting, Rev. R. P. Mackay gave an address on "Enthusiasm in Missions." At the Thursday meeting Mrs. Colquhoun, Waterloo, led the devotional service, and was followed by an address by Mrs. K. Maclean, who has been President for four years. In order to save time and be better heard by all, the Secretary read the Auxiliary and Mission Band reports, somewhat condensed. Mrs. McVicar told us some unspeakably sad things about the lives of our heathen sisters in China and India, chiefly those arising from the custom of baby betrothals. At the afternoon session an address on Mission Band training was given by Mrs. Harvie, of Toronto. Mrs. D. McCrae took charge of the question drawer. Mrs. Watt, in her closing words, laid much stress on our need of prayer and keeping close to Christ, and gave us as a motto for the year, "Whatsoever He saith unto you, do it." The meeting throughout was earnest and helpful, the tone high. A large number were present, and we trust that much good will come from it. The officers for next year are: President, Mrs. Watt, Guelph; 1st Vice, Mrs. McVicar, Fergus; 2nd Vice, Mrs. T. Goldie, Guelph; 3rd Vice, Mrs. Colquhoun, Waterloo; 4th Vice, Mrs. Hart, Guelph; Treasurer, Miss H. Cant, Galt; Secretary, Miss Kerr, Galt; Supply Secretary, Miss Ross, Guelph; and "Missionary Tidings" Secretary, Miss Argo, Fergus.

TORONTO.—The fourteenth annual meeting was held in Old St. Andrew's Church, Jarvis Street, 24th of February. Two sessions were held, with a very large attendance at the afternoon one. The President, Mrs. Gray, occupied the chair, and gave an address on "Humility." The report of Secretary showed the interest in both Auxiliaries and Mission Bands is increasing. There are 56 Auxiliaries and 33 Mission Bands, with a membership of 2,711. The circulation of the "Tidings" still continues to increase; 2,565 was taken last year, being 113 over 1897. The supply report was encouraging. Eighteen bales, weighing over 3,000 pounds, were sent to three stations in the North-West. The Circulating Library is now a fact, it having been opened last December, and good use has been made of the books already. It is hoped more of our mem-

bers in the country will send to Miss Cavan, 76 Spadina Road, for any help they may need, as our Librarian tries to meet every request. A conference on points of interest was held at the close of the morning session. At our afternoon meeting a paper on "Individual Responsibility in Mission Work" was given by Miss B. MacMurchy, and an address by Miss Gowans, of Peking, China, on her work among the women of that city. Mrs. Gregory gave the closing words, on "The Joy of Self-Sacrifice." The officers elected for the year were: President, Mrs. Gray; Vice-Presidents, Mrs. Frizzell, Mrs. Gregory (Mansewood), Mrs. Brown (Agincourt), Mrs. Mutch; Treasurer, Miss Bird; Secretary, Miss Craig; Supply Secretary, Miss Bradshaw; "Tidings" Secretary, Miss Crombie; Secretary of Library, Miss Cavan.

BROCKVILLE.—The fourteenth annual meeting was held in Knox Church, Morrisburg, February 27th and 28th, and was one of the best in its history. The President, Mrs. Dowsley, who conducted all the sessions, gave an address on the duties of officers and members in Woman's Foreign Mission work. Encouraging reports were given from 31 Auxiliaries and 14 Mission Bands. Mrs. Gibson, of Morrisburg, cordially welcomed the delegates, and Mrs. McArthur, of Cardinal, responded. Addresses from Mrs. Blair, Mrs. MacAlister, and Rev. J. MacDougall, returned missionaries from China, added greatly to the interest of the meetings. The "Children's Hour" was well filled in with an instructive exercise on China, by the Morrisburg "Willing Workers," led by Miss Gillespie, and a talk on "Mission Band Work," by Miss Mundle, Kemptville. Mrs. Gill's "Impressions From Abroad," particularly those she received in Edinburgh, were very much appreciated. Much regret was expressed at the removal of Mrs. Greenhill, and a resolution of thanks was forwarded to her for the very efficient services she rendered the Presbyterial during the past five years. Miss Browne, of Prescott, was elected to fill her place. With this exception, the officers remain the same. Contribution, \$1,500, which is \$100 in advance of previous year.

FOREIGN LETTER DEPARTMENT.

India.

THE EDUCATED COMMUNITY OF BENGAL.

Calcutta is a very large university centre. It is also the political and commercial capital of India, so that many thousands of educated men are employed in it in Government offices and commercial houses

and in all the learned professions. Thus, taking the students of the numerous colleges, and also the vast numbers of men resident in Calcutta who have been students, we have a very large community, marked off decisively from the rest of the population by their education and their familiarity with the English language. The same class is also found scattered everywhere throughout Bengal. They have proved themselves exceedingly capable subordinates, and have thus won a large measure of respect and confidence from all practical Englishmen. They are mostly used as clerks under English supervision, but they do not excel in writing only—they are found in almost every branch of the public service, except the army, and also in manufacture and trade, in education, medicine, and law. Their capacity has won them such a reputation that they are largely employed outside Bengal, both publicly and privately, especially in North India and in Burmah.

I. What are the causes that have given this community its peculiar characteristics? (a) The dominant cause has undoubtedly been English education. This, whether given by Government, by Missionary Societies, by Hindus, or by Brahmas, has effectively changed the current of their minds, made the bulk of Hindu teaching incredible to them, and has made them capable of comprehending Western thought and work. Education has brought them also into contact with English politics and journalism; hence the Indian National Congress and the opposition press of India. (b) Less recognized by themselves, but also of decisive importance, has been the influence of Christianity. This was brought to bear most effectively in the first instance by the Mission Colleges; but I am myself convinced that the Brahma Somaj (which owes so much of its primal impulse to missions, and especially to educational missions) has done more to spread reverence for Christ and His teaching among the educated classes, and to enable them to understand what spiritual religion is, than any other single force. From whatever cause most educated Bengalis have been deeply influenced by Christian morals and Christian thought. (c) After English education and Christianity, I believe the most important factor in moulding this class has been the discipline they have received in office, factory, law-court, hospital, and elsewhere in their work as subordinates to Englishmen. The results this has produced are very remarkable: the lax, shifty, dilatory Oriental has developed marvellous punctuality, steadiness, accuracy, reliability within the limits of his particular work. On the other hand, English example has been productive of considerable evil; many a Bengali Babu has begun to take a glass of liquor like his superior, and has within a few years filled a drunkard's grave.

II. What is the present religious condition of this community?

(a) The first thing to be realized is the extraordinary extent to which English education has destroyed all vital Hindu faith in these men.

They call themselves Hindus, they wish to remain within the pale of Hindu society, but when pressed they almost unanimously confess that they have lost hold of a great many of their old beliefs; and from their conversation one can see without the possibility of error that the main lines of Hindu thought have been thoroughly eradicated from their minds. (b) Secondly, as a rule, they accept no new form of faith, and formulate no new theological ideas. Their interests are apart from religion. A good Government post or a fat clerkship in a commercial house is what they toil for. Yet, as a matter of fact, there grows up in the minds of most of them a vague sort of monotheism. Ask any average Calcutta Babu the question, "What do you believe?" and he will most probably answer, "We believe in one God, just as you do. He is our Heavenly Father." But in spite of this nascent belief, I am afraid that the majority are utterly indifferent to religion, are completely steeped in the world, and thus are practical atheists. And that is the greatest difficulty we have to face in dealing with them. (c) Then along with this worldliness and carelessness there usually goes a very decided hatred of Christianity. The average Bengali Babu has very little good to say of Christians, Christian doctrine, or the Christian Church. It is now becoming fashionable among them, thanks in great measure to the Brahma Somaj, to praise Christ and His teaching. But for Christian society, or for any Hindu who becomes a Christian, they have only the extremest hatred and contempt; although later the convert often wins esteem by his personal worth. (d) Then there has been undoubtedly a very decided Hindu reaction within recent years. But a rally is the very best proof possible that an effective attack has been delivered. Hinduism has felt the pressure of Christianity and is trying to gather itself together in self-defence. The most noteworthy point about this revival, however, is that it shows no unity. They call for internal reform, but they cannot agree among themselves what is to be the standard of the purified faith; one section harking back to the hymns of the Rig-Veda; another demanding a return to the Vedantic philosophy; a third calling aloud for the abolition of animal sacrifice. (e) And, naturally, the more sincere men are very far from happy. They experience the deepest spiritual unrest, and often in anguish of soul seek here, there, and everywhere for help. Thus, in spite of the prevailing carelessness and the bastard revival of Hinduism, there are, scattered everywhere throughout the community, earnest men, especially young men, who are hungry and thirsty for God. How instant is our duty to succour these men I need not say. During recent years a number of young men of this class have found peace in Christ through the work of quiet Bible Classes in various parts of Calcutta and Bengal. They are our chief hope at present, and I believe many will be won in the near future. (f) But, besides those who are consciously seeking

the truth, there is another interesting class—men who are not so likely to enter the Church themselves, but whose influence is decidedly favourable. These are the most clear-sighted and the most advanced, morally, of the educated men of Bengal. They realize the infinite moral difference between Christianity and Hinduism; they are eager to see moral reform within Hinduism; they unite most heartily with us in temperance and social purity work; many of them recognize the religious supremacy of Christ, and acknowledge publicly that He will yet reign in India.

III. Now these conditions, affecting the religious state of the community, have been developing very rapidly within recent years, and for us the main result arising is this, that direct evangelistic work is now possible among them. The work of the Mission Colleges has as yet been by far the most effective method of evangelization applied to this community. To this method we owe the number of stalwart converts won up and down the century since 1829, men who have formed the very pith and marrow of the Church of Bengal. Duff was sent out to evangelize the higher caste people, and found them impervious to the preaching of Christianity; so he forged this sharp weapon, and it has been well used. But the great forces I have been describing, operating continuously these last seventy years, have so moulded the community that we are now entering on a strange new epoch of hope. We can now use forms of work in dealing with these men which could not have been used in Duff's days. So in Calcutta and elsewhere, side by side with the college work, simple evangelistic methods are being brought into use. The most considerable of these new efforts is the College Department of the Y. M. C. A. of Calcutta, an institution which bids fair to be a mighty power for good. Now the L. M. S. Mission in Calcutta has a magnificent opportunity for such work; a large educated community resides close by the college. But new work such as this means an increased staff, and for an increase of staff our Directors want an increase of income. Thus Calcutta is one of the many places in all parts of the field where there is an open door. Will the Churches not arise in the name of Christ and bid us enter in?—J. Farquhar, in "The Chronicle."

OUR SISTERS IN INDIA.

One of the recent books on India is that entitled, "Our Sisters in India," by the Rev. E. Storrow. The author spent eighteen years in Calcutta under the London Missionary Society, and was engaged in the education of young men, chiefly of the better classes. Through these he got an insight into their home life, and his opinion was formed that "the most efficient agency for reaching the native women was to educate on a Christian basis their sons and brothers."

So deep became his interest in the homes of these people that he determined to get English women interested by giving them through this book the fullest information regarding the usages and ideas governing the condition of Hindu women, giving an accurate explanation of their origin and extent. In the early chapters he takes the reader back to ancient times, and contrasts the present with the past, when Hindu women were respected and were more on an equality with men, and when education and influence were open to them. There was then no evidence of the awful degradation to which they are now doomed. Woman is now the incarnation of sin, and the female who can read and write is "branded as the heir of misfortune." Then follow chapters on such subjects as Child Life, Infanticide, Suttee, Evils Arising Out of the Status of Women, the Remedy, etc. The chapters abound in descriptions of customs peculiar to the various tribes and castes throughout India. The book is entertaining, and though it gives us a sad picture, it is written in a charitable spirit. It is well illustrated, and we should judge it particularly suitable for a missionary library. The book is cloth bound, pp. 254, price \$1.25, is published by the Fleming Revell Co., and may be had from the Secretary of Publications of the W. F. M. S., Toronto.

THE TRIALS OF TWO HINDU PUPILS.

FROM MISS CAMPBELL, NEEMUCH.

Off the main bazaar street, a few paces, in a short, narrow, indescribably dirty gully, live a number of banias, mostly goldsmiths. To reach the street in which they live one must walk down the middle of a stone-paved ditch, or risk a precarious footing on its rough and jagged edges. So narrow is the way that it is with difficulty two people can pass each other. Some of the very small girls of these households had been wiled into school by the promise of rewards. The elder sisters of these little folk, possibly attracted by the hymns and verses, sent word by the calling-woman that a number of them wished to learn to read. The first day a most hearty welcome, more boisterous than polite, was given me, and ten names of readers were enrolled. The second day only six books were taken, no special reason being given by the remaining four for refusing. A rope-laced stool was brought me for a seat, and each of the six pupils endeavoured to get her book and her lesson in first. Great enthusiasm prevailed. A row of men sat on the roof of the house opposite to watch what was going on. The girls were uneasy, and tried to hide me with a chaddar thrown over the low tiled roof. Next day my class had all fallen off but two. Probably the men on the roof had informed their fathers. Mangi and Gangadeo, the two remaining girls, applied themselves with greater diligence to their books. Mangi was a strong, stout girl of about fifteen years; vigor and energy

marked her every movement. I can see her yet, sitting on a low stool, spinning, her book in her lap, one bare foot holding the wheel firmly in its place, one hand deftly drawing out the cotton, while the other turns the clumsy wheel, that looks as if it might have seen a century of work, so primitive is it in its construction. Now and again she glances at the book in her lap, to catch a word or a sentence, and, repeating it over and over, spins away. Often as I watched her I thought, if she were but a Christian her unusually strong character, her spirit and energy, would surely be an influence for good among her companions. Gangadeo, on the contrary, was a tall, graceful girl, very fair among the Hindoos, bright and cheerful in disposition, with more fire than Mangi, but less energy and independence.

One day, about a month after they had started studying, I missed the usual warmth in the greetings of the women as I passed along their street. Wondering much, I took my usual place. Mangi's mother told me that the girls had been forbidden to read. Their caste people had seen me going into their street, had enquired the reason, quarrelled with their fathers, threatened to out-caste them, to forbid marriage with any of their families, and demanded that the reading should be stopped at once. The fathers had returned that evening, hot and angry, had quarrelled with their wives, who defended their daughters, had beaten the girls and ordered them to stop studying. Mangi was very indignant, and, determined to learn to read, suggested that I teach her in the school every day; she would come in on her way to the river to bathe. Her mother was willing, as she was anxious for her daughter to be able to write before she should leave for her mother-in-law's home in a distant city in the Punjab. I consented to this arrangement, and all went well for a time, but again the caste people interfered, and poor Mangi was in despair. I advised her to continue studying and to get some help from her brother, which she did, and succeeded in learning to read fairly well. Every Wednesday afternoon she and her mother used to come to a meeting in this school-room for the mothers and sisters of the school children.

Soon the time came for her to leave her father's house, and I could only follow her with the prayer that the few lessons she had received in Christian truth might be as good seed sown in good soil.

Last Sabbath I heard of her death, and on Tuesday I went to see her mother, who is in great grief over the loss of her daughter. She was feeling very bitter toward her son-in-law's people for not letting her know of her daughter's illness. I could speak no word of comfort to the poor mother. Even had I been sure that Mangi's interest in the Bible lessons and hymns was a real searching after God, that would not have been good news to her. I could then only show her that I sorrowed with her.

Gangadeo about the same time had been sent to her future home, and for many months I heard nothing of her. One day she bounded in to the school-room with a "Salaam, Miss Sahib ap kaisi bain." How pleased I was to see her, unchanged except larger grown. The same bright, straightforward look was in her face. We sat down, and she told me about her new home. Her father and mother-in-law were kind to her, and she was quite happy, but very pleased to be back in her old home again. A few days later the teacher of this school asked leave to teach her, as she wished to come daily, as her friend Mangi had done. Even as she spoke, Gangadeo came in. She said her mother was willing, which statement I believed, and that her father-in-law wished it, which statement I doubted. However, I consented. She applied herself with the utmost diligence, and in a very short time had left the first and second books behind and was reading the Third Hindi Reader fairly well.

One day I came in just as the lesson was over. The little girl who came daily with her at once took the book and slipped it under her jacket out of sight. Going to the door she looked up and down to see that no one was near, she shot out, and, standing against the opposite wall, motioned to the other to follow. She first cautiously looked out, and then ran off. I was rather surprised, as I had supposed that since her husband's people were willing, her father would not object. The teacher told me that it was their caste people she feared. They soon heard of it, and again the lessons were stopped. She is, however, now able to read, and can make progress without help. In a few weeks she will go away again to her home. We were not able to give her much Christian teaching, but she can read, and we will put God's Word in her hand and leave the rest to Him.

IN THE WEAVER'S MOHULLAH.

FROM MISS DUNCAN, NEEMUCH.

I will endeavor to-day to tell you a little about my Camp School, No. 3, commonly called the school in the Weaver's Mohullah, and of the work we are doing there.

It was started a little over three years ago, to reach the girls of the class mentioned above, who were living in the south end of the Camp Bazaar. We first rented one small room, and then another next to it, and as these are still the best rooms to be had in the neighborhood, we have continued to occupy them. The doorway of each room is low and narrow, and made lower still by the tile-roof which projects beyond the wall, so that an ordinary sized person, not to speak of one of my height, has to stoop a good deal to enter. Like most native houses, each room possesses only this one entrance, and no other means whatever of admitting air, so you can well imagine

that the air becomes very unfit to breathe when the room is crowded and after we have been in it for some hours. I confess that during last hot season and after the rains when the sun beat fiercely down upon the tiled roof I often used to think of the "Black Hole of Calcutta," and sympathized with the poor unfortunates who so long ago had to suffer the torture and suffocation of that death chamber. In spite of these drawbacks and unsanitary conditions, the place and the children are endeared to me by many a happy hour spent there teaching the three R's, and especially the sweet truths of the Gospel.

In one room Rebecca, to whom you need to be given no introduction, teaches the advanced pupils, and the other room, in which the smaller girls sit, is presided over by a Rajput woman whom I will not call a heathen, for, though she has not yet been baptised, she is, I believe, a true sister of us all by faith in Jesus Christ. She has been a pupil of mine for several years, and though still continuing her studies, has been glad to be engaged as assistant in the school. So much for the place and the teachers.

Now a little about the pupils. Eight of the larger girls are more especially endeared to me, as they belong to my Bible Class, and I have the privilege of day by day opening up to them the Scriptures. They read their lessons out of the Testament, a copy of which is owned by each, and they have become such intelligent and interesting pupils that there is no truth which they do not seem capable of appreciating to some extent. Our earnest talks will, I trust, not be without lasting effects. Already I can see a great change in the demeanor of most of these girls. One is a little more unruly than the others, and when I was remonstrating with her a few days ago and telling her that I had not yet seen as much change in her as I would like, the others told me with disgust that she still disobeyed her mother and gave her "gali," which is an expressive word for abuse.

One girl is much more earnest and quiet than the others, and has given every indication lately of a change of heart. Her mother and sisters are earnest listeners also to the Gospel story, and I was somewhat disappointed when a few days ago I heard that the mother and one sister had gone with a party of neighbors to worship and offer sacrifice at a distant idol shrine. I asked her about it, and she confessed with shame that they had gone, but she said, speaking with earnestness and conviction, and yet very shyly, "My other sister and I never go to worship now. We have given it up, because we believe in Jesus." The earnestness of this girl and of the assistant teacher, who is always in the class, and the interest of the others, make the lesson hours really precious times to me.

One other of these girls is full of life and mischief, but with such laughing, shining eyes that you cannot help smiling at her even when she is naughty.

One is quiet and sober through weakness of body. Her father has been away at the frontier war, in the Commissariat Department, for many months, and he does not send enough money to keep the family. This little girl was very ill not long ago, and I won her heart by visiting her and seeing that she was supplied with milk each day until she was better. After seeing the discomfort of their home-life, I cannot help longing all the more to make the school a very happy place for all such.

During the reading hour these children also read a portion of the Testament each day with their teacher, and, starting from the beginning, they have now reached the 7th chapter of John. They also have their own regular reading lesson besides, namely, one reading the 1st book of English, three Old Testament History in Hindi, three others the 4th book, and so on. We have other pupils in each of the 3rd, 2nd, and 1st Hindi Readers, and a few at the alphabet.

The children here sing very sweetly, and they are exceedingly fond of hymns. The last one taught them is a translation of the hymn, "When mothers of Salem their children brought to Jesus," and it is still their favorite, of which they never tire.

You would be amused if you could hear them repeat their multiplication tables in this strange language. I am always fascinated with the glibness of their little tongues repeating in concert, because I have not yet mastered the Hindi tables in that way.

This school building is put to two other uses, which I will now tell you about. After school hours several women who live in the neighborhood come in on certain days to receive their reading and Bible lessons. They literally sit at the feet of Rebecca, their teacher, and after receiving their reading and writing lesson listen for a while to the sweet Gospel stories.

On Tuesdays each week we have a mother's meeting, to which I always take the baby organ and a large Bible picture, which serves as a foundation for the talk with the women. You will remember my telling you how for some years we have been giving a little pecuniary aid weekly to a number of old women who live in the Camp. Rebecca and I could not find the time to visit these regularly and give them the spiritual instruction we desired, so we at last planned to have them all come to this Tuesday meeting. Since then they have come regularly, none being missing except those who could not rise at the time and drag themselves to the place. As soon as school is dismissed on that day, we call in those who are waiting outside, and these sixteen are the first to enter and take their seats. If you could see them you would say that in accordance with our Lord's command we had succeeded in getting in some of the poor, the maimed, the lame, the blind. One of these poor women was some time ago knocked down by a horse and cart and got a leg broken. She did not get it set, and so now she limps along painfully, using the injured

limb as little as possible. She was not able to be present this week for about the first time, and I was told that on account of the rainy weather she was suffering much more pain than usual. Several of the women are blind, and others are so feeble that they, too, must be helped along by others. They are all without friends, and live by charity, and yet it is wonderful what resignation they show. This community of misery and poverty is thus brought together week by week to hear the glad tidings of salvation. Yes, they repeatedly receive the invitation to the marriage supper of the Lamb, for our Saviour warrants us to invite all such. We long, too, to lovingly compel them to come in, and to this end give them as simple and earnest talks as possible. They respond warmly and talk religiously, professing faith in Christ, but no one goes farther, and we must just trust and pray that the seed sown may take root in their hearts and that they may wash their robes and make them white in the blood of the Lamb, and be accounted worthy to enter in through the gates into the city of God. The loneliness of their lives here makes us long that it may be well with them in the hereafter and that, like Lazarus, they may then be comforted.

These are not the only attendants at the meetings, however, for we usually have a good many others who come and listen with deep interest to the hymns and the lesson. Sometimes the place has been very uncomfortably crowded, but we thank God for the interest shown and trust that in this place souls may be born into the Kingdom. May my readers bear the needs of these people very especially to the throne of grace and thus share with us in the good work.

WELCOMED BY THE NATIVE CHRISTIANS.

FROM DR. MARGARET O'HARA.

Canadian Mission, Dhar, Jan. 26. 1899.

I did not enjoy the voyage to India, as my heart was very sore after parting from my dear mother. The only thing that made it at all bearable was the fact that she wished me to leave with Mr. and Mrs. Russell and not go alone. Dear, unselfish mother! she left us an example of self-denial and thoughtfulness for others that will long be remembered by those who knew her. We had many fine fellow-passengers, whose Christian companionship was most helpful. We arrived in Bombay on the 26th of November, and left the same night for Mhow. Rev. F. H. and Mrs. Russell and sweet Pearl were there from Dhar. They with the Mhow staff gave us a hearty welcome.

Sonibai, Mariam, and Hira were very happy, and looked so well. They all did much credit to Miss Calder, who so kindly looked after them during my absence.

The next afternoon I went up to Indore and saw the friends there, and the day following left for Dhar. The Dhar Durbar had sent in one of the State carriages to bring us out. There were four relay of horses, and the journey was made in less than five hours. It was very pleasant having the whole household along. When we reached our compound an arch of flowers had been erected over the gateway. All the orphans and as many of our Christians as could come were waiting to welcome me. This was too much for me, and I was unable to express my thanks except with tears.

I began work the following day by bringing Gangabai and three other Christians out to the hospital as in-patients. The former had been very ill for nearly three months, and the others were all ill with malaria, which had been exceptionally prevalent after last rains.

Owing to Gangabai's continued weakness I was unable to open the city dispensary until this week. It having been closed during my absence, I find it most difficult to get the people to come now. It is almost impossible to get the girls' schools re-opened. I went around to see the parents, and in most cases was told that "the girls have forgotten all they learned," or "what is the use of sending them? Who knows but as soon as they begin to learn the schools will be closed again?" About a dozen is all I have succeeded in getting so far. Many of them have gone from the influence of the Gospel altogether. It is much the same with the zenanas.

In the new dispensary it is different. Phulabai used to give out quinine and some simple remedies, or she would send the patients over to the bungalow, where Mr. and Mrs. Russell did much for them. What they appreciated more than anything else was the fact that there were those to whom they could tell their troubles, and, if medicine were not given, yet there was loving sympathy.

ACKNOWLEDGMENTS OF GIFTS.

FROM MISS SINCLAIR.

Indore, January 18, 1899.

The mission boxes arrived here December 23rd. I was delighted with the abundant supply sent me—it was so much more than I had expected. The beautiful little dolls, most of which were sent me from Prescott and Cardinal, arrived in good condition. I did not distribute my dolls at Christmas, except six or seven to very small girls, as the dolls given to the orphans last year were for the most part still in good condition, so I decided to hold mine over till next year, when they will, no doubt, be very fully appreciated. There were several nicely-filled bags from the Proof Line Mission Band, that were given to the girls whose names were on them. I must also thank the friend who sent the art muslin quilt. This cold weather,

which we feel very much, makes one appreciate the warm regard that plans for one's comfort.

We were glad to get the crochet patterns. Several of the big girls are fond of doing such work, and they sometimes earn money in this way for their Y. W. C. A. box. Just now the patterns are lent to another mission, where they have a crochet and knitting industry, by means of which the Christian women, working in their odd moments at home, make a little extra money. The note books, pencils, wool, needles, etc., are all useful; but the donation of nice new English story books calls for very special mention and thanks. Already a number of them have been read. There was one little book containing words of not more than four letters. About four times four girls clamored for that one last Sabbath morning. Their Y. W. C. A. meeting is faithfully held Sabbath noon, after which the girls all go to the dormitory, where they must be quite quiet for some time. Then they like to have a story or picture book. The girls who do not know English have vernacular papers, and the little ones sleep as a rule. There were several quilts in the box, labelled "Hospital or Boarding School." Miss Oliver kindly let me have them. I was glad to get them, as we were rather short of blankets, and I didn't want to have to buy more this year. For all that came to me I wish to say a hearty and heart-felt "Thank you."

Just now there is very little sickness among the girls. The orphans are especially well, growing and developing in every way. They are well worth saving. For them also Christ died, and a number of them so clearly understand this that already His life is manifest in them. For more than four months five of the larger ones have been pleading for baptism. Again and again I have gone in to the dormitory at night and found Jai—one of them—crying over her Bible. I have not felt just quite sure as to what was best to do. They are only about eleven years of age, and there seems no reason to hasten; yet their knowledge is sufficient, and their walk and conversation consistent enough to fully justify my recommending them for baptism.

On Saturday last Surji, one of the Boarding School girls, was trying to climb a tree on the compound, like a monkey. She fell on her back, and was carried in helpless. We feared that the injury might be serious, and she was taken to the hospital on Sabbath. But I'm very glad to say she is so much better that there's no further cause for fear. She is a very bright, happy, active child, rescued from a mother nominally Christian, but really a very bad woman. A friend of mine used to say that no one could stagnate next door to a girls' boarding school.

Not long ago a number of girls were out at the tank beside the well washing their faces and performing their morning toilet. Three or four were drawing water. One of them,

named Tulsi, tumbled into the well. She sank twice in about 25 feet of water. Two of the girls had presence of mind enough to let the rope and bucket down into the well; the rest fled, screaming. Tulsi did the wisest thing she has ever been known to do. She says she thought it was a snake dangling over her head, but she laid hold of it, hung on for life, and these other two, about 10 or 11 years of age, pulled. Tulsi was just appearing at the top when the grown-ups about the place arrived on the scene. It caused no little excitement. There are no pumps in this part of the world. I wish there were, for these open wells are a constant source of anxiety. I have had it closed in with a wooden lattice work, leaving a hole just big enough for the bucket to go up and down. This well used to be a very poor one—dry for months at a time. A year and a half ago I spent about \$14 on it. The workmen struck a spring, and even in the hot season I do not think there has ever been less than 15 or 18 feet of water in it.

About the time Tulsi tumbled into the well, there was a series of misfortunes; among others, thieves entered the school and carried off the nice big wall clock that was a present from Mrs. Harris, of Toronto, some six years ago. It used to hang on the wall quite close to Miss Harris' memorial tablet. We were long in getting accustomed to the empty space, and miss the clock very much. It was the only thing stolen, and could not be found, though reported at the police court and "cried" several times in the bazaar by the town crier. You see, there are no newspapers in which to advertise. I'm afraid we shall never see the clock again.

FROM MISS WHITE.

Canadian Presbyterian Mission,

Indore, Central India, January 19, 1899.

You will have heard ere this that the mission boxes came the day before Christmas, in excellent time, and all in good condition. I have much cause for gratitude and thank the kind friends at home for the share of dolls, jackets, cloth, bags, etc., that has come for my school girls and Mohulla women. The money (four dollars) received from Dr. Warden, per Treasurer here, was very acceptable, coming in nicely to help me to buy cloth for the many women. Kindly accept sincere thanks for all these kind remembrances.

The school children will not get their prizes till April, just before we close for the holidays. I will (D.V.) tell you all about their prize distribution then. The Mang Mohulla women always get their gifts at Christmas time, just after the Bible examination by the Sabbath School Examining Committee. Thirty-one women, ten children, and a number of babies came together on the appointed day to receive gifts for attendance and application to the study of the Scripture

lessons. Mrs. Wilkie kindly distributed the prizes of cloth, dolls, etc., adding a special donation from herself of pice (money) to all the children. Every year all the women have received cloth, as they are very poor, but this year I hardened my heart and let some go without, as they never put in an appearance at the class all year till the week before Christmas. Of course the poor babies did not suffer for their mothers' indifference, and I tried to make their little hearts glad whilst endeavoring to teach the parents a wholesome lesson.

Monday was celebrated as Christmas Day, on which day the Sabbath Schools came together in the college. Every available seat was taken up in the large hall, side class rooms, and gallery. It was a very fine sight to see so many brought together, giving an idea of the number receiving direct instruction in the Word of God, and even this did not represent all, for two of the city girls' schools, comprising about 200 children, were not present, as the distance was too great to bring them to the college. These little ones were not forgotten, however, for they met later in the day in their own school premises to receive their share of the mithai (sweetmeats) and Christmas cards. The meeting in the college comprised singing, an address from Mr. Wilkie, and distribution of Sabbath School prizes. All received a Christmas card and sweetmeats as they passed out. The schools were closed for a week's Christmas holidays, during which very cold weather set in and still prevails. Consequently there is a lot of sickness. When school opened again, I found that several of my pupils had whooping cough and that one dear little girl had died during the holidays, so I picked out all those who had coughs and told them to stay at home till they got better. My average attendance is low in consequence—not more than 30 present these days.

The last news from Coonoor seemed more cheering. Miss Ptolemy was improving and had been able to go out for a drive. You will know ere this that Misses Chase and Ptolemy are to go home to Canada as soon as possible, and arrangements are being made to secure passages for them. They expect to go with Mr. and Mrs. Wilkie, on the 1st March.

FROM MISS GREIR.

Indore, C. I., February 9, 1899.

The mission boxes arrived in good time for Christmas, and as usual were not here long until they were opened. I do think those who do the packing deserve great praise for the way they do the work. Among all my dolls not one was broken, and as far as I have yet discovered all hands and legs are intact. I am very de-

lighted with my portion. There are plenty of dolls to go round the two schools, while the wool, canvas, patterns, and thimbles will do me for a long time. The work-boxes, too, are very nice, and will be much appreciated by the girls who may be fortunate enough to get them. I also got such nice scissors, emery bags, and needle-books, besides work or school bags, pins, and many other things. But for everything I want to say thank you to those whose kindness made it possible for me to have these things for my girls. Last year I was very careful in the giving away of cloth, and so have some on hand for this year, and am hoping the money (Rs. 121) which I received for cloth will carry me over still another year.

I should like to tell you about two of the big girls who last year were made happy by work-bags, and one by a New Testament. Tara (meaning a star) was about 12 1-2 years of age, and had been attending Pinjari Bakhai School for almost two and a half years. She was such a bright, nice girl, very anxious to improve herself, and attending school regularly, especially at first, got on very well; but, alas for her! she was a child widow. She remembered very little about the boy who was her husband, having been married very young, and the boy dying thirteen months after the marriage. She being the only child of her mother (who also is a widow), was well treated, and very happy until a short time ago, when the family relations complained that she was too big to go to school, and, being a widow, she had better stay at home. For some time she came irregularly and by stealth, but finally had to give it up, as both she and her mother were made so unhappy on account of it. She was able to read the Hindi Third Book and the Testament, besides do arithmetic, and so on. She made for herself a print jacket, and for some male relation a woollen neck comforter, and was able to quickly pick up any needle-work she was taught. But best of all, during her two and a half years in the school, she had learned to love the Lord Jesus, and more than once in the last few months had told one of the Christian teachers that she would like to become a Christian and be baptized, but if she left home her mother's life would be made unbearable by their relations. I offered to go weekly to the house and continue her lessons, but the friends would not allow it, and so she has dropped out of our reach, and we may seldom, if ever, see her again. What her future may be, God alone knows, but as she knows the way of salvation, and that Jesus Christ died for her—nay, has even said that she wanted to be known as His follower—we pray that that knowledge, with the New Testament in her hands, may one day bring her out on the Lord's side.

The other girl, Pujari (beloved), is also a big girl, probably 12 1-2 years of age, who has been coming to Mullargunj School ever since it was opened, nearly two years ago. She too is a very bright girl, and at the recent Christmas examination got a New

Testament as a prize. She was so happy over it, and a month later told me that she and her sister read it every night. She is now done with school, and is to be married next month, after which we shall probably lose sight of her altogether. She, too, knows that Christ died for her, and that only through Him can she have eternal life. But she needs the prayers of God's people, that this may prove a saving knowledge to her, and not a mere idle tale.

And so I have tried to give you a glimpse of the lives of two of the many girls who come into our schools, are there for a time, and then away. But who can say how many of them may not be found with their names written in the Lamb's Book of Life, in that day when He shall make up His jewels?

Indians of the North-West and British Columbia.

TO CHATHAM PRESBYTERIAL.

FROM MISS BAKER, MAKOCE WASTE, PRINCE ALBERT.

You will be glad to know the missing bale has at length reached us safely. I enclose receipt. Our annual Christmas entertainment was held on January 30th. All assembled at 6 p.m. The first thing on the programme, and, to our guests, the most important, was the dinner, afterwards singing and recitations by the children, followed by speeches from four of the Indians, then the tree was unveiled and the presents distributed. Thanks to the members of the "Chatham Mission Bands," who enabled us to give these poor children so grand a tree, they would have felt doubly repaid at seeing the pleasure it gave our little ones as well as the parents. The dolls, picture books, etc., were highly appreciated. We closed with the "National Anthem," and all went home delighted. Miss Cameron came down and gave me a helping hand. She brought along candies for the children, and also a goodly supply of provisions for the dinner, a donation from the Willoughby C. E. S., of which she is President. We are very thankful for such timely aid.

TO TORONTO PRESBYTERIAL.

FROM MR. JOHN THUNDER, PIPESTONE.

I take much pleasure in returning the receipt for one bale from Toronto.

As soon as I got back from the station we called the older people and divided the clothing. They were in great need, as the weather was dreadfully cold. Nearly every one of them said, "Win'gan wash'tey waon'sheda" (good women and kind). It was quite true what their poor lips say.

Some time ago two of the parents who were new-comers brought their infant daughter to the feet of Jesus Christ. The baptismal service was conducted by the Rev. Mr. Spears, and the parents took the oath faithfully. It was an encouraging sight to all those present.

Another mark of encouragement is the sewing class. Five women beside Mrs. Thunder are working away every Thursday. Before they begin their sewing they have Bible reading and a hymn and prayer. I generally read some news to them from the "Foreign Missionary Tidings." By the help of our Father in Heaven they have earned \$11, and I am pleased to hand this amount to the Woman's Foreign Missionary Society Fund.

I have been teaching every evening as usual, besides prayer meeting Wednesday. Our young people are taking more earnestly to religious instruction. The whole Reserve seem to get more kindly one toward another.

TO SALT SPRINGS AUXILIARY.

FROM MISS M'LAREN, BIRTLE, MAN.

I am sorry for having delayed in acknowledging that bale of clothing, but really I have resolved every morning since it reached me that I would write "this very day," but night came and the letter unwritten. One and another of the children took ill with grip; one little fellow with inflammation; and I have had thirteen at one time poulticed: scarcely one escaped bronchitis, but all are on the mend this week. Of course we had nearly all the parents here just so soon as the word reached the Reserve. I wish you could have stepped in then. I do feel so sorry for the poor parents, one after the other will tell you with tears in their eyes how many children they have lost and that I must not mind them telling me to take good care of the one or two they have here. One poor woman just managed to say as she was leaving, "You will love Paul." I am just longing for a bright, warm day to come, when I can take the little ones for a drive.

Mr. Small and Mr. Black are spending the week at Valley River. There is at least one marriage and several baptisms awaiting them there. They hoped to take up Mr. McKay at Russell, who is the nearest ordained minister. We were glad to have a little clothing to send up; there are always some needy cases.

I must thank you for the bale of clothing, which reached me three weeks ago. There is nothing cheers me up so much as a share in the Salt Springs donation. It always seems to be exactly what was most needed. I appear to have myriads of little girls this winter, and at the beginning of the season where their dresses were to come from I did not know, but I know now, and they always look

so warm and comfortable when I get them fitted. The supplies are all that heart could wish for. I trust you will excuse this miserable little acknowledgement.

You would all understand how happy we were over the baptism and marriage of Chief Astakesis.

INDEX TO VOLUME II., NEW SERIES.

| | |
|--|---|
| All, All for Thee..... | 161 |
| Africa | 93, 94, 109 |
| Annual Meeting..... | 6, 323, 355 |
| Annual Meeting, Report of..... | 30 |
| Asia Minor..... | 281 |
| Auxiliary, Caledonia Anniversary..... | 259 |
| Auxiliary, Who Shall Organize An..... | 194 |
| Baby, A Living..... | 172 |
| China (Honan)— | |
| <i>Letters—</i> | |
| From Miss J. Dow, M.D..... | 237 |
| " Mrs. Goforth..... | 46, 238, 273, 337 |
| " Mrs. McClure..... | 81 |
| " Miss McIntosh..... | 14, 216 |
| " Miss Pyke..... | 15 |
| " Miss Wallace, M.D..... | 217, 307 |
| China, Commencement in College, North..... | 150 |
| Chinese Blind, Work Among..... | 50 |
| " Question, The..... | 82 |
| " Rescue Homes..... | 335 |
| " in America..... | 316 |
| " in Toronto..... | 334 |
| " Women in British Columbia..... | 327 |
| " " Montreal..... | 331 |
| " " | 168 |
| Daughter of the King, A..... | 17 |
| Death of a Hero, The..... | 164 |
| Designation Services..... | 134, 268 |
| Encourager, Be An..... | 268 |
| Endurance, The Joy of..... | 157 |
| Estimates for W. F. M. S., 1898-99..... | 201 |
| Expenditure for W. F. M. S., 1897-98..... | 196, 324 |
| France | 77 |
| French Evangelization..... | 230 |
| Italy | 75 |
| Increase | 3, 67, 131, 193, 259, 289, 321, 353 |
| India, Items From..... | 10, 14, 48, 80, 119, 120, 148, 218, 232, 342, 343 |

India—

Letters—

| | | |
|---|-------------------------|--------------|
| “ | From Miss Campbell..... | 365 |
| “ | Miss Duncan..... | 367 |
| “ | Miss Grier..... | 117, 374 |
| “ | Miss O'Hara, M.D..... | 370 |
| “ | Mrs. Ledingham..... | 271 |
| “ | Miss McKellar, M.D..... | 339, 341 |
| “ | Miss Oliver, M.D..... | 118, 272 |
| “ | Miss Sinclair..... | 12, 115, 371 |
| “ | Miss Thomson..... | 79 |
| “ | Miss White..... | 373 |
| “ | Mrs. Wood..... | 178 |

| | |
|--|---|
| India, Missions in..... | 303 |
| “ Our Sisters in..... | 364 |
| Indifference..... | 232 |
| In Memoriam..... | 291 |
| Inspiration of Difficulty, The..... | 57 |
| Jamaica Dorcas Society..... | 125 |
| Jews, The..... | 91, 92, 103, 105 |
| Korea..... | 9 |
| Life Members..... | 4, 45, 67, 99, 193, 226, 259, 289, 322, 354 |
| Missionary Candidate, Open Letter to a..... | 134 |
| Missionary Volunteers, A Talk With..... | 291 |
| Missions, The Problem of Educational..... | 294 |
| New Hebrides..... | 186, 208, 240 |
| North-West and British Columbia, Indians of— | |

Letters—

| | |
|--------------------------|--------------------|
| From Miss Armstrong..... | 27 |
| “ Miss Baker..... | 51, 152, 313, 376 |
| “ Mr. J. Bear..... | 54 |
| “ Mrs. Cameron..... | 218, 309 |
| “ Miss Carson..... | 55 |
| “ Miss Cumming..... | 20, 243 |
| “ Mr. Dodds..... | 53, 248 |
| “ Mrs. Dodds..... | 225 |
| “ Miss Dunsmore..... | 245 |
| “ Miss Gillespie..... | 250 |
| “ Rev. N. Gilmour..... | 124, 153, 249, 345 |
| “ Miss Johnston..... | 121, 154, 219 |
| “ Miss Laidlaw..... | 184, 310 |
| “ Mr. Monroe..... | 344 |
| “ Rev. W. S. Moore..... | 312 |
| “ Mrs. Moore..... | 122 |
| “ Rev. J. McArthur..... | 347 |
| “ Rev. H. McKay..... | 22, 24, 276, 346 |
| “ Mrs. McKenzie..... | 19, 89 |

| | |
|---|--|
| From Miss McLaren..... | 22, 37 |
| “ Rev. A. J. McLeod..... | 247 |
| “ Mrs. McLeod..... | 18, 278 |
| “ Miss McLeod..... | 185, 316 |
| “ Mr. McPherson..... | 252, 347 |
| “ Miss Nichol..... | 87 |
| “ Mr. Skene..... | 21, 313 |
| “ Mr. Small..... | 315 |
| “ J. Thunder..... | 55, 183, 246, 376 |
| “ Miss Walker..... | 244 |
| “ Rev. W. J. Wright..... | 252, 312 |
| “ Mrs. Wright..... | 348 |
| North-West, Items on..... | 84, 279 |
| Notices..... | 100, 132, 162, 194, 227 |
| Persia, Daily Life in..... | 299 |
| Philippines, The Friars in the..... | 213 |
| Prayer, Day of Special..... | 262 |
| “ Indian Child's..... | 281 |
| “ In the Tiger Jungle..... | 264 |
| “ Programme for Day of..... | 261 |
| Presbyterials, Reports of..... | 5, 69, 102, 132, 163, 195, 227, 260, 324, 356 |
| Privileges, Thank God for..... | 156 |
| Promises, Faithful..... | 258 |
| Schools in Manitoba, Industrial..... | 154 |
| South America, Items on..... | 60, 61, 77 |
| South Seas, The Apostle of the..... | 187 |
| Spain..... | 74 |
| Supplies, Addresses and Directions for..... | 101, 102 |
| “ for 1899..... | 166 |
| Thank-offering Meeting..... | 156 |
| “ “ The Children's..... | 170 |
| Things for which I am Thankful..... | 170 |
| Thibet..... | 9 |
| Training Home, Items on..... | 7, 8, 68, 100, 206, 360 |
| Treasurer's Statement..... | 4, 45, 68, 100, 132, 162, 194, 226, 258, 290, 322, 354 |
| Trinidad..... | 125 |
| Letters— | |
| From Mrs. Morton..... | 29, 48, 136, 274, 343 |
| “ Mrs. McCrae..... | 139 |
| Trinidad, Joseph Annajee of..... | 141 |
| Turkey..... | 281 |
| Weariness, A Word Against..... | 70 |
| Work, Young People's..... | 173 |
| Ye're a' Welcome Hame..... | 62 |

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