

# Foreign Missionary Tidings.

VOL. XVII.

TORONTO, JULY-AUG., 1900.

Nos. 3-4.

## Subjects for Prayer.

JULY—Mexico, South America, European Countries.

AUGUST—The Jews, Africa.

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

But even unto this day, when Moses is read the vail is upon their heart, nevertheless when it shall turn to the Lord, the vail shall be taken away.—*2 Cor. 3:15, 16.*

ONE OF THE OUTSTANDING THOUGHTS left with us from the recent Ecumenical Conference is—that it is Christian woman alone who can reach the heart and homes of our eastern sisters. Let us as a Society unite with whole-hearted resolve to do our share. We have been pleading for more workers for our mission-fields; we must go back of that again and plead for more of the women young and old belonging to our churches to strengthen our hands at home. Whether we will or not the privileges and responsibilities of sending on the 'glad tidings' are widening every day that we live and every one of us has some niche to fill in God's great plan of redeeming the lost.

During the summer months many of our members are resting mind and body after the strain of the season's work. May at least a share of our time be given to planning ways wherein we may be busier in the Master's Cause, that we may return to our Auxiliaries and Bands more than ever resolved to sow the missionary spirit deep in every heart at home, that God's blessing it may the quicker reach every heart abroad.

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TWO OR THREE PRESBYTERIALS have already taken up the thought of 'Increased Interest' and word has come of plans resolved on. In the case of one a valuable programme has been issued, to be used by every Auxiliary and Band within its bounds. The skeleton programme deals mainly with the missions belonging to our church and below are notes as to where information may be found; each branch is left to fill in the details of the programme. Through this plan a spirit of unity is formed binding the several branches in the Presbyterial closer. Another of our Presbyterials has sent out a circular letter to each Secretary seeking for information along which they may work

to draw out interest, inquiring also whether Presbyterian visitation will be acceptable to them and is the full number of Tidings subscribed for.

If all our Presbyterian officers will come out and take a strong stand as leaders watching over all the branches under their care, ready to seize each opportunity for helping them, the officers of our branches will in turn receive an impetus, until throughout the whole Society we have one grand body of women young and old, fired with the one desire to spend the best part of their lives in working for others. Can we accept Christ for ourselves alone, without an offering of gratitude in return ?

O, when for us life and its work shall be ended,  
 Shall we, who have been by His love so befriended,  
 No harvest of ripe sheaves lay at His feet ?  
 No offering of gratitude, no tribute sweet ?  
 Ah, no, let us each the story proclaim  
 Till the world shall know and adore His name.  
 Accept His commission to you and to me—  
 "Go tell all the world of My love for thee,  
 My love so abundant and free."

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NOTICE OF THE APPOINTMENTS made by the Foreign Mission Committee has already appeared in the weekly church papers. It will be noticed also that most of them are young women who have applied through our Board. Miss Eliz. MacLennan, B.A., is a graduate of Queen's University, Kingston, Miss McCalla a graduate of Trinity Medical College, Toronto, and Miss Leach is a graduate of the Ewart Missionary Training Home. These three young women have been chosen for our needy fields in India. Their appointment was made, however, subject to an official medical report. Our workers in India will gladly welcome them, for our staff there has been greatly reduced through sickness, and the remaining few have been over-burdened with famine distress added to their former engagements.

Note.—Since this was written we have learned with deep regret that only Miss McCalla and Miss Leach have been certified by the medical adviser of the Committee as constitutionally able to endure the climate of India.

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THE COMMITTEE agreed to allow the missionaries in India to receive 700 famine orphans in addition to the 300 already in the mission, received during the famine of 1897. This will be a great demand upon the church for some years to come, as each child will cost about \$18 per annum. It is believed however, that the call of duty to-day is to save as many lives as possible and look to God for their daily bread. He who hears the ravens when they cry will not refuse these little ones who will be taught to call upon Him.

MISS JAMIESON has an interesting work in Ujjain amongst Blind Children and during this famine the number will be greatly augmented. These little helpless ones are more exposed to sin and danger and suffering than any others, and naturally appeal to the sympathetic heart. They soon become teachable and affectionate and learn industrial work such as making baskets, weaving, etc., so as to provide for themselves.

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THE BURDEN OF OUR MISSIONARIES, especially those at Neemuch, has reached a sadder phase—*famine*, then *plague* and now *cholera*. Your hearts will be touched with pity if they have not been before when you read Dr. McKellar's letter and then follow it up with Miss Bayley's. May God in His mercy give strength of mind and body to Dr. McKellar, Miss Campbell and their fellow workers to bear up under the terrible strain.

The Board at once took action and sent a recommendation to the F. M. C. for the appointment of a trained nurse, to be sent as soon as possible to relieve the hospital staff.

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MISS CAMPBELL is urging the necessity of providing a home in Neemuch for orphan girls and child widows who need protection. There are very many of them at the present time.

Miss Sinclair's Boarding School at Indore has now 100 scholars, having received large additions of promising children through the famine distress.

Miss Turnbull is much improved in health and her physician assures her that she will in time be fully restored, but he does not consider it safe for her to return to India this year.

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THE W. M. S. OF THE PRESBYTERIAN CHURCH IN CANADA (lately the Montreal W. M. S.) has supported Miss Dow, M.D., in Honan and now wish to extend their foreign work by supporting a medical missionary in India. There is a probability that Miss McCalla, M.D., will be assigned to them and be recognized as their special missionary. *Unity is strength.* We will gladly welcome the Montreal Society to help us in this needy field.

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Miss Carry A. Gunn of St. Andrew's Church, London, a graduate of the Training Home, has been appointed teacher and assistant missionary to the Chinese in British Columbia. This is a distinctly new branch of work our Society is entering but one we have been looking forward to for a few years back. The Rev. A. B. Winchester appeared before our Board in June, and gave all particulars as to the needs. In 1894 Mr. Winchester made his first appeal for a lady worker, but the appeal was not responded to and the work received a set back which it will take years to make good. An opportunity to

enter the work has again opened, and we have a young worker ready to step in, hence our desire to co-operate with Mr. Winchester in his work has been granted by the Committee in the appointment of Miss Gunn.

Miss J. McNeil, who has spent a few months in the Training Home, has been appointed assistant-teacher to Mr. J. W. Russell of Ahousaht, B.C.

All these young women who go both to India and to British Columbia are esteemed as missionaries of good promise, and we commend them to the prayers of all the Auxiliaries and Bands throughout our church.

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THE F.M. COMMITTEE decided to extend the work in Nootka Sound, B.C., where there are four Bands of Indians numbering in all about 450. As these Bands are settled at points some miles distant from each other, the work is somewhat arduous and will require both skill and courage in the missionary. It will be necessary to combine school work and preaching, and for this reason to acquire the language of these tribes.

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THE REV. MR. WILKIE was invited to appear before the Board and spoke at some length regarding that part of the College work at Indore in which we are specially interested. He also answered a number of questions with reference to Mrs. Johory's work which has been in part supported by the native church at Indore. The Board always esteems it a privilege to meet with the missionaries of our church, for it is through interviews of this kind that valuable information is elicited.

An interesting paper is published in this issue giving an account of Mrs. Johory and her work from its small beginnings to its present successful condition.

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THE VOLUNTARY CONTRIBUTION given at the recent Annual Meeting to the fire-sufferers in Ottawa was disposed of by the committee of ladies in charge and the following satisfactory statement was sent to the Board by Mrs. Hay.

The Relief Fund contributed by the delegates (non-resident in Ottawa) of the W. F. M. S. at their Annual Meeting on May 1st, 2nd and 3rd, has been disposed of after due consideration. The Pastor of each church was written to for exact information as to the number of families who had lost by the late fire. According to the number reported the following distribution was made:—To the French Presbyterian Church, \$10.75; to the Hull Presbyterian Church, \$32; to Erskine Church, Ottawa, \$72.

These sums were handed by the Convener of the Committee, respectively to: Rev. Mr. Seylaz of the French Church; to Rev. Mr. Scott, of Hull, and to Rev. Dr. Campbell, of Erskine Church, Ottawa, to distribute amongst the families who have suffered, as their individual judgment shall dictate.

Nine dollars from the Ladies' Aid Society of Westminster Church, Toronto, was forwarded by Mrs. Neil to add to the \$104.75, collected at the meeting, making a total contribution of \$114.75.

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MR. RUSSELL, OUR MISSIONARY AT AHOUAHT, has been making use of all spare moments and has prepared a manuscript suitable for a First Reader, or Introductory to beginners in English. We understand very favorable criticisms have been given Mr. Russell by prominent educational parties, and we hope soon to see the book in print. Mr. Russell says, there is great need for a book of this kind not only for Indians but for Chinese and other foreigners especially in Manitoba and the North-West where so many foreigners are settled.

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THE REPORTS FROM MR. SWARTOUT AND MCKEE at Ucluelet and Dodger's Cove, B.C., did not arrive in time for insertion in the Annual Report and are therefore given in this number of "F. M. Tidings."

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WE REMIND OUR MEMBERS of the change that has been made in the Publication Department. The work has become so great that a division has been found necessary. The *Secretary of General Literature* is Mrs. R. A. Donald, 320 Huron Street, Toronto. See note at foot of publication page in "Tidings." Letters still continue to come to Mrs. Telfer and have to be forwarded to Mrs. Donald.

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THE ANNUAL REPORTS were sent to the various Presbyterials early in June. If your Auxiliary or Band has not got its supply make inquiry for them. We hope Presidents of Auxiliaries and Bands will feel it their duty to study the report that they may be the more efficient leaders, able to lay before their members the work they are supporting.

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THE HOME SECRETARY, Mrs. Grant, has another valuable paper on hand, entitled "Small Things," by Miss Graham of Egmondville. Any branch may have the use of it by writing to the Secretary.

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THIS ISSUE OF THE F. M. TIDINGS is in double number, carrying us through July and August. Twelve pages more have been added, making in all thirty-six pages and containing many valuable letters and articles. The next issue will be the September number, which comes out the end of August.

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Six American Missionary Societies, and one English society, work in South America and report more than 11,700 communicants in all, and 635 missionaries and helpers. The Presbyterian Church, North, has 54 missionaries, men and women, in South America. Of these, 17 are in Colombia, 12 in Chili, 11 in Central Brazil and 14 in Southern Brazil.

## INDUSTRIAL HOME AT INDORE.

MRS. JOHORY AND THE GIRLS.

BY REV. J. WILKIE, INDORE, C. I.

**M**RS. Johory was a Mohammedan, as some of her family are to-day; was early brought to a knowledge of the truth; was educated in a Christian Girl's Boarding School in Calcutta; was in 1890 married to Mr. Johory of our Mission College staff and came to Indore. She is rather small in size, quiet in manner, always most ladylike in her behaviour, with a quiet, decided dignity that commands respect; and above all so loyal to her Master whom she dearly loves and earnestly follows, and so has learned to be so thoroughly unselfish and self-sacrificing in her efforts to assist others.

No agency is recognized by Hindu and Christian alike as having a more decidedly Christian influence and power in our mission. In no case have such a large proportion of those belonging to any institution come out on Christ's side as in this—the change being such a complete and radical one, as manifest in the face and life as in the profession, that none can mistake its reality or fail to recognize the higher spiritual power that is the cause of it.

Mrs. Johory helped in different departments of work from the time she joined us, but it was the Mang movement at Indore, that first gave her the opportunity she needed. At that time several wives were divorced and driven from their homes for their loyalty to Christ; two girls were betrothed to the idol and so doomed to the horrid life of a so-called priestess; and some other women not by any means Christian in character came under our influence. For these it was felt a special Home should be provided. Miss Sinclair and the whole Indore staff felt it would not do to put them in the Christian Girls' Boarding School, but we had no other. In our difficulty Mrs. Johory came forward and offered to take charge of the women, provided the church at Indore would give the money needed for the food and clothing of the inmates. Thus was started our Industrial Home for girls. Women were picked up from the streets, some Mang Christian children that could not then be placed in boarding school were sent, till the number reached twenty-two, (22). Mrs. Johory, unaided and without remuneration of any kind, took entire and sole charge of these.

Up at 6 a.m., Mrs. Johory arranged for the food, work, etc., for the day and held morning prayer. At seven they all went to their several works, some to sewing, knitting, lace making, etc.; others to weaving, and yet others to grinding of the grain and cooking the breakfast. A busy hive can be seen on the front verandah of the house in which the school is located. They have managed to get three sewing machines and one knitting machine and have worked up such a trade that they have all they can do making clothes, etc., for, not merely the Christians, but also the Hindus who have learned what good work they do and at as cheap rates as the poorer work of the Bazaar,

Mrs. Johory was herself a good sewer and knitter, but the weaving was entirely new to her. She, however, is now as able to manage this as the rest of her work. Latterly Mrs. Wilkie has given some hours every day to assist, as the work has so grown. At 10 a.m. they all gather for breakfast and at 11 all sit down to their lessons. In two years some of her girls have gone over our books in Hindu, and all the girls show a wonderful knowledge of the Bible. All the teaching was done, at first, by Mrs. Johory alone, but is now done by Mrs. Johory and those girls whom she has trained. At 2 p.m. they return to their work and between four and five the whole big family, under the Mother of the Home, whose earnest, active, loving spirit so many of them have caught, go out to the garden where they raise the greater part of the



MRS. JOHORY AND HER FIRST SCHOOL.

(Mrs. Johory in centre of back row.)

vegetables needed in the Home. This is their form of play and exercise and heartily they all join in it. Then comes evening Bible class, supper and study. They sleep on the floor with a mat and blanket under them and another on top. The sleeping room at night is the class and work room through the day with their bedding neatly rolled up at the side. The dress is of the simplest and cheapest materials, and the food, whilst substantial, is also very plain. Mrs. Johory had, before this famine came on, so savingly managed this, that whilst the girls all receive all they require and are for the most part strong and well, the food costs, in ordinary times, rather less than one cent a day for each girl.

Three years ago the famine brought additional burdens. Miss Sinclair chose out of the Famine girls brought to Indore, all she considered young enough to be put into the Boarding School, and all the others were sent down to Mrs. Johory. The girls previously trained now became Mrs. Johory's valued assistants and right loyally did they take up the work. So many of them were diseased and sick that the burden was a very heavy one and but for the band of workers already trained for the work, it would have been impossible for Mrs. Johory to undertake it. She has now a family of over sixty girls, the greater part of whom are the professed followers of Christ.

To me the most interesting feature of the Industrial Home is the manifest spiritual power seen in it. Every girl, no matter how unfavorable her previous history, sooner or later manifests a change in heart and life, and all the girls show a fine modest, gentle, loving spirit and are warmly attached to Mrs. Johory and the Home.

Two of the girls trained by Mrs. Johory are to-day teachers for our lady missionaries; one is in training now in the Mission Hospital to be a nurse; another is in charge of the famine children in another station; two are teachers under Mrs. Johory; another is matron for Mrs. Johory and a number of them, after giving the most decided testimony to their Christian faith, have been taken away to the higher service above.

The congregation at Indore has continued, during these eight years to pay for the support of all but the Famine children, and Mrs. Johory during all these years has done a work that few, if any in the mission, could do. She does it without receiving any salary or any remuneration of any kind, save the consciousness that she has done it in His name to His brethren. She is with the girls from early morning till late at night, a most devoted and unselfish though trying service, worthy of recognition by our church. Her life is a testimony to the value of the Christian Girls' Boarding School and shows the importance of laying responsibility on our native Christians, who of necessity, can understand and influence their own people in a way few, if any, Europeans can. Little did the Christian, who first brought the truth home to Mrs. Johory, realize what an important influence she was starting on its way.

Mr. Johory, who has been licensed by our church as a preacher of the Gospel, has during all these years been one of my most valued co-laborers in the work at Indore. He is gifted in a most unusual way and heartily has laid all his gifts on the Master's altar, always ready for any and every work that may be laid on him, as ready to work as a cooly, as to preach the Word if cause requires it, good as a musician, as a painter, as a professor or preacher, and by study and observation a fair carpenter, shoemaker and weaver—for he took up these when it became necessary to teach them to the Famine boys three years ago. He has proved a valued helper in the cause of Christ, and all the better since he obtained his companion in life. He has a salary from



us, but could obtain four times what we give him, were he to go to some mission workers who have wanted him. He has all that he wants, however, provided he can only obtain the help his wife needs to carry on the work amongst the girls. We hope the congregation at Indore, that has so long desired to have Mr. Johory ordained and settled over them, may soon have their wish realized.

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### WOMAN'S DAY AT THE ECUMENICAL COUNCIL.

BY MRS MCQUESTEN, OF HAMILTON, W. F. M. S. DELEGATE TO THE CONFERENCE.

**T**HURSDAY morning, April 26th, 1900, broke upon us with a cloudless sky, and Queen's weather greeted the thousands of women, who were eagerly anticipating the unspeakable privilege of taking part in that great demonstration of the advance of Christian women in the Church's work.

In great missionary gatherings woman has ranked as a collateral rather than as an essential factor in the evangelization of the world. Opportunity was now presented to her, of making known what she had done. The demonstration was so conclusive, that the question is raised, whether her services in the mission out-posts are not more effective than man's in seed-time and as fruitful as his in harvest. The New York Times placed "Woman's Day" easily and far in the lead among the demonstrations of the Conference."

The morning session was held in Central Presbyterian Church. Long before the opening of the meeting every corner was filled and hundreds were denied admission.

Mrs. Judson Smith, of Boston, presided, and after devotional exercises, reports of the Sectional Meetings were presented. Miss Bennett of Richmond, Kentucky, read the report from the meeting on Young Women and Children. Mrs. Moses Smith, of Chicago, from the meeting on "Giving"; Miss Abbie B. Child, of Boston, from the meeting on Literature; Mrs. J. C. Campbell, of Alleghany City, from the meeting on Medical Work; Miss Frances B. Hawley, New York, from the meeting on Educational Work, and your own delegate from the meeting on Evangelistic Work.

Then followed addresses by Dr. Sarah Johnson, a native missionary in the Punjab, Mrs. J. Fairley Daly, of Glasgow, Miss Corinne Shattude, who had done heroic work in Turkey during the Armenian massacre, and Mrs. Howard Taylor. Mrs. Taylor, perhaps more widely known as Miss Geraldine Guinness, possesses the family gift of silvery speech. In sweetest tones and most touching accents, she gave us personal reminiscences of her work in China, bearing testimony to the success of native women as Evangelists and of their great power, when taught by the Holy Spirit, in telling the story of Calvary to their sad-hearted sisters.

The afternoon session was held in Carnegie Hall and the great auditorium with its many galleries was filled with the largest audience ever known in its history. Thousands could find no admittance. Mrs. J. P. E. Kumler, Pittsburg, Pa., of W.F.M.S. Presbyterian church in United States, presided, and after a hearty hymn of praise and reading of Scripture, Mrs. Henry Foster, Clifton Springs, of M.E. Church, offered prayer and Mrs. Harriett Todd of Woman's Union Missionary Society of Boston, the parent Woman's Society of America, delivered the address of welcome to the delegates. We can only quote a few words "As a mother always rejoices in the work of her children and in their achievements, it has been accorded to our Mother Society, of which I am a member, to extend a welcome. We thank God for the work of our daughters in every clime and in every place. We thank God for the help that has come from that land, where a Christian woman has reigned for so many years (great applause), the woman, who once handed a Bible to a foreign Prince, with the words "That is the secret of England's greatness." Mrs. George Kerry responded for Great Britain, Mrs. Joseph King for Australia, and Mrs. Alice Gordon Gulick, of Madrid, for the Missionaries. Mrs. Moses Smith, of Chicago Congregational M. S., then gave an able paper on "The Value of Women's Societies among Evangelistic Forces" closing with the words "Woman has returned to her Eden birthright—a helpmeet for man." Mrs. Waterbury, of Boston, of the Baptist Society, spoke on "The Results of Woman's Work in the Home Churches." "Did you know" she asked, "that in this great organization of women, counting fifty Boards, we have an army of a million and a half of women, constituting as Mrs. Joseph Cook has so aptly said, "the greatest international woman's club of the world"? Did you know that we have an army of nearly a million of children, whom we are teaching and training to love this work, which came from the Christ, who loved little children? And that there are still women who cannot tell the difference between a Telegu and a telephone and that there are still women who look upon zenana work as a new stitch in embroidery?" Mrs. Baird, an American missionary from Korea, spoke on "Methods and Opportunities." Dr. Ida Levering, from India, read a very fine paper on "A Physician's Opportunity." She was followed by Miss Irene Barnes, Secretary of the English Zenana Missionary Society, who spoke on "The Importance and use of Missionary Literature" stating that "the London Missionary Society Congregational which spends most on disseminating literature has the largest income." Now came the great event of the day, the most inspiring feature of the Conference, the introduction of the missionaries to the audience by Mrs. A. J. Gordon, of Boston.

The Missionary ladies had been invited to seats on the platform and 412 were there. It was a sight long to be remembered in the history of Missions, when we saw and met face to face those noble women, many of them grown venerable, the veterans in God's army. Mrs. Gordon marshalled them in

groups according to their countries and then they passed in review before us amid the clapping of hands, the waving of thousands of handkerchiefs, and the smiles and tears of a host of women, whose hearts were full. There were small groups of one, two, and more from Thibet, Korea, Laos, Assam, Madagascar, Erromanga, Syria, Africa, Burmah, Persia, and South America, and great companies from India, China, and Japan. As they passed, Mrs. Gordon introduced each one by name and gave items of special interest in their lives and with each introduced, the enthusiasm would break out afresh. Mrs. Butler, an aged widow, who had laboured for forty-four years in India; Mrs. Yule, a white-haired lady, who had been sixty-three years in the service; Dr. Clara Swain, thirty years in the field; Mrs. Avison, whose husband is physician to the Royal Hospital, Korea; Mrs. Hudson Taylor; Mrs. Jenkins, a handsome white-haired lady, forty years in India; Dr. Sarah Pearson Eddy, the only woman physician allowed to practice in the Turkish Empire; Dr. Bigler, who had treated 20,000 cases in one year in China; and Mrs. Hepburn, a dear sweet-faced old lady, the first foreign lady missionary permitted to enter Japan, and who has "stood there by her husband's side for *sixty* years." "Now," said Mrs. Gordon, "let us all join hands and sing 'Blest be the tie that binds our hearts in Christian love,' and all around that platform and down through the great auditorium and up through those five tiers of galleries which reach almost to the ceiling, we clasped each others' hands and sang that beautiful hymn. Five minutes of silent prayer followed and then we passed out with that never-to-be-forgotten scene, indelibly imprinted upon our minds.

In the evening once more Carnegie Hall was thronged with a multitude of eager listeners. The platform presented a bright picture. Under the gleaming electric lights the brilliant costumes of the native teachers and converts from the Orient gave a touch of colour to the scene. Mrs. J. T. Gracey, Rochester, of M. E. Board, presided. The meeting opened with the great audience rising and singing "O for a thousand tongues to sing my great Redeemer's praise!" Then after scripture reading and prayer by Mrs. Knowles, New York, another mighty chorus of praise arose in the words "Jesus shall reign where'er the sun doth his successive journey run." The effect may be imagined. A paper written by Mrs. Isabella Bird Bishop was then read by Mrs. Joseph Cook. Mrs. Bishop, whose paper was entitled "A Great Need" spoke of herself "As a traveller, who in over eight years of Asiatic journeyings has been won from *complete indifference to earnest interest* in Foreign Missions, by long and close contact with the deplorable needs of the Christless world of Asia, whether as Hindus, Mohammedans, Zoroastrians, Buddhists, Taoists, Shintoists or demon worshippers." The paper then went on to describe the appalling degradation of women, as seen by Mrs. Bishop during "years of intimate contact with the peoples of Japan, Corea, China, Western Thibet, the Malay States, Kashmir, Persia and Asiatic Turkey." In the

closing sentences she said: "Everywhere I have seen, that it is the woman richest in love, who is the most successful missionary and that for the unloving, the half-hearted and the indolent, there is no call and no room. . . . To bring 500,000,000 of our fellow-women to a knowledge of a Saviour is the work especially given to women. I will not make any plea for funds or workers. The Master, whom we all desire to honour, has made a distinct declaration—"He that reapeth, receiveth wages and gathereth fruits unto life eternal"—a promise of a reward for work, which can never fail. "Yet far away on a thousand fields, earth's whitened harvests ungarnered die." Mrs. Duncan McLaren, Edinburgh, gave an admirable address on "Responsibility of Women in regard to Mission Work." "The influence of woman for weal and woe," she said, "is a matter of very ancient history." Miss Thoburn followed on "The power of Educated Womanhood," which is "simply the power of skilled service." Then came for obvious reasons the most interesting speaker of the evening, Miss Lilavati Singh, B. A., Professor of English Literature in Lucknow College. A pupil of Miss Thoburn's, she had afterwards graduated from Calcutta University with distinguished honors, being one of five Hindu women, who carried off the highest honors amid a class of 700 men. She aroused her hearers to great enthusiasm by her eloquent words of gratitude to the women of England and America; referred feelingly to the medical work started by Lady Dufferin at the instance of the Queen, and declared that "nine-tenths of the girls in the Medical Schools in India have received their preliminary training from the Missionaries." She mentioned the career of a girl school-mate, who for fifteen years had conducted with great success a large hospital in India, having men on her staff as subordinates, who were in school at the same time. She extolled the English language because it was "making India a nation of one people." At the end of her address, Miss Singh received a perfect ovation.—Mrs. Montgomery gave the closing address on "The Outlook in Woman's Foreign Mission Work." Her clear beautiful voice was heard in every corner and her words were received with rapturous applause.

Mrs. Kerr, of Philadelphia, then introduced the native Christians, among them being Pundita Ramabai's daughter. The meeting was closed by the audience joining audibly in selected verses of scripture and after singing and the benediction, the vast audience melted away and "Woman's Day" was a thing of the past

In conclusion allow me to make an earnest appeal for greater enthusiasm in our work of rescuing our heathen sisters. The past months have revealed to us, what enthusiasm can do. How quickly have men's hearts been set on fire and our country filled with the cry "To Arms" at the thought that the rights of citizenship and political freedom were denied to our fellow-subjects in the Transvaal! Freely we gave of our noblest and best to the cause of Freedom and Liberty. How is it that so few hearts are stirred, even among

our women, by the knowledge, that millions of our sex are in bitterest bondage, and shut up in homes that are wretched prisons, drag out a miserable existence, without any hope of release, with no one to take up their cause, unless we women, who live in freedom, under the banner of the Christ, come to their rescue!

### TRACT DISTRIBUTION IN FRANCE.

THE avidity with which French people of all classes accept and read tracts is really remarkable. The good that has been done by tracts has been again and again shown in the history of the McAll Mission. Among the most interesting incidents of our work is the throwing of bundles of tracts from the boat or from a passing train and seeing the people rush to pick them up. But of all other services, perhaps, the tracts are most valuable in enabling the converts to take a share in the work of spreading the Gospel, and thus passing on what they have found themselves to be for their salvation.

Many instances can be given of the way in which the tracts are put in circulation. At Angers, for instance, there is a carpenter who always sends all he receives to his sister, living a few miles away. A poor workingman reads them first aloud to his family, and then sends them off to his sisters and nephews, living in a dark corner of Brittany. He not only sends the tracts, but he writes to his relatives to call their attention to certain parts of the tracts that he has found especially helpful. Though very poor, having seven children to feed and clothe, he finds means of buying Bibles and Testaments to give to his friends.

In the McAll Mission Quarterly is the following account of an interesting trip taken through a country district by two of the workers on board a motor carriage from which they distributed the tracts.

We started at 8 a.m. from Beuzeval-by-the-Sea. Our new Victoria was standing at the door puffing and panting like a restive horse. The *chauffer* arranged our luggage, consisting of light hand-bags, a huge Gladstone, filled with well-chosen tracts, a parcel of 250 gospels, and sundry other parcels for distribution. Our plan was to avoid towns and visit out-of-the-way villages, where no one had been before, and by the hedges and by-ways to sow the good seed, the Word of Life.

We struck the Seine at noon, and crossed in a steam-ferry, arranged our seed, each on his own side, and being fairly in the country, began sowing, offering from hand to hand our *petits livres* to peasants coming or going.

The roads in France are well kept by a regiment of *cantonniers*, quiet, honest men. Just as on a previous occasion every gatekeeper from Paris to Morlaix received a gospel and tract thrown from a first-class carriage, on this run every road-mender, from Beuzeval to Beauvais, received a gospel and a tract. We held them out to them, the bold and brave took them from our

hands as we rushed by, the timid made signs for us to throw them, and then picked them up.

The country carts claimed our next attention; to pitch a tract in a cart coming towards one, or that we passed *en route*, required experience. M. de Neufville was an expert, and seldom failed; when the wind carried it away the driver stopped, got down and picked up the precious seed, doffing his hat or waving his hand in thankful recognition. As country carts go slowly and surely, we saw them reading on the way.

Once we came on a group of *menageres*, laughing and chatting, but curious enough to stop beating their clothes with wooden hammers to look at the Victoria, and direct us. Each received a message, and the sight of gospels in blue or red, brought out their covetousness, and it was satisfied. We had from them a good send off, with nods and "*Merci, Messieurs!*" Returning on our path to find the highway, we saw two men, one on a ladder the other on a corn-stack, reading our books. So we threw them more, and it was a sight to see them rush down and run to pick them up.

We came unawares to a country fair. The motor car was thirsty, so our driver enquired for the village pump, for he wanted water. It took time to fill the boilers, and then it wanted coaxing with a liberal use of the oil-feather. Here the carriage was an object of curiosity and admiration, and it was an excellent opportunity for sowing our seeds. Farmers in blouses, women in clean white caps, *garçons* in aprons, serving-men and women, came round to accept our gifts. The more we gave the more they came, until M. de Neufville cried "*Halt! la!*" for he feared our ammunition would run out before Rouen, where fresh stores awaited us.

"Wake them up." Some villages were asleep, no one at the doors; and as we were on business bent—selling the truth without money and without price—it was necessary to wake them up, to rouse them to dispose of our "*goods.*" A little guile did it. I suggested we should slow down going through. M. de Neufville advised a liberal use of our horn; so, slowly we went, our horn sounded the alarm as if it were a fire-engine! There was a general rush to the doors and windows, then the children and men ran to pick up our tracts.

Long before we arrived at Beauvais our stock ran out, but we had done good work. M. de Neufville's intention is, if God spares his life, to visit the eighty-four departments of France, and from village to village, by the by-ways and hedges, to scatter the good seed of the Kingdom.

His belief is, that ten per cent. of the tracts and gospels will bring forth fruit, some immediate and temporary, others fruit that remain. Ten per cent. is a good investment. And the promise remains, "According to your faith be it unto you."

## MISSIONS IN SOUTH AFRICA.

**P**ERHAPS there is no part of the world which is now receiving so much attention as South Africa. The newspapers of all Christendom, the monthly magazines and other periodicals are full of tidings from this section of the earth, which, until recently, was so little known to most readers. Nevertheless, it is an interesting fact that the Cape of Good Hope was discovered six years before Columbus discovered America, and that the Dutch settlement began at Cape Town not long after the landing of the Pilgrim Fathers at Plymouth Rock. Missionary history in South Africa also runs back to a very early period; for the Moravians began work there about the same time that they planted their missions in Greenland. From time to time other churches and societies entered the field, until now there are nearly a score of different bodies engaged in missionary work in various parts of South Africa. In order of the time of their entrance into the field, these bodies are: The Moravians, the London Missionary Society, the Wesleyan Methodist, the S. P. G., Church of Scotland, the Rhenish, Paris, and Berlin Evangelical Societies, the A. B. C. F. M., the Norwegian, the Free Church of Scotland, the Lutherans, the Swedish Church, the Hermannsburg Society, and such independent Missions as the Rock Fountain Mission, and the South Africa General Mission, which began work as late as 1889, under Andrew Murray.

In 1736 the Moravian Brethren sent out George Schmidt, who began work near Cape Town. The European settlement then was small, composed principally of the Dutch Boers. They were then (and even yet) a very unique type of Puritans, very religious in their way (which was much after the manner of the celebrated "Barebones Parliament") and they regarded the natives much as Israel regarded the Canaanites, doomed to destruction and to be treated accordingly. To give religious instruction to the "zwarte schepsels" (black creatures) was by them considered out of the question. A large portion of the native population contiguous to them, belonged either to the Kaffir or Hottentot race, and "dogs and Hottentots" were classed together by most of the Boers. Hence Schmidt began his work in the face of strong opposition. The opposition was so intense that he was driven from point to point, and at last legal barriers were put in the way and he was obliged to return to Europe, where in vain he petitioned the home Dutch government for relief. The Moravians did not resume their work until near the end of the century. Since that time they have had prosperous missions in South Africa, and now report 12,000 communicants among the natives.

The London Missionary Society next entered in 1789. Their pioneer was the celebrated scholar, Dr. Vanderkemp. He, too, met with much opposition from his own kinsmen, the Boers. Robert Moffat was the next most celebrated missionary of the London Missionary Society, joining the South

African Mission in 1818. In the earlier part of his career Moffat also had much to contend with in the opposition of the Boers, as did his distinguished son-in-law, David Livingstone, who joined the same mission in 1840. As late as 1853 the Boers destroyed Livingstone's home and books, and, after subjecting him to a mock trial, banished him from the land.

The Wesleyan Methodists entered in 1815, and now, chiefly in Natal and Zululand, have some 6,000 converts. The S. P. G. (Society for the Propagation of the Gospel, Church of England) entered in 1820. They now report 21,000 communicants. But perhaps the larger portion of these are whites in such centers as Cape Town, Durban, Johannesburg, and Kimberley. At the outbreak of the present war this society was doing a large work in the Transvaal and Orange Free State. Indeed, many of the societies laboring in South Africa had prosperous missions up to a year ago, in that very section which is now the theater of conflict. Of course all of these missions are seriously crippled, many of them suspended. Natal was the seat of the famous Bishop Colenso, when he presided over the S. P. G. Mission there a half century ago. Here, also, at Natal, so much mentioned in war despatches to-day, the heroic Captain Allen Gardiner made his first attempt to plant a mission, prior to his later and tragic effort in Terra del Fuego. The Church of Scotland entered in 1821; but transferred the greater part of her mission work in that region to the Free Church in 1844. The Free Church now has about 2,000 native communicants, chiefly in the southeastern part of Cape Colony, where, at Lovedale, Dr. James Stewart has perhaps the most famous of all missionary institutions of learning. In the later twenties and earlier thirties, various European societies entered, most prominent of which were the Rhenish, which now claims 10,000 converts among the Hottentots, and the Paris Evangelical Society. The A. B. C. F. M., which now has about 3,000 converts on the field, entered in 1835.

Had we space it would be interesting to follow up with many thrilling incidents the great work of the S. P. G. in the gold and diamond region of the Transvaal, and the great work of the Free Church of Scotland in Kafrraria. Another interesting feature about this field is that within the past ten years that remarkable body commonly called the "Ethiopian Church" has sprung into existence, being a secession along racial lines of some 10,000 or 12,000 African natives.—Condensed from *The Missionary*.

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#### THE JEWS IN PALESTINE AND CONSTANTINOPLE.

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**T**HE Rev. J. W. Ewing, M.A., B.D., who has recently returned from the Holy Land, addressed the 57th Anniversary of the British Society for the Propagation of the Gospel among the Jews, and we take a few statements from his address given in the *Jewish Herald*, June number.



After speaking of his impressions he goes on to say:—

Now, if this is the character of the country, desolate, neglected, cursed, and yet with indications of its beauty and promises of its fertility clinging to it in its desolation, what are the people who form the population of Palestine? As you know, most of them there are Mohammedans, and everywhere one goes one sees the mosque and the dome with its minaret. But while the Mohammedan rulers and the country are under the blighting influence of the Turks, yet in spite of all the efforts of the Turk and the edicts of the Sultan, the Jew is finding his way back to his own land. On entering the country he has to sign a guarantee that he will leave the country again within six months: so strict is the rule to keep the Jew out of the land of his possession. But, while the Turk is endeavouring to stem the inrolling tide of Jewish return, it is going on all the time. Silently, by ways we can hardly understand, the Jew is getting back to Palestine, with all the energy and insight he throws into commerce; and I found Jerusalem, where, scarcely half a century ago, no Jews hardly could be seen, now becoming almost a Jewish city. It is extremely difficult to obtain a correct census of population, but I estimate from 45,000 to 70,000, of which three-fourths must now be Jews. And while that is the case in Jerusalem now, there is a large population in the town of Safed in the North of Tiberias, near the beautiful Sea of Galilee, including a considerable Jewish element, and also in Hebron. Now, when the Jew gets back, what are his feelings? The Jew has to confess, when he has come back to Jerusalem, when the dreams of earlier life have been realized—whether he has come from America, or from Asia, or from Austria—and is at length settled in the land of his lost fathers, and come to dwell in the very land of Zion, that he is conscious that he has not come into his heritage, for there is something wanting. Around him is the evident sign of the Turkish dominion, before him are the ruins of his ancient fanes, and he can only go down into that prophetic spot where he leans his head against the foundations of the Temple and wails out his lamentations. Oh, sir, it is indeed a touching scene, as one goes down into that little court by the walls of the one remaining bit of the Temple, while there you see men and women and children, old men and young men, who come to look on the stones that speak to them of the once majestic Temple; there they are weeping over the stones, spreading out their books of prayer, stretching out their hands to Heaven, calling out, "O Lord, have mercy! O Lord, return! O Lord, rebuild Thine House in our time. If it please Thee, rebuild the Temple; restore Jerusalem; bring back the wandering tribes. O Lord, have mercy."

There is another site, on the other side of the Temple enclosure, as some of you will know, the Golden Gate, which is by many identified with the "Gate Beautiful." It is a beautiful gate. There it is with its double archway, and its splendid columns and capitols and the archway built up; and

the Jew says it will never be opened for entrance or egress until across the Kedron from the Mount of Olives the Messiah shall come. So you see the Jews are looking for something; and until the Messiah comes and until Jerusalem is once more glorious and prosperous, they are only back in their land to lament its fallen position.

Your own Society is doing a noble work in seeking to bring their sons and daughters to Christ; but in Palestine there are more Christians owing to the work of the London Society and of the Society of the Presbyterians of Scotland. These Societies are carrying on work especially in Jerusalem, in Jaffa, in Hebron, in Tiberias, and in Safed, among the Jews, by schools, gathering the different Jewish boys and girls under the influence of general education and Christian teaching, by circulation of Christian books, especially the publication of the New Testament in Hebrew, a work for which we have to thank God, which has been carried out so efficiently and is being so successfully disseminated; and also by their services they are seeking to reach the Jewish heart. It is difficult to speak of individual cases of conversion, though many encouraging signs can be told, but, from what I have seen, I think that Jewish prejudice against Christianity is being worn away, and that there is preparation in the Jewish heart and mind in Palestine for the reception of Christian truth, and of Christ, the true Messiah.

I was touched when I spent a Sunday with the Free Church in Constantinople. Standing in the famous church there it was my privilege, one Sunday afternoon, to take part in the communion service, and as I took the elements, the bread and wine, and carried them to those who were in the pews ready to receive them, I could see, as faces were bent over the bread and wine, the distinctive Jewish cast of countenance, and I rejoiced that, through our Christian missions, these sons and daughters of Jerusalem had come to love, to trust, to honour, and to serve Him who is the Hope of Israel, and will be their glory.

In the evening of that day in Constantinople I was honoured to address a school, a kind of home for young Jewish girls; and as they sat before me with their beautiful simple clothing and their bright young faces, I was glad to have the opportunity of speaking to them in the Saviour's name, and of hearing them sing their hymns of Christian faith; and, knowing these young people will be mothers in Israel in the coming years, I rejoiced that they are now, in the days of their childhood, receiving Christian influence and confessing themselves followers of the Nazarene.

#### TROUBLE IN CHINA.

As this issue goes to press all eyes are turned toward China, and we wait with anxious hearts for news from our workers. Up to date a cablegram tells us all is safe in Honan. We can but wait on in patience praying earnestly that the strong arm of our Father may protect our Missionaries from danger and uphold our native converts lest their faith in Him who is Lord of all should weaken under trial.

## LETTERS FROM OUR MISSIONARIES.

## India.

## CHOLERA BREAKS OUT IN THE ORPHANAGE.

FROM MISS MACKELLAR.

C. P. Mission, Neemuch, Central India, April 26, 1900.

**W**E have been passing through some sad and solemn days in Neemuch. On the ninth day of this month cholera broke out in our Orphanage and Receiving Home and in a very few days thirty-three of our orphans took it, of whom sixteen died. Four of the orphans of '97 took it, but only one of them died. Four more of the children from Rutlam were smitten but only one recovered. The rest of the sixteen were children rescued during this present famine. Our dear, wee Moti, of whom I have spoken several times was the second one to take the disease and she succumbed in less than ten hours as most of the others did also. It was hard to see those who had been saved from death by famine, dysentery, smallpox and other diseases laid low with cholera. It was a most virulent form of the disease. I have heard of very few recoveries in the Bazaar, where for over a week there were twenty and twenty-five deaths from it. Our Vhisti (water-carrier) brought us water at 8 a.m., at 10 a.m. he took ill with cholera and was dead at 9 p.m.. We shall miss him much for he was our faithful carrier since '92. The same day the beautiful fourteen-year old daughter of my helper in the dispensary passed away after but a few hours' illness, so also did the Suba, chief governor of old Neemuch City. On the third day of the outbreak Mr. Yudd, our Christian teacher in the Chamar school died of it; he was the only one of our outside Christian community to take it. Miss Thomson very kindly came up from Indore to help.

## SAD SCENES IN THE ORPHANAGE.

FROM MISS BAYLEY.

Neemuch, April 23.

**F**OR the last fortnight we have been passing through sad times. Famine as bad as ever, then a time of small-pox. Following on this we have cholera. At 2 a.m. on the 9th inst. the ladies were called up to a child in the orphanage. She was taken from among the others and cared for in a small house on the compound. In the evening wee Moti sickened and died in ten hours. Poor pet; hers was a short life full of suffering. She had been saved *first* from being eaten by animals, *then* from starvation, *then* from severe dysentery, *then* from bad small-pox, and died of cholera. On the 11th it broke out in the Receiving Home. Here the cases were more numerous and the patients having but recently come under our care were less able to resist, consequently more deaths. At 4 p.m. Dr. McKellar and Miss Campbell went in search of a place to send the well girls to, and by eight in the evening secured

a native house in large gardens four miles from here. About 80 women and girls were packed off in ox-carts. It was the prayer meeting night, but as none could go Rev. Mr. Wilson and elders came and there was a short service on our back veranda, when five girls received baptism on profession of faith in Christ, and seven who had been baptized some time ago were received as members of the church. These had been under instruction and this service had been arranged for. It was a sight over which angels must have rejoiced, and to us a rift in the clouds bidding us not be unduly cast down, for "Behind a frowning providence He hides a smiling face." The meeting being over, the girls were each given new clothes that had not been in the orphanage, and as soon as all were dressed a start was made. Fortunately it was a lovely moonlight night. Dr. McKellar had to get all kinds of medicine ready, clothes, food, etc., etc., for Miss Campbell. Such a running about, a hurried dinner and then Miss Campbell started in her *Tôm Tôm* and arrived in time to receive the others. It made me understand better what happened when Israel left Egypt. Dr. MacKellar has had to devote herself to cholera patients at four centres, here in the Compound, at the Home, in *Bagana* where Mrs. Wilson has her boys, and at the Gardens, too. The cases at the last named, although causing anxiety, have not been serious.

Some of the dear faces we shall see no more. I am quite sad, and in the midst have to leave these dear friends in all this trouble (Miss Bayley, who has been assisting in the work for six years, has had on account of her health to return to England.) It will be hard for Miss Campbell to live in a native house. No one knows better than I, having had four years experience in *Jawad* and *Barwah*. Then the place is so open and exposed to tramps, thieves and beggars by day and worse still by night. Also, it is not large enough; even now they use the roof, but in wet weather they must crowd in the house. Worst of all, cholera is in the next village, and the strong wind blows straight from that quarter.

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#### APPEALING FACES AT THE RECEIVING HOME.

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FROM MISS CAMPBELL.

Neemuch, April.

**S**ATURDAY is usually devoted to picking up the odd ends of work broken into through the week, writing up business letters, laying in grain for the horses, cutting out work for the girls, and is closed with an hour of wholesome merry play with them. Last Saturday, however, we had to crowd in something more, a short account of which might be interesting to the readers of "Tidings." First three *Bhil* children came applying for relief. As they had no parents or friends we took them in, sending the boy to Mrs. Wilsons, then two women, one with twin baby boys, the other, her mother, with a little girl of four years, came along. They said that the young woman's husband had left her, and her father was old, so in pity for the twin

babies we put them into the stable after feeding them, and promised to care for them until some arrangement could be made. Next morning they brought their earthly all in a basket—two quilts, a small iron plate for cooking scones, two brass cups and the few tools they use for grass cutting, weaving bamboo and whitewashing. They brought also the old man and a girl of ten years, the latter we put into the Home. Standing by at the time we were disposing of these was a grey-bearded, venerable looking old man, who had a few days before given us his daughter a girl of twelve years. At that time he wanted Rs. 2 for her, but was refused, now he wanted only some food and the old rags she was wearing when she came. "I know you've given her new clothes," he said. His own ragged condition as well as his face appealed to us and we said that if he would bring his big daughter, a widow of sixteen years, about whom he had told us before, we would take her in and feed him, too, till better days should come. We sent him off with eyes shining and a chapatti in his hand to seek her. She is rather an unpromising specimen but will, no doubt, improve.

Then another girl-widow of about the same age came. She had been several times at the door of the Receiving Home, and as she was young, pretty and without parents, we took her in, too. In the evening she asked leave to go and seek her brother, a boy of eight or ten years.

The next to be taken in was little Ram Lal, the son of Chaunu mentioned by Dr. McKellar in a letter in the January "Tidings." We received word that she was probably not long for this world and sent Raji-bai who had first taught her to see her and bring back the child if the mother was willing to give him up which she gladly did.

I thought the week's work over and was spending the last minutes of the dying day among the girls when Dr. McKellar arrived from the city and called for me to return with her to bring in a woman who was lying by a well and who, unless help reached her at once would die. Arrived there we found her gone but some boys directed us to her stopping place—the poor shelter afforded by the verandah of an empty house. Cowering over a small fire made from sweepings was the woman and her son, a lad of some eight years. How she managed to crawl there one cannot imagine but by the light of the lantern we carried I noticed the trail made by her ragged skirts in the dust. We offered her bread and milk but she could not touch either and continued to groan with pain and weakness. Her tattered rags were insufficient to protect her from the cold. While waiting for the ox-cart which was to take her to the Home we asked one of the score of bystanders why she did not take this poor woman in and feed her. Although loaded with silver ornaments she boldly answered, "We can't, we have famine in our own home." Such are the tender mercies of the heathen. When the ox-cart arrived with the blanket and clothes and we were preparing the woman to be lifted into the cart, one in the crowd called out, "There's another over there." A few yards off under the same verandah but quite hidden by the darkness lay

another bundle of rags which, turned over, proved to be a woman not so far gone as the other one with a girl of about ten years quite naked, a poor little bundle of bones. On her thigh was a raw, open sore where a dog had bitten her. They cried out in alarm, "We won't go to the poor house." On being assured that it was not to the poor house they were going they climbed into the cart and all were taken to the Home. On Wednesday morning following the first woman died and the little boy pleaded not to be sent away after his mother's death.

We did not take in all who came to us on Saturday nor do we give help to all who come to the door. Some of these are strong and able to work on the Relief Work—some, too, are simply beggars. Will you, dear reader, continue in prayer for us, that wisdom, health, and strength may be given us to do "God's work in God's way."

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#### MRS. JAMES' REPORT OF HER WORK.

This was the report presented at the Monthly Meeting of Workers by Mrs. James, one of the helpers. It was read in Hindu but at Dr. MacKellar's request Mrs. James translated it to send.

Neemuch, C. I.

**M**Y DEAR SISTERS IN CHRIST:—It is now eight years since I have been serving in the C. P. Mission. Before this I had never worked in a Mission, and whenever I saw any Missionary or heard of their work, I always thought that I would never be able to work like them. But when Dr. MacKellar sent for me from Basim to Neemuch, the first thing I did was to ask the Lord to help me to do His work, and I am glad to inform you, dear friends, that I do not find the work so hard as I once thought it to be.

My work lies in the Medical Department. I am in charge of two dispensaries, one we have in the camp, and the other in Old Neemuch. Our camp dispensary generally opens from 8 a.m. to 11 a.m. We commence with a prayer, hymn, and read a few verses from the bible and then explain them to the patients. After that we give out the medicine. The dispensary at Old Neemuch commences from 4 p.m. to 6 p.m. We do the same there before we give the medicine as in the Camp. For many years the city dispensary patients never showed a liking to hear the word of God. They either came late just for the purpose of not hearing the hymns etc., but now I find a great change, the patients are increasing. I think the Almighty God has heard our prayers at last and has opened their hearts. They love to hear us singing hymns and the Gospel read to them, and especially a Brahmin woman by the name of Ganga Bai has a great desire to know the contents of the Bible, so she asked me one day to commence from the beginning and explain everything very plainly to her, so this month my Bible lessons are from Genesis. She is very regular and shows a great pleasure when the lessons are getting read and explained. On account of Dr. MacKellar going

to Indore and all the work being in my hand, there was no time to read the Bible and explain it to the patients, so a Parsee woman who attends the Camp dispensary asked me "If we were going to put a stop to the prayers, etc." I explained to her the reason of my not having the ordinary prayers as before. Then she said she did not like taking medicine for the body when she could get none for her soul.

Sometimes we think that by working only in the Mission we can do something for the Lord but we learn from reading the Bible that God has set each and everyone their work.

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## CHINA.

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### ENCOURAGING WORK AT TWO DISTANT VILLAGES.

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MISS MCINTOSH WRITES.

Chu 'Wang, April 13th.

**A**LREADY this year Mrs. MacKenzie and I have been away for six or eight days conducting station classes at two villages where we have a number of Christians. All will rejoice with us that in spite of this "bad year" the work is more encouraging in the more distant villages than it has ever been before. We left home on the 4th and returned on the 11th.

We had 19 names enrolled with an average attendance of 13 daily. Quite a number of these were young wives, and there were three or four little girls besides the old ladies. We began our day's work at 9 with a Bible lesson, and devotional exercises, then it was hard study until twelve o'clock. At two, after we had had dinner and a rest we went at it again until after five. In the evening immediately after tea, Mrs. MacKenzie taught the children some new hymns, out in the yard, and when she was too tired and hoarse to sing any more, I went out and we had quite a large meeting of children, heathen and Christian women, for they gathered by degrees until the number was too great, to think of having them in our small room. We usually, after a hymn or two and a prayer, spoke on one of the parables or a miracle, then another hymn, and perhaps prayer in concert, and the day's work being over we dismissed them and retired to rest at nine o'clock.

Four, I think, were reading in John, and all of the others in the catechisms. One very bright girl of 20 who is still unmarried finished "The Peep of Day," and then began the Gospel of John, and it was a pretty sight to see her, and another young girl of 19 (who has been married for a couple of years) studying together, for both were so much more intelligent than those we generally come in contact with here. They were both so modest and well-behaved, not asking curious questions as the great majority do. On Sabbath, we had three meetings, and at the close of the morning services, the women of their own accord, contributed some cash, which said cash, was to be utilized in defraying or helping to defray expenses in connection with the repairing of the little building, which is henceforth to be used as a meeting

place, for their husbands, fathers or brothers. The women, as many of them are quite young and must not be seen by men in public, meet in the compound where we stayed on Sabbaths and Mrs. Chang, who was baptized last year, will do her best to act as teacher.

#### A WIDE SPREAD SPIRITUAL INQUIRY.

FROM MRS. GOFORTH.

Chang-ti-fu, March 16th.

**C**HE past four years have been very encouraging to us as compared with previous years. I often compare the present with what it was when we opened this station after our return from furlough. At that time on Sabbath we met for worship in a small room about ten by fifteen. Since then we have had the place enlarged twice, and last summer we had the joy of



ENTRANCE TO MRS. GOFORTH'S COMPOUND.

having a new and what seemed to us then a large chapel built, but for two months past it has been nearly filled. Adjoining the chapel is the dispensary and operating room, so built that by the removal of partitions the space they occupy can be added to the main chapel. Mr. Goforth in his New Year's sermon told the people that it was his hope that before another year passed these partitions would have to be removed to make room for the increased attendance. Pray with us that this may be so.

The first month of the Chinese year is always a busy one with us, for it is the Chinese annual holiday. This year we had hundreds of women visit us. I have noticed some women sitting for hours listening to the Gospel and finally being forced to leave on account of the distance from

home, they sometimes having to walk from four to six, or even ten miles on their poor crippled feet. It is nice to see how anxious and ready our Christian women are to help by their testimony. When any specially busy time comes we always have several offers of help.



Later, April 7th, Mrs. Goforth says :—Never before have we had so much to encourage us. There seems to be a wide-spread spirit of inquiry. Mr. Goforth has been touring for several weeks to the north and north-west of us, and reports many women among his hearers. The work at the Station is all we can do. We have estimated that at least a thousand women and children came to see us last week.

I have a Mrs. Chang with me whom I am trying to train as Bible Woman. Mrs. Chang is a woman who seems peculiarly fitted by her past life as well as natural ability and present circumstances to hold the position which I hope she will shortly hold, namely, that of an accepted Bible Woman. She is winning in her manner, patient and gentle, and very earnest. All our native Christians have the highest regard for her. Last Sunday afternoon my subject was "Persecution for Jesus' sake." I asked Mrs. Chang to tell us what persecution God had called her to pass through. She hesitated a moment and then said, "The Lord has not required me yet to bear any special persecution, but He has seen fit to bring me through much affliction." There were tears in her eyes and in ours too, for we remembered how her only son was one of our most consecrated and devoted Christians when God called him to higher service, leaving behind him Mrs. Chang, his widowed mother; also a wife and two children. The elder of these, a bright lad to whom Mrs. Chang was much devoted, was only a few months in following his father. Mr. Goforth tells us that the condition of the crops is pitiable.

#### North-west.

#### REPORT FROM MR. McKEE, DODGERS COVE.

**F**OR the first nine months, I was engaged teaching the Ohiaht School and doing general work as opportunities occurred. For the first quarter the school was very promising, then came the summer when the Indians are much absent, naturally affecting this branch of work. During the last quarter we have had to build a school house in which I took the principal share of the work, so that I am unable to report as satisfactory progress as I would wish. But prospects are now brighter and I hope, after our building operations are concluded to have a good attendance at school. The children are bright and active, the parents are sympathetic and I have reason to believe some good has been accomplished.

I have conducted Sabbath school continually and in the absence of Mr. Swartout have taken charge of the regular service, with very gratifying results. The Indians spend about three months at Noomuckamis, their winter fishing village. Here they held their great heathen festival, the Klokwanna, (or Wolf-dance). This was carried on almost continuously night and day for twelve days, but even here was a gratifying sign of progress as they ceased operations for the Sabbath. The work is difficult. The larger boys go sealing with the men, and the little ones are scarcely old enough to be much interested in the school.

## AN EXPRESSION OF GRATITUDE TO MISS FRASER.

FROM MRS. MARSHALL, NEE MISS LAIDLAW.

Portage la Prairie, April, 1900.

**B**EFORE I left for my holidays the children in the school and those out at service expressed a desire to give a present to Miss Fraser, and commissioned me to do the selecting while in Toronto. They had been collecting for fully a month before I left and not one, even the youngest, let the secret out. Some of the boys were out occasionally at the neighbor's sawing and cutting wood, and brought what they earned to me to keep for them.



INDIAN BOARDING SCHOOL AT PORTAGE LA PRAIRIE.

Then some of the Indian women would give to the smaller ones who were not able to earn and that made the gift more their own. I bought a "pearl crescent," and all seemed highly pleased. All the girls—Louise, Topsy, and Katie and Juno—came over for tea one evening after my return and Johnnie read the address while Louise made the presentation. It was affecting, but the bond between teacher and children was made firmer, and the weariness and disappointments of all the years gone by were forgotten in that hour.

One is apt to feel, while toiling from day to day, that you are not doing the good you would like, but when appreciation of one's labors is shown in just such ways by children, you begin again with fresh courage the work of

teaching the Indian to not only fit himself for this life, but for the life which is to come.

Not long ago, on Sunday, we took up a collection at our Indian church in aid of the "Famine Fund," and got \$8.00. The most gratifying part was the enthusiasm with which they entered into it.

A few weeks ago the children, assisted by local talent, gave a concert in the large dining-room in aid of the hospital. The proceeds amounted to \$15.00. All seemed to enjoy the evening and the children felt glad to be able to help in this way.

MRS. SWARTOUT.

#### REPORT FROM MRS. SWARTOUT.

Ucluelet, B. C., April 1st, 1900.

**W**E have much reason to be grateful for the encouragement we have received in our work during the past year. It may be, perhaps, only the return of the pendulum which, at least at Ucluelet, had swung far out into the chilly darkness of depression, but it certainly warms the heart meanwhile and prepares us, with stronger hope, for the next onslaught of evil.

Last year has been the first in which we have had a full staff in Barclay Sound, Mr. Alex. McKee, having been appointed as teacher at Ohiat. This has not only given that tribe a regular school, and spiritual oversight in my absence, but it has enabled me to give more attention of Ucluelet.

At one time our brightest hopes were centred in Ucluelet. Then came the gloom of apparent defeat, the cause and history which cannot be detailed in a simple report. Our only baptized convert died; our enquirers were scattered, only one or two remaining faithful; whilst drinking, gambling and superstition of the grossest character reigned supreme.

But out of this chaos of evil we are now witnessing the return of order. Men, who rarely attended divine service, or, if they did attend, it was only to cause disturbance, are now found amongst our most regular and earnest hearers, whilst one, who, two years ago, having been forced to decide between his profession as a "doctor" and Christ, and chose the former, has recently returned with the humble acknowledgement that he chose wrongly and desires now to be a Christian. Knowing the instability of the human heart—including the Indians—we wait for the testing time before relying upon the certainty of the change—but the man seems to be sincere.

The progress of civilization among the Indians has been steady. Good houses are being erected and nicely furnished, one at Ucluelet even having carpeted bed-rooms, whilst several are very well kept, considering the opportunities for learning enjoyed by the women.

The Sabbath has been fairly well observed during the past year, an encouraging feature being the readiness with which the Indians have interrupted

their potlatches and given us the day for divine worship. Services have also been fairly attended at both Ohiaht and Uclueclet. Mr. McKee and Miss Armstrong taking the superintendency of their respective Sabbath Schools, at which there is an average attendance of about 30, whilst Mrs. Swartont and Mr. McKee conduct the morning services at the respective stations during my absence from either, the latter varying in attendance from perhaps 40 to 70.

A significant fact, not hitherto mentioned, was the formal, voluntary protest of the Ohiaht tribe to the Indian agent against any of their number being designated in the official reports as Roman Catholics, a practice which has undoubtedly given a wrong impression in official circles of the strength of that church on this coast.

Another encouraging feature has been the tendency, among the Coast Indians, to make more use of the Industrial School at Alberni, several of our children having been sent there during the past six months.

Two school-houses have been erected during the year for use among the Ohiahts, one at Dodger's Cove, and the other at the fishing village of Noomuckamis, where all this tribe congregates during the autumn months.

Our work received a great impetus from Mrs. Jeffrey's visit in her official capacity last summer. The conference of the members of the staff, has resulted in the formation of a permanent advisory council, a movement that has already borne good fruit proving the old adage that in union there is strength.

We have had our portion of trial and discouragement, but from the present standpoint the outlook for the future is bright and hopeful.

MRS. MCKEE.

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#### PATHETIC STORY OF LITTLE MAMIE.

BY REV. HUGH MCKAY.

Round Lake, Whitewood P. O., Assa.

ONE of our scholars is very ill, Mamie aged fifteen is going to leave us for a better world, where there is no sickness, she and her sister at the school are the only members of the family left. Father and mother, sisters and brothers, all gone with consumption. Mamie was strong until last winter. Last summer her mother was ill and no one to take care of her. Mamie wished to go and nurse her. She was warned of her danger, as the disease seemed to be so infectious. Mamie said, "I would rather take the disease and die with it than to see my mother dying alone and no one to take care of her." She went and spent two months with her mother, waited on her until her eyes were closed in death and then came back to school, and now she has not many weeks, perhaps days, to live. She is such a bright Christian girl and resigned to the will of God.

## FOREIGN MISSIONARY TIDINGS.

We have also a little boy, bad with running sores. What can we do for him? We can't keep him here, and his family are all in their graves, a poor little orphan.

We are busy at our new church. It will be completed about the 15th of this month, only we do not know what to do about seating. I suppose the Indians would like to sit on the floor but we must try to have it otherwise. I saw Rev. Mr. Henry, of Brandon, and was telling him about it and he thought the ladies of his congregation would be glad to help. One hundred chairs would be sufficient. The church looks pretty, built on the spot where we were disappointed that Sabbath in not meeting with a congregation.

The Government is building a bridge at the Mission. We are to have our church opening on July 1st and expect to have Prof. Hart with us. Pray for us, that July 1st, 1900, may be a day of good things.

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 THE ALBERNI INDUSTRIAL HOME.

FROM MRS. CAMERON.

Alberni, B. C., April 28th, 1900.

THE work among the children here is very encouraging, but we have had some sickness this spring. Last week Howchuklesaht Frank was taken very ill with pneumonia, brought on, I think, by an overdose of foot-ball. His father, a fine, sensible Indian, stayed with him most of the time and helped to take care of him. We all are very thankful that he is improving and able to sit up in bed a little. Ohiat Billy has also been ill with congestion of the lungs for some days, but he too is a little better.

A number of the Indians have returned from the salt-water lately, and nearly all in the Opitchesaht and a few in the Sheshah village are making gardens.

Joseph was examined by the session of the church in Alberni, and accepted last week. Baptized Thursday evening and partook of the sacrament of the Lord's Supper the following Sabbath, 22nd inst. I hope he will prove to be a faithful follower of the Master he professes to serve.

Nearly all our children are very fond of writing letters, and delighted to receive answers to them. They usually choose their own correspondents, and this week Jack and Klatsawa asked to write to Mr. and Mrs. Jeffrey, so I am enclosing their letters. Nearly all the little ones are making fair progress and teaching them is interesting and pleasant work. I trust the time is not far off when they will not only be intelligent Bible students, but will live in accordance with its teaching and tell the good news to others,

## SUPPLY DEPARTMENT.

DIRECTIONS FOR SHIPPING GOODS AND ADDRESSES OF MISSIONARIES.

- Barrie Presbyterian Society.*—Mr. W. J. Small, Birtle, Man.  
*Bruce Presbyterian Society.*—Rev. Neil Gilmour, Yorkton, Assa.  
*Brockville Presbyterian Society.*—Mr. John Thunder, c/o Rev. D. Speer, Pipestone, Man.  
*Chatham Presbyterian Society.*—Rev. W. H. Farrer, Qu'Appelle, Assa.  
*Glengary Presbyterian Society.*—Rev. A. J. McLeod, Regina, N.W.T.  
*Guelph Presbyterian Society.*—Mr. W. J. Small, Birtle, Man.  
*Huron Presbyterian Society.*—Rev. E. McKenzie, Wolesley, Assa.  
*Kingston Presbyterian Society.*—For Reserve. Rev. W. S. Moore, Duck Lake. For School. Miss Gillespie, Duck Lake.  
*Lanark and Renfrew Presbyterian Society.*—Rev. Hugh McKay, Whitewood, Assa.  
*Lindsay Presbyterian Society.*—Rev. Neil Gilmour, Yorkton, Assa.  
*London Presbyterian Society.*—Miss Fraser, Portage la Prairie, Man.  
*Maitland Presbyterian Society.*—Rev. A. J. McLeod, Regina, N.W.T.  
*Ottawa Presbyterian Society.*—Rev. Neil Gilmour, Yorkton, Assa.  
*Orangeville Presbyterian Society.*—Rev. Hugh McKay, Whitewood, Assa.  
*Owen Sound Presbyterian Society.*—Mr. W. J. Wright, Minnedosa, Man.  
*Paris Presbyterian Society.*—Mr. J. N. Motion, Alberni, B.C. via Victoria.  
*Peterboro Presbyterian Society.*—Rev. A. J. McLeod, Regina, N.W.T.  
*Sarnia Presbyterian Society.*—Rev. J. McArthur Beulah, Birtle, Man. Mr. Robert McKay, Swan Lake, Man.  
*Saugeen Presbyterian Society.*—Rev. Neil Gilmour, Yorkton, Assa.  
*Stratford Presbyterian Society.*—Mr. R. C. McPherson, Strathclair, Man. Mr. Robert McKay, Swan Lake, Man.  
*Toronto Presbyterian Society.*—Miss Baker, Prince Albert, Sask. Mr. J. H. Russell Ahousah, B.C. Mr. McKee, Dodgers Cove, B.C.  
*Whitby Presbyterian Society.*—Mr. F. T. Dodds, Moosomin, Assa.  
*Westminster Presbyterian Society.*—Miss Armstrong, Ucluelet, B.C.  
*Winnipeg Presbyterian Society.*—Rev. Neil Gilmour, Yorkton, Assa.

All goods should be forwarded to the North-West in September. Parcels from Auxiliaries and Mission Bands to be sent (freight paid) to one or more central places in the Presbytery, to be repacked by the committee appointed by the Presbyterian Society. Invoices for the Indian Department at Ottawa should be prepared by this committee. Great care should be exercised in sending only such goods as are well worth the freight and suitable for the climate of the North West. All goods must be prepaid at full rates. As soon as goods are shipped, send the shipping bill and invoice in duplicate to Mrs. A. Jeffrey, 30 Grenville St., Toronto. The missionary will be notified by the Board of the goods having been forwarded.

C. M. JEFFREY.

## SUPPLIES FOR INDIA.

Hamilton Presbyterian Society and others, who have prepared gifts for our Mission schools in India, are requested to forward them to Toronto not later than the 8th of September. It is very important that these supplies should be shipped as early in September as possible, otherwise they cannot reach their destination in time for distribution at Christmas. Send shipping bills and invoice to Mrs. Bell, 29 Prince Arthur Avenue, and address the boxes to Mrs. Bell, 18 Elm Street, Toronto. The goods are repacked in Toronto.

## FOR MISSION BAND WORKERS AND MISSION BANDS.

A hint has come to us that a few pages devoted specially to young people's work would be of advantage to Mission Bands. We will gladly fall in with the plan, and devote a share of our limited space. We trust, however, that this will not be the only part of the TIDINGS read by our young friends. Each month we have tried among the articles and letters printed to have some specially interesting to Mission Bands, though we have not placed them under a separate heading. The letters from our missionaries form the basis of information whereby we may intelligently carry on our work. It is for the leaders of our Bands to pick out suitable parts and make reference to them in a simple and bright way so that the children may learn to know and love our missionaries, and feel they are doing their little share to tell the dear boys and girls in heathen lands of Jesus and His love.

Mission Bands that purpose continuing their meetings during the summer months may find the following an interesting variation. It is called a Missionary Hunt. Write on separate slips of paper, names of missionaries and their stations. Distribute and let those holding join missionary to station. Have the meeting held in one of the homes of your members and carry out the programme in a social, friendly way.

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**"A LITTLE CHILD SHALL LEAD THEM."**

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A TRUE STORY.

In a far-away country parish a minister sat at his study fire thinking about his years of work and wondering as to the results of it. They were so reserved, those shepherds and country wives, they never seemed touched by any of his appeals, and then they had such a struggle for daily bread that there seemed to be no time and no money and no energy left to think of the distant heathen, or the remote colonies or even the wants of the Home Mission in big towns. And as his thoughts crystallised into words like these, "To what purpose is this waste of my youth and talent and hard work?" there came a knock at his study door, and there entered, barefooted and shy, a child of the moors, one of his own flock, the daughter of a noted ne'er-do-

weel. "Please, sir," said the child, "Jeanie an' me wanted to do something for Missions and"—hastily producing a parcel done up in an old newspaper—"here it is."

The minister rose and took from the child the first offering from his parish for Foreign Missions. He said a few kind words to her as she stood nervously at the door and sent her away, and then he sat down again to look inside the parcel. Just two or three little knitted articles which any one could do, and yet how precious in the sight of Him who said of another small gift, "She hath given all that she hath."

The fragrance of the sacrifice seemed to fill the room. "Yes, little Annie," said the minister to himself, "you have taught me a lesson. If I am so touched by your gifts, how much more is our Master rejoiced at our little efforts to please Him, however small, however seemingly ineffectual, so be that all we do is done purely out of love to Him."—*News of Female Missions.*

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'PAPA, I WILL NOT REPROACH A JEW AGAIN.'

Little Eliza had just completed her first half year at school. A few young companions were spending an afternoon with her during the holidays, to whom she was detailing some of those juvenile adventures which, to her inexperienced auditors, had all the charm of novelty, though they were not in themselves either marvellous or important.

Her papa came into the room during an animated recital of some little act of extortion of which one of her schoolfellows had been guilty, and which Eliza concluded by exclaiming, in a tone of great energy:—

"Was it not a Jew's trick?"

"What are you talking about, Eliza?"

"Oh, papa, such a Jewish mode of getting rich!" replied the little girl, narrating the circumstances, which need not here be repeated and fully expecting her papa's sympathy in her indignation.

Mr. M— listened with a serious countenance, and then remarked:—

"Such acts are unhappy too common among Christians; so why should you call it a Jewish deed?"

"Because all the young ladies at school used to say so, if any one was miserly."

"And you, no doubt, thought that a sufficient reason for following their example."

"I did not think much about it, papa—I only did as others did. Surely there is not much harm in calling any one a Jew?"

"If, they are really by birth or profession Jews, my dear, it can only be a term either of honor or reproach; for which did you intend it?"

"Oh, for reproach, certainly!"

"And do you think it a just appellation?"

"I am sure I do not know. The only Jews I have ever seen are those miserable people who sell old clothes, and look always ready to steal or cheat."

"Then, as you are acquainted with so very few of their nation, and those of the lowest order, it is as unfair for you to judge of all by these specimens as it would be for the Jews to select our worst criminals as examples of the Gentile race."

"Are there any other Jews, papa?"

"Surely! In this country there are many as polished in manners, and as well educated, as the most cultivated Gentile, though their religious principles quite exclude them from mixing in general society. In many of the European courts they are to be found high in rank, and exerting an important influence on the national affairs; but they, perhaps, conceal their real sentiments, as in former times they have endured much oppressive persecution."

"Dear papa, then I suppose they have schools?"

"Yes, they are extremely particular about education; and have among themselves many delightful writers, while their talents in music are unrivalled. They are also remarkable for their hospitality and benevolence. Not many years ago an English Jew, well known and highly esteemed by his Christian countrymen, undertook a long and perilous journey to relieve his persecuted brethren in the East."

"Then why are not all Jews treated with greater respect?"

"Because, my dear girl, they are suffering under God's judgments for their oft-repeated disobedience to His commands; and He has condemned them to be thus 'the proverb and by-word' of the whole earth."

"But, papa, if God meant it for their punishment, how can it be wrong for us to see the expression you reproved me for?"

"Do you not remember, Eliza that when our Saviour said, 'It must be that offences will come,' He added at the same time,

*'but woe unto him by whom the offence cometh!'* When I came into the room just now, and heard your remark, I felt grieved that while you were really fulfilling God's prophecy you should incur this 'woe' of which the Saviour speaks; and think you would be happier in seeking to be among those who are foretold as trying to lessen the sufferings and withdraw the veil which at present blinds this oppressed and peculiar people; for after all, my love, we owe them a debt of gratitude which can never be repaid!"

"What do we owe to them, papa?" asked Eliza in unfeigned astonishment.

"The Scriptures," answered Mr. M—"which were written and preserved for us by Jews. The dear Saviour in whose atoning sacrifice rests our only hope of pardon for sin, was a Jew, as were all the apostles and the earlier preachers of the gospel."

"I never knew all this before!"

"I thought so, my dear, or you would have been less ready to adopt their name as an opprobrious epithet. But if you get your Bible, and turn to the eleventh chapter of St. Paul's Epistle to the Romans, you will see that the Gentiles are admitted as a special favour to share in the mercies which at first seemed prepared only for God's own people. Jews refused the precious boon, which the apostles were then directed to communicate to the Gentile nations of the world, who you see are here called '*the wild olive-tree*,' to signify how little claim we had upon such a blessing."

"Does God, then, quite cast off the Jews, papa?"

"By no means! They are still, as the apostle affirms, 'beloved for the fathers' sake,' and reserved as a distinct nation to be gathered from all quarters where they are now scattered, and, in God's own time, restored to their native land; but, during the period of their banishment, it is our duty gratefully to ameliorate their condition by trying to win them to a knowledge of that Saviour without whom they are in as awful a state as the poor ignorant heathen."

"I should like to read a history of the Jews, papa!"

"You would find it, my child, one of the most melancholy stories; such a record is it of the 'tribulation and anguish' which God has permitted in accordance with His threatenings of wrath should they prove disobedient to His will."



"I have often wondered how it is that the Jews that we read of in the old Testament seemed such good people, whilst those of the New Testament are always mentioned as wicked."

"Because those of former times, whose history is more particularly recorded, were those who were most obedient to God; but you remember frequent mention is made of others who from time to time rebelled, and were severely punished in consequence. At last we read of their king being taken prisoner, and the whole nation carried captive to Babylon. There is a long interval of 300 years between the closing of the old Testament history and the opening of the New Testament. During that time Judæa was a conquered province, paying tribute to foreigners: and at the period of our Lord's birth, belonged to the Roman empire. As we read in the gospel, this misguided people filled up the measure of their iniquities by rejecting and putting to death the Saviour. Ever since then, the mode of their existence in every land has proved how fully has the curse they invoked been poured out upon them, when, in reply to Pilate refusing to condemn 'that just Person,' the enraged Jews exclaimed, 'His blood be upon us and upon our children!'"

"Papa, I will not reproach a Jew again."

"Good, my dear; and now I want you to think much of the wondrous mercy of God in so overruling the actions of Jews and Gentiles that the very Victim so cruelly and unjustly executed has become the way of pardon and peace for the whole world; and we Gentiles ought to feel very thankful that there is now "no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved."

MISS WALLACE, M.D., WRITES:

Chang to Fu, April 12th. We had a shower this week but the ground has been parched so long it will need much more for the future outlook for the province is very dark. But while the signs of temporal blessings are absent, the signs of spiritual life are becoming more and more promising. There were some interesting

old women in the hospital lately, four or five from the same place. One motherly old lady seemed to take in the wonderful story as if she had been waiting for it all her life and had just found it.

MISS. WHITE writes, Indore, May 11th, of much sickness among the school children. It was not possible to have the prize distribution at the closing of the school for the holiday, so many of the children were absent.

#### PRESBYTERIAL REPORTS.

GLENGARRY.—The seventeenth annual meeting was held in Knox Church, Lancaster, June 6th, 7th. There were nearly 120 delegates present, and reports were read from 26 Auxiliaries and ten Mission Bands. The President spoke encouragingly of the work done during the year, and all reports show an increasing interest in the work. The children were addressed by Mrs. Thompson, of Montreal, who has spent several years in China as a missionary. Addresses were read by Miss Grant (written by Mrs. Dollan of Dunvegan), Mrs. McLeod of Vankleek Hill, and Mrs. Graham of Lancaster, and were much appreciated as were also the words by Mrs. Langill. Mrs. Matheson of Summerstown, assisted by Mrs. Jas. Fraser, answered the questions sent in by the delegates. An excellent report of the annual meeting in Ottawa by Mrs. Russel was read by Mrs. Alguire. Officers for the year: Honorary President, Mrs. Alguire; President, Mrs. McLeod; Treasurer, Mrs. J. D. McLennan; Corresponding Secretary, Miss Clive; Recording Secretary, Miss M. McGregor; Vice-Presidents, Mrs. Scott, Mrs. Russel, Mrs. McKercher, Mrs. D. P. McKinnon, Mrs. Graham. Foreign Missionary Tidings, Secretary Mrs. Hastie. Addresses were delivered in the evening by Rev. A. Graham and Rev. N. Tanner.

ORANGEVILLE: The semi-annual meeting was held in Hillsburg, on Wednesday, June 6th. The President, Mrs. Fowle, took charge of the afternoon meeting, and after devotional exercises, she spoke very earnestly on one verse of the passage she had read, viz., John 10: 16, emphasizing the thought that to us, the women of the Woman's Foreign Missionary Society is committed the great responsibility of send-

ing the gospel to those who do not possess this great blessing. Mrs. Scott, of Inglewood, read a very helpful paper on "Why so many of our members refuse to take part in prayer at our meetings." This was followed by a discussion, led by Mrs. Lalor, of Orangeville, and Mrs. Anderson, of Shelburne; both ladies giving very earnest and helpful suggestions. All present then enjoyed an instructive address from Mrs. McLean, of Guelph, on "What Christian women owe to the gospel;" also telling the interesting story of "Ramabai." During the meeting the Hillsburg Mission Band sang two very nice selections. The evening meeting was presided over by Rev. Mr. McKinnon, pastor of the church. A very fine address was given by Rev. H. W. Grant, a returned missionary from China.

PETERBORO: The annual meeting was held in the Presbyterian Church, Norwood, June 5th and 6th. The attendance was good. Delegates were present from Peterboro, Port Hope, Lakefield, Havelock, Centreville, Campbellford, Hastings, Warkworth, Westwood and Keene. The devotional meeting on Tuesday, at 2.30 p. m. was very helpful. The President was assisted in the exercise by Mesdames Stewart, Hendrae and McPherson. The President's address was full of helpful thoughts. The Reports were on the whole very encouraging. Treasurer's statement showed that the funds were larger than they have ever been since our organization amounting to \$1,662.37. Miss Chase, of Central India, spoke in the afternoon on "College and Village Work," and in the evening on the "Famine." Her addresses were listened to with deep interest and we feel that our work in India was made very real to those who were present. The address of Rev. R. P. McKay, D.D., was full of good reasons why we should be interested in foreign mission work. The Rev. Mr. Kennavie, Omeme, conveyed the greetings of Presbytery to the members of the W. F. M. S. and gave a very excellent address. The addresses one and all, the papers read, and the reports presented, were exceedingly good.

## INCREASE.

Presbyterial Society—  
Okatoks—Alta Auxiliary.  
Westminster—Central Park Auxiliary.  
Westminster—St. Andrews' Church,  
Vancouver, "Bright Sunbeams" M.B.

## Life Membership.

Mrs. R. McIntyre, Alma St. Aux., St. Thomas.  
Miss Porteous, Central Ch. Aux., Galt.  
Mrs. M. Elder, Rounthwaite Aux., N.W.T.  
Mrs. G. Stirling, St. Andrew's Aux., Winnipeg.  
Mrs. T. H. Larkin, First Pres. Ch. Aux., Chatham.  
Mrs. Rothwell, Portage la Prairie Aux.  
In November number of TIDINGS Mrs. D. McNaughton, Laggan, should read Mrs. D. McNaughton, Macrimmon.

## TREASURER'S STATEMENT.

APRIL, 1900.	RECEIPTS.	
17—	To balance from last year....	\$15,573 03
"—	" Mrs A. Gardiner, Ledbury Ont.....	1 00
MAY		
7—	To Mrs. Wm. Alexander, Santa Barbara, Cal.....	5 00
"—	" Collection at Annual Meeting, Ottawa.....	52 72
8—	" Sabbath School, Burk's Falls	3 00
11—	" Claremont Street Mission, Toronto.....	5 00
31—	" Interest on Bank Account.	102 33
		<hr/>
		\$ 15,742 08
APRIL.	EXPENDITURE.	
17—	By Postage, Cor. Sec.....	\$ 4 25
"—	" " Life Membership Sec.....	58
MAY.		
2—	By Postage, Recording Sec...	50
8—	" Ewart Miss. Training Home	200 00
"—	" Exp. of Annual Meeting..	57 10
31—	" Balance on hand.....	15,479 65
		<hr/>
		\$15,742 08
	ISABELLA L. GEORGE,	
	Treasurer.	

In the interior of South America are many heathen people who have never yet submitted to any ordinance of the Roman Catholic church. The number is estimated at nearly 7,000,000. Some of them are who'ly ignorant of any religion except their ancient heathenism.

FAMINE FUND.

Zion Church Auxiliary, North Brandon, sent direct to Dr. Warden \$30.50, the amount was incorrectly printed in the June TIDINGS.

Previously acknowledged.....\$ 5853 18

MAY.

15—W.F.M.S., Paisley.....	31 42
"—Miss S. Dyatt, North Kincross Aux.....	2 00
"—Miss Agnes Symington, Montreal.....	1 00
"—W.F.M.S., St. Andrew's Ch., Chatham.....	1 13
"—W.F.M.S., Vankleek Hill.....	17 00
"—W.F.M.S., Caintown (additional).....	1 50
"—W.F.M.S., Claude.....	31 00
"—W.F.M.S., Warkworth (additional).....	8 00
"—Hugh Cannon, Annan, Ont.....	50
16—Girls and Boys, M.B., Gale Pres. Ch. Elmira.....	8 75
"—Sunshine M. B., 1st Pres. Ch., Seaforth.....	6 80
"—Per Rev. C. H. Cooke, St. Andrew's Ch., Smith's Falls.....	\$10 00
Proverbs, 19-17.....	5 00
Miss King.....	2 00
Mrs. Thom.....	2 00
Mrs. Cooke.....	1 00
Mrs. Robert Hunter.....	1 00
Miss Hutton.....	1 00
Miss Burgess.....	1 00
Unknown, per Mrs. C. H. C.....	1 00
Mrs. Frank Clark.....	50

\$23 50  
Less Post Office Order..... 15

Total per Rev. C. H. Cooke.....\$ 23 35

17—W.F.M.S., Arnprior (additional).....	9 00
"—W.F.M.S., Hespeler and Congregation.....	112 00
"—Eager Helpers' M. B., Norval.....	1 10
"—Eversley and Temperanceville Aux. (additional).....	2 00
"—Bruce and Ross Wright, Rolling River Reserve.....	1 00
18—Misspahl.....	1 00
"—Mrs. A. S. Morton, Carlisle.....	10 00
"—College St. Aux., Toronto (additional).....	1 00
"—J.S.C.E., College St. Ch., Toronto.....	2 84
"—Mrs. G. Elwood, Caledonia.....	1 00
23—Willing Hearts' M.B., Mt. Pleasant.....	8 77
21—Y.P.S.C.E., Barrie.....	2 00
23—Mrs. Allan Grant, Wales.....	1 00
"—From Lumsden Cummings, for the boys in India.....	1 00
"—W.F.M.S., Erskine Ch., Ottawa.....	2 00
"—Crowstand, Indian Reserve.....	10 00
"—Miss I. Gilmour, Crowstand.....	5 00
"—H. M. Reid, Peterboro.....	2 00
21—Union Meeting Knox and Chalmers Ch., Aux., Woodstock, addressed by Miss Chase.....	25 00
"—Zion Ch. M.B., Carleton Place (additional).....	4 00
"—Mrs. John Forrin, Belleville.....	2 00
"—A Friend, Wallacetown.....	2 00
23—W.F.M.S., St Johns Ch., Brockville.....	12 75
"—For Christ's Sake.....	8 77
"—Mrs. David Campbell, Avonmore.....	1 00
26—Miss Annie Gaudier, Newburgh.....	10 00
"—Mrs. J. Gaudier, Newburgh.....	1 00
"—W.F.M.S., Boissevain, Man.....	3 25
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"—Wardrope Aux., Chalmers Ch., Guelph, (additional).....	2 00
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W.F.M.S., Hyde Park.....	1 30
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Chalmers' Ch. M.B., London.....	1 30
W.F.M.S., Rodney.....	8 25
Y.W.M.B. Knox Ch., St. Thomas.....	1 25
Alma St. Aux., St. Thomas.....	7 15
Alma St. M. B., St. Thomas.....	1 35
W.F.M.S. West Lorne.....	10 00
W.F.M.S. Chalmers' Ch., London.....	7 25

JUNE.

29—Miss Aggie S. Ferguson, Newtonville.....	\$ 135 00
"—Sombra M.B.....	1 00
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31—Mrs. J. W. Chalmers.....	10 70
"—Mrs. A. Burnet.....	1 00
"—Gracie Haig.....	1 00
1—A Friend, Allandale.....	25
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"—W.F.M.S., St. Andrew's Ch., Orangeville.....	10 00
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2—"Do what we can" M.B., St. Andrew's Ch., Windsor.....	1 00
4—A Friend, Billings Bridge.....	27 35
"—Alexander Aux., Norval.....	2 00
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"—W.F.M.S. St. Andrew's Ch., Vancouver (additional).....	2 00
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"—W.F.M.S., Stewarton Pres. Ch., Ottawa.....	4 25
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