

FOREIGN MISSIONARY TIDINGS

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



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

TORONTO, AUG., 1898.

No. 4.

NEW SERIES

LEAUGER CO.

NOTICES.

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

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

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

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

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

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

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

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

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

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Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. II.

TORONTO, AUGUST, 1898.

No. 4.

SUBJECTS FOR PRAYER.

August.—For the speedy conversion of the Jews in our own land and throughout the world. For missions in Africa.

“But even unto this day, when Moses is read, the veil is upon the heart.

“Nevertheless, when I shall turn to the Lord, the veil shall be taken away.”—2 Cor. 3 : 15, 16.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come; and whosoever will, let him take the water of life freely.”—Rev. 22 : 17.

HOME DEPARTMENT.

LIFE MEMBER.

Mrs. John McLaren, Knox Church Auxiliary, Ottawa.

TREASURER'S STATEMENT.

1898.

RECEIPTS.

June 1.	To balance from last month.....	\$20,195 70
“ 1.	“ Interest on bank account.....	147 36
“ 18.	“ Refund on Miss McKellar's mileage ticket.....	15 97
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		\$20,359 03

FOREIGN MISSIONARY TIDINGS.

EXPENDITURE.

June 1.	By paid Dr. Warden.....	\$19,000 00
" 1.	" Draft, Miss O'Hara's travelling expenses... ..	20 25
" 1.	" Postage, L. M. certificates.....	60
" 14.	" Minute book, Recording Secretary.....	1 60
" 14.	" Packing and shipping annual reports.....	59 05
" 22.	" Account for printing, etc., of annual reports...	261 81
" 30	" Balance on hand.....	1,015 72
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		\$20,359 03

ISABELLA L. GEORGE, Treasurer.

 THE TRAINING HOME.

Classes in connection with the Ewart Training Home will re-open in the beginning of October. The results of the first year's work were most satisfactory. Four young women availed themselves of the full training, besides a large number who attended the classes at Knox College. The College Professors and other gentlemen who so ably and faithfully conducted this part of the work during the past year have very kindly consented to continue the lectures next term. The course includes, in addition to work among the sick and destitute, study of the Old and New Testaments, Christian Doctrine, Evidences of Christianity, Church History, Teaching Methods and Sabbath-school Work, Missions and Mission Work, Lectures on Health and Sanitation, and a course in Elocution. Any who wish to enter the Training Home will please make application either to Mrs. Shortreed, 224 Jarvis Street, or to the Superintendent, Mrs. Ross, 540 Church Street.

The Home will be open to boarders during the month of August for Bible study and the special course for Mission Band leaders, under the charge of the Superintendent. Price of board, three dollars per week. No other fees are required. For full particulars on this part of the work, see May "Tidings." Also, for further information regarding the Constitution and Regulations of the Home, consult the Society's last Annual Report. Reports from the Training Home Committee and the Joint Committee on Instruction will be found on page 18 of the Annual Report.

 CONCERNING PUBLICATION DEPARTMENT.

As announced in last month's "Tidings," the Publication Department will be closed during the month of August. The "Tidings" will be issued as usual, and any communications concerning it will receive attention.

SUPPLY DEPARTMENT.

DIRECTIONS FOR SHIPPING GOODS TO NORTH-WEST,
WITH ADDRESSES OF MISSIONARIES.

- Barrie Presbyterian Society.*—Mr. R. C. McPherson, Strathclair, Man.
Bruce Presbyterian Society.—Rev. W. S. Moore, Duck Lake, Sask.
Brockville Presbyterian Society.—Mr. W. J. Small, Birtle, Man.
Chatham Presbyterian Society.—Miss Baker, Prince Albert, Sask.
Glengarry Presbyterian Society.—Mr. Alexander Skene, Fort Qu'Appelle, Assa.
Guelph Presbyterian Society.—Rev. A. J. McLeod, Regina, Assa.
Hamilton Presbyterian Society.—Rev. Neil Gilmour, Yorkton, Assa.
Huron Presbyterian Society.—Mr. L. T. Dodds, Moosomin, Assa.
Kingston Presbyterian Society.—Rev. A. J. McLeod, Regina, Assa.
Lanark and Renfrew Presbyterian Society.—Rev. Hugh McKay, Whitewood, Assa.
Maitland Presbyterian Society.—Mr. John Thunder, care of Rev. N. McQuarrie, Pipestone, Man.
Ottawa Presbyterian Society.—Rev. Hugh McKay, Whitewood, Assa.
Orangeville Presbyterian Society.—Regina, Assa. A new appointment is being made at this station; name of missionary given later.
Paris Presbyterian Society.—Mr. W. J. Small, Birtle, Man.
Peterboro' Presbyterian Society.—Miss Johnston, Alburni, B.C.
Sarnia Presbyterian Society.—Regina, Assa. A new appointment is being made at this station; name of missionary given later.
Saugeen Presbyterian Society.—Rev. E. McKenzie, Wolseley, Assa.
Stratford Presbyterian Society.—Regina, Assa. A new appointment is being made at this station; name of missionary given later.
Toronto Presbyterian Society.—Miss Fraser, Portage la Prairie, Man.; Rev. Neil Gilmour, Yorkton, Assa.; Rev. John McArthur, Beulah, Birtle, Man.; Lakesend, Man. A new appointment is being made at this station; name of missionary given later.
Whitby Presbyterian Society.—Mr. W. J. Wright, Minnedosa, Man.
Winnipeg Presbyterian Society.—Rev. A. J. McLeod, Regina, 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 to Mrs. A. Jeffrey, 4 Classic Avenue, Toronto. The missionary will be notified by the Board of the goods having been forwarded. C. M. JEFFREY.

FOREIGN MISSIONARY TIDINGS.

SUPPLIES FOR INDIA.

London Presbyterial Society and others, who have prepared gifts for our mission schools in India, are requested to forward them to Toronto not later than the 1st 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 invoices to Mrs. Shortreed, 224 Jarvis Street, and address the boxes to Mrs. Shortreed, 18 Elm Street, Toronto. The goods are repacked in Toronto.

PRESBYTERIAL REPORTS.

BRANDON AND PORTAGE LA PRAIRIE.

The Second Annual Meeting of the Brandon and Portage la Prairie Woman's Foreign Missionary Society was held in the Presbyterian Church, Brandon, on Tuesday, June 14th.

The morning session was largely attended, and mainly devoted to routine business, reports from delegates and election of officers. The much-esteemed President, Mrs. Ross, of Douglas, was obliged to resign her office on account of intended removal from the province. The election of officers resulted as follows: President, Mrs. J. H. Murray, Brandon. Vice-Presidents, Mrs. Marlatt, Portage la Prairie; Mrs. McRea, Burnside; Mrs. Shearer, Rounthwaite; Mrs. Walker, Carberry; Mrs. Spiers, Alexander. Corresponding Secretary, Mrs. R. H. Robertson, Portage la Prairie; Recording Secretary, Mrs. Pearson, Carberry; Literature Secretary, Mrs. A. T. Smith, Portage la Prairie; Treasurer, Mrs. McDiarmid, Brandon; Organizing Committee, Mesdames McEwen, McRea and Findlay.

The afternoon session opened at 2.30. The church presented an animated appearance, the large number of ladies present, evidently thoroughly interested in the work, forming an attentive and appreciative audience. A varied and interesting programme was presented. Two excellent papers were read, one by Mrs. (Rev.) Carswell, of Carberry; the other by Mrs. A. T. Smith, of Portage la Prairie. Words of welcome to the delegates were given by Mrs. Forbes, of Brandon, responded to by Mrs. Broatch, of Alexander. Greetings from sister societies were presented from Winnipeg Presbyterial, Methodist and Baptist churches, Brandon, and from the W.C.T.U.

A public meeting in the evening was well attended. Rev. E. A. Henry occupied the chair, and Rev. A. G. Calder, of Alexander, gave an address on "Progress and Influence of Christian Missions."

A most interesting feature of both afternoon and evening meetings was the excellent report given by Miss Laidlaw, of the Indian School,

Portage la Prairie, and the presence on the platform of three of her pupils, who sang very sweetly some Gospel hymns and recited in concert the 53rd chapter of Isaiah and the 23rd Psalm.

Towards the close of the afternoon session, Mrs. Watt, President of the Winnipeg Presbyterial, addressed the ladies present in a few words of earnest counsel, and Mrs. McEwen, North Brandon, gave the closing words to the delegates. At both sessions special music was provided, which lent additional pleasure and inspiration to the meetings.

GLENGARRY.

The Fifteenth Annual Meeting was held in the Presbyterian Church, Wales, on June 7 and 8, 1898. The members of the two Auxiliaries, Woodlands and Wales, united their forces, and did their utmost to make the convention a success. Mrs. Alguire, President, occupied the chair at the three sessions. All the reports presented showed increased interest and growth during the past year. One new Auxiliary, one reorganized Auxiliary and two new Mission Bands have been added. Glengarry Presbyterial now comprising 31 Auxiliaries and 12 Mission Bands. 398 copies of "Missionary Tidings" are in circulation, 15 more than last year. Total amount contributed to General Treasurer for 1897, \$2,358.36.

Dr. Margaret O'Hara interested both old and young for an hour at the first session with a talk on "Child-life in India," at the close of which she dressed one of the delegates in the costume of India, and exhibited several articles she carried with her.

The public meeting was largely attended, at which Rev. N. A. MacLeod presided. Rev. D. Munro, Winnipeg, assisted in the opening exercises, and Rev. A. Russell gave an impressive address; but the principal speakers were the two returned missionaries, Dr. Margaret O'Hara and Rev. J. Jamieson, who rivetted the attention of the audience for two hours portraying the life of women in India, etc.

C. A. SCOTT, Recording Secretary.

FOREIGN DEPARTMENT.

NORWEGIANS THE BEGINNERS OF MISSIONS TO JEWS.

At the present day there is, perhaps, no country in the world where such a lively interest is taken in the Jew, and where so much is done in proportion for Jewish missions, as in Norway, although in Norway itself there are scarcely any Jews. The Norwegian friends have mis-

sionaries in Budapest, and in Galatz, in Roumania; and they also support, financially, other missions to the Jews in Germany and in Russia. You will ask how this interest in Israel originated in Norway. Well, it originated, for the most part, in the prayers and devotion of a noble-minded Christian lady. About fifty years ago, when the cause of foreign missions was taking hold of Christians in Norway, this lady's heart was moved by the Spirit of God with compassion for Israel. One day, as the pastor of her church was coming down from the pulpit, she said to him: "I am very glad to hear you always pray for the heathen, but I wish you would also include poor, scattered Israel." The pastor turned around rather hotly, and said: "The Jews! We have nothing to do with them. They have been cast off, and now it is the time of the Gentiles." She tried to reason with him, but it was of no avail. But one day she called on her pastor, and said to him: "I have a very sad story to relate to you, and I am sure it will draw out your sympathy." He said: "What is it?" She replied: "Not far from here there lives a good man and his wife. They have one son, whom they love as their own lives. They did everything possible for him, but the son turned out most unworthy of his parents; returned it only with disobedience and ingratitude. After a time, when his conduct became no longer tolerable, with great grief of heart they let him go, and he is now a wanderer. Instead of this son of theirs they adopted a poor gypsy boy. They put him in their own son's room, gave him their own son's clothing and books—in fact, they treated him in every possible way as their own child. The boy was very happy, but the parents can not forget their own son. In the evening sometimes a mist steals over the mother's eyes, and a sigh escapes from the heart of the father, and when the boy asks what is the matter, the father answers, 'Oh, our son, our son; would that he would come back; there is room in our hearts for him as well as you.' But this the boy does not like, and every time that the parents mention their son he gets into a temper. What do you think of that?" The pastor stood up and said: "Oh, the ungrateful youth; if I were the parents I would let him go; he is not a bit better than the first." The lady paused a minute or two, and then said: "Dear pastor, forgive me; Israel is that wandering son, and we are the gypsy boy; and although God was obliged to send the Jews into captivity, and has 'given over the dearly beloved of His soul into the hands of her enemies,' His heart has not ceased to yearn for them, and His 'hands are still outstretched all the day long to His disobedient and gain-saying people.'" Hearken! "Is Ephraim my dear son? Is he a pleasant child, for, since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him. I will surely have mercy on him, saith Jehovah." The pastor's heart was won, and the result was the first society that was established for the conversion of the Jews. The name of the lady was Frau Raguhild Harem.—Missionary Review.

MISSION TO THE JEWS IN PALESTINE.

BY ERNEST W. GURNEY MASTERMAN, F.R.C.S., F.R.G.S.

A peculiar romance attaches itself to the idea of trying to bring the knowledge of Christianity to the Jews in their ancient land. From the first establishment of English missions to the Jews in the present century the idea of making Jerusalem the point of special aggression filled the minds of the originators, and so we find Jewish mission work begun among the Jews of Jerusalem as early as 1823. But if romance points to Palestine as a land of special interest, practical work daily shows that it is likewise a land of special difficulties. In the Holy Land the community is practically self-governing, the Chief Rabbi in Jerusalem being directly under the Sultan. The power thus swayed over the individual members of the community is consequently enormous, and were it not for eternal divisions and jealousies between its different sections, they certainly could make Palestine missions to the Jews well nigh impossible.

The Jewish population of Palestine proper may be put in round numbers at about 50,000. Three-fifths of this number live in and around Jerusalem, and the remainder chiefly at Safed, Yebenes, Jaffa, and Hebron. Some 3,000 or so are scattered on the coast towns (Gaza, Acre, Haifa, Tyre, and Sidon) and throughout the country. There are indeed no towns and few large villages without some Jews—it may be one or two families only. Then another 3,000 or so must be settled in the recently started Jewish agricultural "colonies."

The Jews in the four sacred cities, Jerusalem, Hebron, Safed and Tiberias, are largely immigrants, and a considerable proportion receive Haluka, or a pension from their co-religionists in Europe. As many of these Jews have come to the Holy Land in failing health, to spend on sacred soil their declining years, it is only fair they should have some such source of support. Since the community has so largely increased in the past 15 years, the Haluka has had to be divided among an ever-increasing number, and consequently there has been less for each individual. The Haluka, being left in the hands of the leading rabbis for distribution, affords a good means for bringing to book any family that has a son or daughter being drawn aside by the "enticers," *i.e.*, the missionaries. A dutiful son must hesitate when he sees that his religious enquiries are about to reduce his family to beggary by causing their pension to be stopped. As may be supposed the Haluka is not enough for all, and so we find the poor Jews in every part of the land in all kinds of trades; watchmakers, tailors, bookbinders, carriage drivers, pedlars, etc., and contrasted with the habits of the natives, they are diligent, clever and successful.

In Jerusalem the community has long ago overflowed the narrow limits allowed to them within the ancient walls, and now groups of houses have sprung up on all sides, so that far more Jews live outside than inside the old city limits. The new groups of houses are usually

known as "colonies"—each group being built and administered by a committee. One of the largest of such colonies is that built by Sir Moses Montifiore some years ago. It has come to be one of the best known from its situation close to the new railway station at Jerusalem. These "colonies" must not be confused with the true agricultural "colonies," which have lately risen in such numbers in the land. These last have a very different purpose. They exist to train Jews to agricultural pursuits and to eventually demonstrate to the world the possibility of the Jews successfully living upon the land of their forefathers. They are the outcome of the now much-talked-of "Zionist" movement, and the success which has attended at any rate some of them, has no doubt given a very great impulse to this movement. One of the most extraordinary misstatements about the land of Palestine is that recently made in *The London Times* (Sept., 1897), professedly quoted from the Chief Rabbi of London, viz., that Palestine is a dry, sandy waste, and already over-populated. Now the colonies have clearly demonstrated, first, that the land in all parts yields a ready harvest to patient toil, and second, that the present unfruitful and sterile condition of this once rich land is due to want of cultivation. Let the land once be replanted with fruit-giving trees, let it be irrigated, let the terraces on the mountain sides and the ancient cisterns on all the hills be repaired, and the land may once again be described in Eastern imagery as "flowing with milk and honey." It would be beyond the purposes of this paper to enter into a full description of these colonies, but briefly it may be mentioned that about 150 square miles of territory has now been acquired for colonizing purposes, and that now after a considerable expenditure of capital in original outlay, some of these are becoming really self-supporting. Upwards of a dozen colonies are now in full working order in Judea—two (including the largest colony of all Samaria) in Samaria, six in Galilee, and two in the Hauran. The houses are built on European models; extensive gardens, including often pleasure grounds, are laid out, and when necessary, modern carriage roads have been made. It is possible to drive in carriages to all the colonies, including even the new ones in the Hauran; roads of upwards of 40 miles have only last year been made to connect with the railways and other colonies.

The healthy farm life is developing a race of stalwart agriculturists of very different physique from their ancestors of the European "ghetto." The Sultan, evidently alarmed at the "Zionist" movement, is passing more and more stringent laws excluding Jews, and is making it increasingly difficult to acquire land. On the whole, it is probably much better that what has been done on a small scale should consolidate, and its lessons be learned before further ventures are made. Should, however, the Jews become united in their desire for acquiring Palestine, and should the wealthier ones come to the front with the funds, there is not the slightest doubt as to the feasibility of their repopulating its neglected areas, and transforming in a few years the

whole land into a scene of fertility and plenty. All this, however, would, I fear, not make mission work easier—at least along its present lines. The colonies under Rothschild are quite inaccessible to any missionary efforts other than hurried visits, and even medical missions do not find much room for entrance, for good medical men and dispensaries are provided in all the larger cities.

The Jews of Palestine, as might be supposed, are from many lands, and speak many languages, but they have a common mode of communication among themselves in Hebrew. Judea-German and Judea-Spanish are the common languages of the Judean Jewish cities; but both Arabic and French are largely being introduced. Persian, Georgian, Turkish, and Mugleralin Arabic are also much used in Jerusalem. Great efforts are being made in some of the Jewish centres—and notably at Safed—to reintroduce Hebrew as a common daily language.

The missionary societies working among the Jews of Palestine are :

1. The London Society for the promotion of Christianity among the Jews. It is a Church of England Society, and the first Jewish society to work in the country.

2. The Free Church of Scotland.

3. The Established Church of Scotland in Beyrout.

There are also several small independent missions.

Open-air services in the Turkish dominions are practically impossible. The medical mission hospitals and dispensaries, working meetings, magic-lantern entertainments, school treats, etc., all, however, afford opportunities for preaching the Gospel.

Of the schools, those for boarders, and of the medical missions, those with hospitals, are undoubtedly the most successful in every way. Boarding schools for Jewish boys and girls exist in Jerusalem, and hospitals for Jewish in-patients in Jerusalem, Haifa, Tiberias, and Safed.

The new medical mission hospital at Jerusalem, under the London society, is a magnificent building, and probably for its size one of the finest medical mission hospitals in the world. It is built in the pavilion system, with every modern appliance. Unfortunately the Jews are making every effort to prevent its usefulness by preventing their co-religionists from attending, and by providing other hospitals and gratuitous medical advice. It is natural that fanaticism should run highest in Israel's holy city. Indeed, this is the open reason for the present organized opposition.

As regards results, it must be confessed there is much to discourage. The amount of temporal good done is great. Direct good by healing the sick, educating the ignorant, teaching of trades, the introduction of many Western things and ideas, and indirect good by the stirring up of a spirit of emulation, whereby the Jews of Europe have been shamed into helping their poorer co-religionists in Palestine. More important, too, undoubtedly a widespread knowledge of many of

the great ideas of Christianity has now taken the place of utter ignorance and misunderstanding. To many of the Jews from Russia, etc., their old idea of our sacred religion must have been that it was a dense superstition, whose leading tenet was persecution of all who did not agree with it. Now thousands have come to understand that the religion of Christ is one of love, and a knowledge of the life of our Lord and of the New Testament is widely diffused.

There are, of course, baptisms yearly—perhaps an average of nearly twenty—and not a few who have learned the truth in this land have been received into the Christian Church in lands where there is greater religious liberty.

It must be admitted, however, that if the number of baptisms were the only criterion of success, then compared with many other lands, Palestine is not a successful field. We, however, who are working here, believe that that is a false test, and that, in spite of the special difficulties, this, the land of Israel's past and of her future, is a land in which it is well worth while, and in which it is our bounden duty to try to plant the Banner of Israel's Messiah.—*Missionary Review.*

Africa.

ZULULAND AND THE ZULUS.

BY JOHN L. DUBE, AN EDUCATED CHRISTIAN ZULU OF NATAL, SOUTH AFRICA. SUPERINTENDENT OF THE INCWADI CHRISTIAN INDUSTRIAL MISSION.

Striking providences, like electric search-lights shining out in dense darkness, have recently drawn the attention of the civilized world to South Africa. Chief among these providences have been the war of the English with Cetywayo, the late king of the Zulus, in 1879, the explorations of Dr. Livingstone, the discovery of the diamond fields, English and American commerce, and the self-denying labours of the missionaries from England and America.

The most remarkable and interesting people of South Africa are the Zulus. They are a part of the great Bantu race, whose tribes occupy nearly the whole of Central and South Africa. They are evidently descended from North African tribes, and, being a superior and a conquering people, they extended their sway from the delta of the Niger, and from Lake Albert Nyanza as far as to the southern limits of the continent. This race, which numbers 50,000,000 souls, comprises all the tribes of Central and Southern Africa, except the Hottentots, Bushmen, and some Cape tribes.

The Zulus are by no means the most inferior portion of the Bantu race. They were once a small tribe under King Chaka, whose mili-

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tary genius surpassed anything that the South African tribes ever knew, and under his leadership they became the strongest people in the land. Chaka organized his men into regiments, and taught them to march and fight in ranks. He gathered a large army, and at its head speedily conquered all tribes in reach, and incorporated them into the Zulu nation. He taught his men how to hurl simultaneously a shower of long spears, and then to rush in like lions and use the short assagai, which is used in hand-to-hand conflict. When he had conquered everything within reach, his warriors said: "Thou hast finished the nations; where will we go to war now?"

Like the Anglo-Saxons, the Zulus are a mixed race, King Chaka's conquests having grafted many choice scions upon the original stock. God's hand is as visible in the formation of a people or a nation as in shaping its subsequent career.

PHYSICAL AND MENTAL CHARACTERISTICS.

The Zulus have well-formed bodies—straight, sinewy, and well proportioned; the men are tall and stalwart, averaging over six feet in height. Their colour varies from a light copper colour to a dark black. Their features are well formed, and somewhat resemble those of the Aryan race, but with higher foreheads and cheek-bones.

They are strong, and capable of great physical endurance. I have seen Zulu men at Durban and other places loading steamships, each of whom would lift and throw bags of grain weighing about 200 pounds, on waggons or steamships all day long. Some years ago these men were the only "fast mail" in Natal. They would run, with heavy bags of mail, over fifty miles in ten hours, and, after a little rest, would return with another load. Many diseases common to civilized life are unknown to them, and a deformed person is rarely seen. If it were not for unsanitary surroundings, and the damp and unwholesome huts, in which our people live, many of the diseases which they have now would not be known.

The Zulus, while fierce in war, are sociable, polite, and hospitable in times of peace. Poultney Bigelow, in "White Man's Africa," writes as follows:

"The Zulus are by nature ladies and gentlemen; that is to say, they are better mannered, speak more gently, are more graceful in their movements, and altogether better company than any room full of my own people that it has ever been my good fortune to meet."

It is only when they are on the warpath that they show a savage spirit. Should a stranger happen to visit them, he would be treated with the utmost hospitality, and be allowed to remain as long as he desired without charge. They are keen observers of men and things, intelligent, and quick-witted. An able American missionary, Dr. Josiah Tyler, who spent forty years among them, says:

"In mental as well as in physical ability we may regard them naturally as in no respect inferior to the whites. They are as capable

of as high a degree of culture as any people on the face of the globe. They are not only emotional, but logical, and have retentive memories, and can split hairs (in argument) equal to any Yankee lawyer."

The Zulus have deep, emotional natures, and are large-hearted and generous. They are great lovers of music, both vocal and instrumental, and possess peculiarly rich voices, which, when trained, compare favorably with the finest of America and Europe. They have various kinds of stringed and wind instruments, well constructed for harmony. Their national chants are sung by women and men in chorus, with soprano and bass. The young people sing many four-part songs, much like the weird melodies sung by the negroes of the Southern States of America, and their voices blend in beautiful harmony.

Mechanical and inventive genius are not wanting, and being quick to learn, they readily become skilled artisans. They carve wood beautifully, forge iron, and make pottery.

THE COUNTRY, CLIMATE AND PRODUCTS.

European nations have entered and divided the territory once under the sway of Chaka, so that it is now known by two distinct names, Natal and Zululand. Natal lies between the 27th degree and 30th degree south latitude, about a thousand miles from Cape Town, while Zululand is north-east of Natal. Together they contain about 40,000 square miles and nearly a million people. The two districts are so similar that Dr. Tyler's description of Natal may stand for both. He says: "For natural beauty, healthy climate, and fertile soil Natal surpasses all the other African colonies. It has been designated the Elysium of South Africa." Its table lands, which along the coast rise in beautiful terraces from the Indian Ocean; its hills and plateaux, interspersed with valleys and inland plains, form a charming variety in the scenery, and perpetually feast the eye of the native and the traveller. Vasco de Gama, who discovered the land on Christmas day, 1497, and, therefore, named it "Terra Natal," well said: "It is a land most goodly to behold."

Summer extends from September to April, and is rarely warmer than 90 degrees Fah., while in winter (May to August) the thermometer rarely falls below 40 degrees, sometimes rising to 75 degrees. The temperature is equable, and the atmosphere clear and bracing. The poisonous vapors of many parts of Africa are unknown in Natal, and "that penetrating wind experienced in a New England winter is a stranger here."

The products of the soil are many and varied. Most of the cereals and vegetables of Europe and America flourish, including wheat, beans, peas, Indian corn, Irish and sweet potatoes; oranges and pine-apples, bananas, lemons, peaches and other fruits are easily cultivated, and cotton, tea, ginger, sugar-cane, coffee, tobacco and arrowroot thrive. Save in a few instances, however, where observing natives have learned to raise sugar-cane, only Europeans raise these last-men-

tioned products. Our people generally raise only Indian corn, beans and sweet potatoes, and of these only enough for their own consumption. The soil is fertile, but the people, not understanding expert farming, reap comparatively little benefit from it. The native plow is nothing more than a poor pick and hoe, which only scratch the surface. They need to be taught to use ploughs, harrows, cultivators, and the other implements which are used by skilled agriculturists. Wonderful possibilities are slumbering in this fertile land, undeveloped because my people do not know how to realize them. When my people shall have been taught to till the soil after the most approved methods of civilized Christendom, then their valleys, their terraces, their table-lands and their plains will laugh, teeming with rich harvests.

Our country is rich also in the variety and the quantities of its already discovered minerals. The chief of these are iron, coal, marble, granite, sandstone, copper and gold. The unequalled value of the diamond and gold fields does not need to be mentioned, and yet these resources have only begun to be touched upon. Here is a vast field for science, industry, and commerce to enter and develop. Thus far the natives have been employed only as unskilled labourers—digging and shovelling—at very small wages.

HOME LIFE AND MORALITY.

The native house is the small round hut, about fifteen feet in diameter and eight feet in height. It is made of poles stuck in the ground in a circle, bent and tied together at the top, and covered with long grass. There is no chimney and no window; the door is but two and one-half feet high, so that one must enter on all fours. In this dark hole the people live—often large families in the one room. A saucer-like hole is made in the centre for a fireplace, and the earth floor around it is pounded hard. Mats serve for carpets by day and for beds by night, with blocks of wood six inches thick as pillows. The sides of the huts are usually pretty well covered with ox-hide shields, once carried in war, and handed down as heirlooms. The remainder of the furnishings consist of calabashes, or water-pitchers, cooking utensils, and the two stones for crushing the corn.

A Zulu woman takes great pride in her house, it being the one thing she can call her own. No one has the right to enter except with her permission, and this gives her some authority. If she manifests executive or military ability, she receives the same honours as a man. Some of our people have become queens because of the prominent part which they took in war or in the affairs of state. The proper way to address the good lady of the hut, in the absence of her husband, is "E Nkosikazi," "Honoured Queen." According to Zulu custom she is one of many wives. In many cases one wife seems to enjoy the entire attention of her husband, and she will not be allowed in the hut of a jealous rival.

The children are taught to obey their parents, and are very respectful. They sleep in their mother's hut until old enough to go to the general hut, where the grown sons and daughters live.

When he marries, the Zulu pays from five to ten cows for each wife, and it is lawful for him to have as many as he can purchase.

Before they came in contact with evil traders, the Zulus as a rule were moral; and the masses of them, who live in their kraals (villages) are moral now—according to their standard of morality. Stealing is very rare, and so is adultery. Before corrupting traders entered our country, a house of prostitution was unknown. Now, sad to say, the evil example has degraded many of our people, for the simple-minded natives think that all the wise white man says and does must be right. Instead, therefore, of profiting by the virtues of civilization, they are, in too many instances, sunk in its vices. There are some noble traders who have been an inspiration to the natives, but the wicked ones hinder missionary work and degrade the people.

RELIGIOUS BELIEFS AND PRACTICES.

The Zulus worship the spirits of their ancestors, and are very superstitious. They believe in a God, the Creator of all things (Unkulunkulu, "The Great Great"); but they do not worship Him, because they think that there is no direct way of communicating with Him. They think that the Creator, disgusted with the inhabitants of the earth for bringing so many cases of differences to Him to settle, and because they had multiplied so greatly, withdrew into the heavens, and there established a peaceful kingdom. Knowing no way of approaching Him, as an object of worship, they have given themselves to the worship of the departed spirits of their ancestors, who, they believe, often manifest themselves to them in the form of snakes, that they may be recognized and honoured by the sacrifice of an ox or cow.

The witch-doctors and the medicine-men have a strong hold on the superstitions of the people. The former profess to hold converse with ancestral spirits, and to be able to reveal the past and predict the future. The latter claim to have medicines which will cure diseases and control births. The witch-doctors tell the people that sickness comes only on those who have been bewitched by some fellow-man, and that the guilty party can only be found by consulting them. For a consideration they will accuse a neighbour of having caused the disease by the use of magic or charms. Then they send the sick person to the medicine-man, who administers one of his terrible concoctions, or otherwise shrewdly plays upon the superstitions of his patient (which he has aroused) and into the hands of his friend, the witch-doctor. Our people are in great terror of witches, and the suspected one was formerly put to death. If a cock crows early in the night, they believe that some of their people or cattle will die. If a turkey-buzzard alights near a kraal, something dreadful will happen.

Like all other people of the earth, the Zulus need the Gospel of Jesus and its saving power. A few missionaries have already gone to them, but they need many more. Christian missions have made much progress, there being now about five thousand Christian Zulus. The American Board was the first society to work among them, and now the English Wesleyan Methodists, the Presbyterian Free Church of Scotland, the Norwegian Mission, the Berlin and Hanoverian Mission, the South African General Mission, the Church of England Mission, and the Trappists. These societies are doing all they can for the uplifting of my people, and are responsible for all the educational and other advantages that have been secured for them. Their spiritual work is very ably carried on and much blessed. The missionaries were the means of conversion of both my father and my mother, so that personally I owe much to them. When the people are converted, they have better tastes and higher ideals, which, however, sadly need to be encouraged and directed and developed by industrial education. The boards, however, find it necessary to devote all their time to spiritual work, because sufficient men and money are not provided properly to conduct other branches. Why elevate the ideals of a people and provide nothing for that realization ?

THE NEED OF INDUSTRIAL EDUCATION.

What is needed in Natal and Zululand to-day is a school that will take boys and girls of a suitable age, and teach them the Bible and other helpful branches of learning, hand in hand with trades and handicrafts—a school where they may be Christianized, educated, and trained in useful and profitable work. The people may thus be converted into living embodiments of Christian character and practical examples of the civilizing power of the Gospel.

My people are peculiarly ripe for this kind of training. It is adapted to their need, and is a kind of missionary work which will be peculiarly effective. Contact with civilization had brought to the sight of some of my brethren a few of the wonderful things, such as steamships, waggons, frame houses, furniture, machinery, etc., which the civilized man can make with his own hands ; and has caused many more to hear of these things and to wonder about them. Now if Zulus could see their own sons and daughters actually making some of these great things, which they think only white men can do, and which have made them appear as superior and exalted beings in their eyes, they will be led to think that the religion of the white man may also be adapted to them, and will begin to enquire into it more diligently.

Several years' experience among my people as a native preacher has forced upon me the conviction that the industrial form of missionary work is imperatively necessary for the best results. Again and again, while trying to win my people to Jesus, the need of such a

school has seized me with such a grasp that I could not shake it off. Day after day, and week after week, the conviction that this work ought to be undertaken has returned to me, and so weighed upon my mind that I felt it was God's voice calling me to it. But I had no money, and what could I do? My uncle, Chief Ungawe, although not a Christian, sympathized with my plans to elevate his people, and offered five hundred acres of land for a Christian Industrial School, with the promise of 500 more if needed. Here is a beginning, but my people are poor and unenlightened, so that most of the help must come from Christians in the United States.

THE INCWADI MISSION IN THE UMKOMAS VALLEY.

My plan is to erect a boarding-school for boys and girls, with a common dining-hall and school-room, but separate dormitories. This will separate them from their heathen surroundings, and will place them under the best influences. There will be daily reading of Scripture and prayers in the chapel. Intellectual studies will occupy one-half of the day, and industrial work the other half. Suitable branches of learning, physical culture, and all practical industries will be taught with a view to training head, heart, and hand to the highest Christian manhood and womanhood; and to raise up those who shall be able to mould the lives of others.

The object of the school is: (1) To evangelize Africa through the preaching and teaching of native missionaries, school-teachers, and tradesmen; (2) to instruct Zulus and other Bantu youths in the Bible, the elements of science, make Christians of them, and fit them to practise trades, professions and callings, practically, skilfully and independently.

Such a school will be valuable: 1. As a tangible practical argument to the Zulu in favour of Christianity by exhibiting the tangible effects and benefits of Christian civilization.

2. To furnish motives and means to the converted Zulus to lift themselves out of their heathen ideas, and exercise and develop their dormant powers. The usual form of missionary effort among the heathen touches only the soul.

3. To develop the best Christian character. Useful employment very materially helps to steady and strengthen Christian character among heathen people, while idleness tends to poverty and degradation.

4. To enable native churches the more speedily to become self-propagating. How to make native churches self-supporting has been a problem which has cost not a little thought and anxiety to the foreign missionary boards of Christendom from the beginning, and has not been as successfully solved as could be wished. I am satisfied that the solution of this difficult problem, in the case of the Zulus, lies chiefly in industrial training. These "Anglo-Saxons of Africa" once energized and educated with the gospel of skilful labour, as are the

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Anglo-Saxons of America, will become a mighty power for good in the Dark Continent.

5. To raise up and send forth the most effective native preachers and Christian workers. St. Paul, who was a tent-maker, often found his trade useful while going about preaching the Gospel. When Africa shall have native missionaries, who will not only preach on Sunday, but who can teach industries, and show the people how to live Christian lives of toil six days in the week, then we shall see the curtain of darkness lifting. African Christians can best accomplish this, for in many parts of Africa the climate is fatal to the white man.

India.

INDORE GIRLS' BOARDING SCHOOL.

FROM MISS SINCLAIR.

Indore, May 13, 1898.

We have just had the distribution of dolls, and I must tell you about it. The boxes did not come till after Christmas, and as we had made Christmas, in some respects, a day to be remembered by the orphans, especially, I thought it best to keep the dolls in reserve. For the past two weeks the children have been working very hard sewing their new frocks. All the boarding school girls who have homes have gone to them for the holidays, and only 9 boarding school girls, who know no other home, are left, and the 28 orphans. Since the latter came, a year ago, they have only had two skirts and two jackets each, but now each one is the proud possessor of a Sunday suit. They just finished them to-day—and how happy they looked! Their faces fairly beamed, and they deluged me with salaams and smothered me with hugs! Added to the pleasure of getting the new frocks was the prospect of having a doll. The fine school room looked so nice, with its Canadian desks, and on the walls maps and texts. At one end of the room was a large table with the dolls prettily arranged on it, and on either side were chairs for the guests. Almost all the Christian teachers and Bible-women were present, and the hospital ladies (Misses Oliver and Thomson) and our own household.

First, the boarding school girls sang, "When Mothers of Salem"; then the orphans sang in fine time and spirit, a bhajan. After this Mrs. Johory distributed the gifts, and spoke a few words so nicely to the children. Then altogether sang another bhajan (hymn). Malanbai, a Christian lady from Ahmadnagar, who is visiting here, prayed, and we closed with the Lord's Prayer in unison and the benediction. I wish you could have seen the children. They were so quiet and yet overflowing with gladness. Pugari, whose name is well-

known to many Mission Band children at home, looked—well, I am afraid to use adjectives lest they sound extravagant. She was such a troublesome, bad-tempered baby, but is growing into a beautiful child. She is four and a half years old now. After the children were dismissed, what a clatter there was! They wanted to say "salaam" to every one, and in their exuberance of spirits several of them said, "Good morning, Miss Sahib." Each girl thought her doll prettier than any other. I have given away a lot of dolls in the years that are past, but I never saw children so happy as these orphans were. And contrasting their appearance with what it was when first I saw them a year ago on the 19th of this month, I rejoice to have been privileged to give cups of cold water to these little ones. God grant that they may grow up into Christ Jesus, and be witnesses to His power to save.

After the distribution the women all came into the bungalow and we had tea and buns. In all there were twenty-four of us. A few of the women sat on chairs, but the most of them sat in the usual way on the floor. At first they were very quiet, but when told that in our country when people meet to drink tea they talk a great deal, they became more sociable. We sang a few hymns, had prayer, talked and were happy. It was almost 8 o'clock when they went away, all saying, "Many thanks" for the pleasant two hours they had spent. It is good to have these little tea parties for the Christian women. They draw us all nearer each other and nearer our Master—for we "have one Master, even Christ."

Before closing this letter I must tell you an incident that greatly encouraged me, and I know it will you also. Some years ago, in fact the first year I was in India, Miss Beatty used to take me with her to visit a patient, who had two daughters. I could not talk much, but taught these young girls to sing hymns. After a time the family left Indore. They came back, all except the elder girl, who had in the meantime been married—some three years ago. Miss Greir was visiting the house when this married girl came home very ill. She had a wee but lovely baby girl. She had been treated badly and sadly neglected in the house of her mother-in-law, and came home to die. She asked for the Miss Sahib, who had taught her to sing hymns. I went several times to visit her. It was quite remarkable, the number of hymns she remembered, but pitiful, the way her weak voice tried to join with me in singing. She spoke freely and confidently of Christ as her soul's friend and Saviour. She said her trust was all on Him. The last time I was there she pleaded for hymn after hymn, and the last one I sang for her was "The Lord Jesus Saves My Soul." I promised to go back the next Saturday and play the little organ, so that she might go with the sound of music in her heart, but before Saturday came she was, I believe, with Jesus. In due season we shall reap if we faint not, for He Himself says, "My word shall not return unto Me void."

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THE INDORE DAY SCHOOL.

FROM MISS GRIER.

Indore, May, 1898

I should have written some time ago acknowledging the very generous share of gifts which fell to my lot this year. I intended doing so, then thought it better to wait until the gifts were distributed, when I could tell how they were appreciated. First, let me say, "Thank you" for the good supply of dolls and cloth which came to me. There were plenty of dolls and more cloth than I needed, so this I have put on one side for next year, when we don't expect to get cloth. Out of the whole number of dolls in my share, only one met with a serious accident on the long journey, which says how very well they were packed.

The prize-giving came off on the 29th April, when school closed for the holidays. The children of the two Hindi schools gathered together in the largest room our building boasted. We were supposed to begin at 5 p.m., but it was quite half an hour later before all the excited children were seated. It was a very hot day, the room not too large, ventilation not too good, and one-half of the low ceiling merely a single sheet of corrugated iron; while at one end, seated on the floor, were 90 hot, perspiring children, and at the other end, seated on benches, about 20 visitors, who had to fan vigorously and constantly in order to get any air at all, as had there been a thermometer in the room it would have registered 107, I am sure. As it was the first time the children of the new school had ever appeared before the public, we felt a little anxious as to their possible behaviour, especially when, for the first time in their lives, they each became the happy possessor of a gaily dressed doll. But they all behaved very well, and like good Hindus took their joys rather seriously. I don't think, in my short experience, though, that I ever saw the children more supremely happy and satisfied than they were this year. Some of the wee things fairly beamed with delight, and hugging their dollies up close, proceeded to pat them in the most orthodox "mother" fashion. He would have been a bold boy, indeed, who would have ventured to snatch a little girl's doll that day. Those girls who were very poor, and who wished it, got a piece of cloth for a jacket, and before we left the place, one girl had hers wound round her head for a covering, and said she would wear it that way. Those who had only attended school a short time got a string of beads, while the largest and most advanced girls got a work-bag, and one girl a Testament. The teachers and calling women each got a sari, which is a long straight piece of cloth, and which, when wound round the body, comprises shirt, jacket and head covering in one. One old woman who brings the children got a gay red skirt. She said it was her first new skirt in ten years.

The children sang a hymn, after which Miss Sinclair spoke a few words to them, then another hymn, then the gifts were distributed by Mrs. Crossette (the wife of the native Christian gentleman who has charge of the Boys' Home), another hymn, and school was over for some weeks, and the prize giving for another year.

Some of the mothers who were present gave us garlands and attar of roses, thus showing their appreciation of the nice things their little girls had received. I wish I could convey the pleasure of the children and parents to those at home, who did the work in preparing and sending so many nice things to us, in order that our work here among the children may be helped along. But, while we have the pleasure of giving away the things, those at home who do the hard work of preparing and sending them, are not the less honoured, in that we all are thus privileged to be workers for the one grand cause of giving the Gospel to the women and girls of India.

I would like to tell you how well the larger girls are getting on under Gazaribai, of whom I told you in a former letter. She has had entire charge of one room for some time now, as since the hot weather came, and we began to have morning school, I was not able to teach at all, but took that time for zenana visiting. I notice the big girls (who sometimes are very hard to manage) are quieting down, coming very regularly, and taking much more interest in their studies than heretofore. They are being taught most thoroughly.

In the new school good work is being done also by Nuri bai, who, in spite of an extremely lively young baby of 11 months, is getting the girls on nicely. When school re-opens we hope to teach them sewing, and when they can sew, woolwork, such as bright-coloured comforters for the neck.

In both schools we are looking forward to a good season's work after the holidays, when more children may be gathered together and taught, and more women be reached in their homes.

LETTER FROM DR. MARION OLIVER.

Indore, May 18, 1898.

Though this is the third week of May we have really not had more than two or three days yet of what we are accustomed to look on as hot weather for this season of the year. I do not remember our ever having so pleasant or so healthy a hot season. Of course, no matter how healthy the season may be, there are always sick people. This morning an old priest came quite at daylight to take me to see his daughter, a girl of 15 or 16, whom I found to be in the last stage of consumption. On the way there we met men carrying the corpse of a young woman to the burning ghat, and I recognized the mourners to be the men of a house to which I was called late last night to see a woman whom I found dying from an overdose of atropine, which a hakim had administered to her for some

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slight ailment. There are no restrictions in the purchasing of the strongest medicines, and in the hands of ignorant hakums death from poisoning is far from uncommon. It is only two or three weeks ago since Miss Thomson and I went one night to see another case very similar to this one.

We have a baby boy only two months old, that we are bringing up in the hospital, though we do not count him among the patients. He was only twelve days old when brought to us from a village near Dhar, by a woman who had been an in-patient in the hospital. Her story was the usual one, viz., that the mother was a Brahmin widow, and if we could not take the baby then, they would have to dispose of him in some other way. Our matron took the wee waif to her motherly heart, and in her hands he is beginning to look healthy and happy, though so feeble and puny when brought to us, that I hardly expected him to live longer than a few days. He was baptized last Sunday, being given the name of Samuel James. I would have preferred a Hindustani name, but as the matron is a Eurasian woman, and she wishes to bring him up as her own child, the name was chosen by her.

Our Bible-woman went away to Dhar yesterday for a few days. Her son-in-law came and asked that she be allowed to go with him. He wished to go and arrange a marriage for his brother with the daughter of one of the Christian men in Dhar, and the business could not be done in "good form" unless his mother-in-law went with him. The two people most concerned are not supposed to outwardly show any interest at this stage. In this particular case I shall not be sorry if they return without accomplishing anything, as the young man is rather an indolent, easy-going fellow, with no means of earning a livelihood at present, but that in Oriental lands is regarded as a matter of minor importance, I am sorry to say, even by the native Christians.

EXTRACTS FROM DR. AGNES TURNBULL'S REPORT, NEEMUCH.

In Neemuch, too, there have been many encouraging features in the medical work. The Borah women have been especially interested during the past year and have listened earnestly to our teaching of the New as well as the Old Testament, and several of them, I believe, are convinced that Christ is more than a prophet, even the Son of God. A poor crippled Mohammedan girl came about a year ago to our camp dispensary for medicine, in reality to beg. After a few days she went away, but returned some months ago. Mrs. James, my assistant, took her in and has since provided her with food and clothing, for which she does grinding and any other house work she, in her crippled condition, can do. She has quite given up the Mohammedan religion, is being taught Christianity, and is very happy in her new life. This has, of course, raised some opposition and prevented some Mohammedans from attending the dispensary. When they ask

her why she does not fast now and repeat the Koran, she replies: "When I was a beggar, you were not at all anxious about my religious principles. Why should you be now? I have separated myself from you." Again, when they enquire if she wishes to become a Christian, she says, "Why not? Theirs is the true religion; yours is not. Had we a home in Neemuch for such as this woman, we would easily secure inmates for it, and thus rescue many poor creatures from ruin, for often do they come to us and ask to be taken in, and cared for, but we have no place to put them. I have had a larger number than usual of patients from villages this year. There have been in the dispensaries some major and many minor operations, and in the homes a number of most critical major ones. Many instances might I give of cruelties of which we witness the result, but one will suffice. Lately there came to our camp dispensary a Burmiah woman who was horribly burned, one side of her body being a mass of raw sores. She would not tell us how she had been burned, but a neighbour volunteered the information that her husband and mother-in-law had burned her for having lost some piece of jewellery. Often do the poor women come with terrible bruises and say they have fallen, when we know they have been struck by their husbands, but it must be remembered that the women have most aggravating tongues, which they use as their weapon.

EXTRACTS FROM THE INDORE MEDICAL MISSION REPORT.

In May, an old woman, after having been in the hospital for some weeks, returned to her home. She told her neighbours what she had learned about Jesus, and the following Sunday two of them came with her to hear of Him. These three—all women above forty—continued to come regularly on Sundays for some months, when one went to a distant city, and the one who had brought the other two, about the same time suddenly ceased coming, being hindered by her friends. The third, however, since that Sunday in May, has only once missed coming, and for four months two more neighbour women have come regularly with her. All three are eager learners, but old Raddha, especially, is a joy to look at. Her face fairly beams. Only a few days after she, for the first time, heard of Jesus, she one night had a dream, in which she saw Him stand beside her, and, laying His hand on her shoulder, say, "Bai, may it be well with you." Ever since she has had the most implicit childlike faith in Christ. Her house is between two and three miles distant from the hospital, and as there has been every care taken to use no effort or offer any inducement to these women to come except, simply giving them the Gospel message, and bearing them on our hearts in prayer, we cannot but believe that God the Holy Spirit is working in their hearts. All Raddha's neighbours know that she and her friends come every week to learn about Jesus and to sing His praises.

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Indians of the North-West and British Columbia.

REPORT FROM ALBERNI, B.C.

FROM MISS JOHNSTON.

On account of sickness in their school, the following report from Alberni came too late for publication in the Annual Report. Our readers will appreciate its many interesting points of progress :

Looking back over the past year, we have had sorrows and some trials, but our joys have been greater. It has truly been a year of great blessing.

The Indians are beginning to realize their privileges, and also their responsibility. With regard to the recent changes, which led to Harry, one of the Indian boys (an ex-pupil) being appointed outdoor assistant, they feel that the responsibility rests, not with the boy, but with themselves, and they have already given evidence that they are in earnest. They have said to me that the Church must love them, else why would she spend hundreds of dollars for the care and education of their children. They have bound themselves to do all that they can to help us.

Jackson, one of the men who assisted with our wood-cutting, constituted himself usher. He was present at all our services, and assisted in other ways as well. He was so much in earnest that the others called him a Christian, although he has taken no decided stand apart from that. The Spirit is without doubt showing His power in our midst, as the buds and blossoms give promise of coming fruit. A short time ago a number of the chief men came and thanked me for keeping their children in school. Now they see that we wanted to do them good, and they are very proud of the progress the children have made. A few days ago they sang at a social entertainment in the village, and their chorus was considered the piece of the evening. Harry accompanied them on the organ. All winter, before so much sickness began, we had a concert every Monday evening. The programme was always good—solos, duets, choruses, mouth organ solos, readings, recitations, etc.

Eleven of the girls were baptized on profession of their faith in Christ in 1897.

Both boys and girls have made wonderful progress during the past year. While I write the boys are busy clearing off the remains of stumps which had been taken out some time ago. They set fire to the pile yesterday, and this morning they carried back what remained to another heap. Fourteen pairs of willing hands soon left nothing but a clear space. This spring and last winter (for it was so fine that they were working in February) they accomplished wonders in the way of clearing, sowing, planting, making walks and roadways, building and doing odds and ends in the way of repair. They made mauls, whiffletrees, doubletrees, etc., for their own use ; they

kept wood always on hand, and also piled some up for our use during the summer. They are better boys in every way. Rev. Mr. Cumming, of Nanaimo, who preached the anniversary sermons in St. Andrew's Church, Alberni, on May 1st, expressed himself as being delighted with everything. He praised the girls for cleanliness and neatness about the house; also for the good bread and buns. He spoke highly of the way in which the pupils read and recited Bible texts and sang their hymns, and encouraged them in helping to make our Home such a happy, pleasant place.

Our Sabbath School is always well attended, and, now that the Indians are returning from sealing and fishing at the coast, our church services also are well attended. Harry, the Indian boy, always explains the lesson in Indian, so that the very old and very young may understand. Rev. E. G. Taylor, B.A., gives us a fortnightly evening service at the mission. The intervening Sabbath we have a praise service or large Bible class, at which we have always good singing, and a lesson is carefully explained.

There has been a good deal of poverty among the Indians this year, particularly the very old ones. Never before have I seen so much in Alberni. They have made very little this year as yet, so I hope it may force them into gardening or cultivating the land.

Harry has taken charge of the work at the Mission, and the others, seeing him making such progress, have been stimulated to greater effort.

Another thing that is very pleasing is the continued effort on the part of the Indians, especially the Sishahts, to keep liquor out of their villages, and they have succeeded far beyond our expectation.

Will you allow me just here to express my gratitude for all the things which the ladies so kindly sent me last year. I really do not know what I would have done this winter if the making of clothing had to be added to all the other things that must be done. We feel thankful to Him who giveth all for His goodness and loving kindness during the past year.

"A GREAT AWAKENING."

FROM MRS. MOORE.

Mistawasis, June 6, 1898.

I have attempted several times to write to you, but have been so busy that before I could have a letter finished some duty would demand my attention. However, I hope now to have much more time to devote to correspondence, as I have excellent help in household duties.

I did not write you an account of our New Year's entertainment, as I intended to do, and, as it is so far past now, I will simply say we had an excellent day, abundance of gifts, a very good programme and

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good refreshments. The school children did surpassingly well. We have an excellent school—both day school and Sabbath school. I believe, are equal to any white day school or Sabbath school that could be found. But I am particularly interested in our Woman's Society. We hold our monthly meetings the first week in each month, and also a prayer meeting each week. We go from house to house with our prayer meetings. We always go on invitation, and both men and women seem pleased to invite us to their houses, though we always send the men out. Sometimes the good man of the house in which we are assembled will quietly slip himself in and take the baby, and become one of our number in that surreptitious way; but we do not object much to that. The women all take part, some by speaking, some by praying, and some by asking us to direct them to the way that leads to the Celestial City, which we are most happy to do. I had the great pleasure of being used by God at the last meeting which I led of directing a young woman, in whom I have been much interested for two years, to the Saviour. She said she had for some time wished to become a Christian, but did not know the way. I asked her if she were perfectly willing to give herself to Jesus, and to give up everything for Him. She said "Yes." I said, "Will you give yourself to Him now?" She said, "Yes." I said, "Will you kneel down now and ask Him to take charge of your soul for time and eternity?" She did so in the hearing of us all. She says she does not doubt His power to save her, and believes His Word, which says, "Him that cometh unto me I will in no wise cast out."

Mr. Moore takes charge of our prayer-meeting once each month. This meeting we all look upon as the best and most interesting of all our meetings. There has been a great awakening in our midst, and it is still going on. It commenced in this wise: About fourteen months ago Mr. Moore preached a sermon on "Faith," Prof. Hart having preached on the same subject in this place while he was visiting this mission field, a visit which will not soon be forgotten. Quite a number of the young people were made to think about their souls' eternal safety. One little child amongst the number could find no peace until that night, before she went to rest, she yielded herself to Christ, and she has been a happy Christian ever since. A few weeks after, when at school, one of the little girls said to her, "If you are a Christian, you ought to be able to tell me how I can become a Christian, too." She told us what the little girl had said to her, and Mr. Moore at once wrote to Miss Gillespie, telling her about the child's anxiety. She "believed" to her soul's salvation, and is now an intelligent little Christian; and almost every pupil in school, as well as many others on the Reserve, have gone in at the Door, and are now on the Way, and some of them have expressed an anxiety to aid in sending the Gospel to the heathen in distant lands, that they, too, may be made "free, indeed," by the same "Truth" which hath made us free.

LETTER FROM REV. N. GILMOUR.

Crowstand Mission, Cote P.O., May 25, 1898.

The bale of cottonade only came last week. It is abundant for our needs, and we are so glad to have it. Since last writing you, both school and Reserve work have been going on quietly, and the former at least smoothly and satisfactorily. We have only twenty-three treaty children in school, five or six being still home on sick leave. We expect to get in two or three new ones shortly.

We had a very enjoyable visit from Mr. and Mrs. McLeod, of Regina, last week. They drove across country, bringing with them a number of the graduates, whose homes are on this Reserve. Both Mr. and Mrs. McLeod are as energetic and earnest in prosecuting their work as ever, and a visit from them is so helpful.

We took advantage of Mr. McLeod's coming to arrange for having the sacrament dispensed on the Sunday he would be here. On the preceding Sunday we had a preparatory service. Twenty of our Indians sat down to the Lord's table. Several, whose names are on the roll, and who were present at the service, did not sit with us, and we felt that in their case it was a more hopeful sign than if they had come up. No one was urged to come forward, neither was any discouraged from coming. The preparatory service was used in trying to make it very plain what were the conditions necessary to worthily partaking; and each one was told to examine his own heart, and act as in the sight of God. We think that some of those who did not come forward this time are feeling in a penitent mood, and that they are in a hopeful frame of mind. I feel that we have to make a great deal of allowance for the fact that they are Indians, and for their inherited weaknesses.

In school our work is going nicely. All the children excepting Letitia are in pretty good health, and making progress. We feel very sorry, indeed, that Miss Carson is to leave us within a few weeks.

The committee have appointed Miss Gilmour matron, and we have not yet heard who is to be assistant. Wanda is here with me now. She came across with the McLeods last week. I am still anxious to secure a home for her for a number of years in some Christian family. I had purposed asking you if you would care to bring the matter up at your Annual meeting, when so many ladies were together, but I omitted it. You, of course, understand that I would be glad to pay what would be a fair amount for her board in addition to clothing her. It may be you will learn of some one who would be willing to undertake that work. It seems to me it would be a very genuine kind of mission work.

We are having very, very dry weather, and the chances of a crop of vegetables are not at present bright. With flour \$3.50 a sack in Yorkton, the drain on our finances is heavy.

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FOR SEPTEMBER MEETINGS.

TRINIDAD.

The fertile Island of Trinidad lies in sight of the north-east coast of South America, ten degrees from the equator. It is rectangular in shape, 30 miles east and west by 50 miles north and south, with arms at the north-west and south-west corners enclosing within themselves and the mainland the Gulf of Paria. Three ranges of rugged hills run east and west across the north and south and centre of the island. Its chief products are sugar and cocoa, the sugar estates being principally in the flat country of the west coast, while the eastern part is more rugged, and as yet largely unsettled. The population is about 225,000, of which nearly 80,000—over one-third—are chiefly East Indians, while the remainder—about 145,000—are chiefly coloured, with a sprinkling of different European nationalities. Port of Spain is the capital; population, 40,000; is on the north-west, on the Gulf of Paria, while half way down the west side on the same water is San Fernando, the second town of the island, with a population of over 8,000. Trinidad was discovered by Columbus in 1496, and from its ranges of hills, visible far out at sea, was named by him La Trinita in honour of the Holy Trinity, whence the present name, Trinidad. The work is carried on from four centres—Princheston, Couva, San Fernando, Tunapuna, at each of which is an ordained missionary from Nova Scotia. These are the Rev. Dr. Morton, at Tunapuna; the Rev. Dr. Grant, Rev. Lal Biharilat and Mr. Harold Clark, at San Fernando; Rev. Mr. McRae, at Princheston, and the Rev. Mr. Thompson, at Couva. Four lady missionaries are employed as teachers, and to these may well be added the names of Mrs. and Miss Morton, Mrs. McRae and Mrs. Grant, to whose zealous labours much of the success of the Mission is justly attributed. Besides these, catechists are regularly employed, many of whom are being trained for the ministry in the college.

A JAMAICA DORCAS SOCIETY.

BY MRS. QUINCE R. NOBLE.

The Mount Zion Dorcas Society was started in January, 1895. The Christian mothers and young women were invited to meet me in the church, in December, 1894, when it was explained to them what a Dorcas society was, and the question was asked, Would they co-operate in forming such a society? To this question they heartily assented, and the greater number present (about thirty) had their names enrolled as members, each receiving a card to collect what funds they

could. The next meeting was to show what their initial efforts had realized, and when this gathering was held, it was found that a sum of £3 8s. 10 3-4d. had been collected. With such a sum to start, the work was begun in good earnest, though with the exception of two persons, all the members are quite poor people. It was asked at the start that every member should try and subscribe something monthly, however small, and the greater number of them try to give a penny per month, but some are not even able to do this.

One woman, a widow, anxious to show her sympathy with the good work, said, "I cannot give money, but I will always go to town and buy the materials free of charge." This she has done and is still doing, walking each time a distance of twenty-four miles. The meetings are held monthly from 12 to 4 o'clock, and are opened by reading from the word of God and prayer. During work hours, when practicable, missionary intelligence is read, or anything of a helpful character. Any member can bring up a case for consideration, and the president presents it to the Society; if agreed to, two of the older women are appointed to investigate. At the same time, they are required to make the most of their visit, by speaking a few kind, cheering words, and above all, to point those with whom they converse to Him who is the Author of all good. The meetings have been very well attended throughout, and many of the young women are taking quite an interest in the Society.

There are many thrilling stories that could be told of gratitude on the part of some of the recipients, who, but for our timely aid, would have been destitute of clothing. Many a poor widow's heart has been made glad, and many little children, who could not have been seen in church or school, have been enabled to attend both through the help the Dorcas Society has given. Many a poor woman has found her way up to the manse to express her thanks, with tears of gratitude, to "the Great Massa."

The making of the garments is done by the poor people themselves, which means a good deal of self-denial on their part. Such service cannot go unblest, for they are striving, out of their poverty, to lessen one another's burdens, and so fulfil the law of Christ. Many have experienced the truth of the text, "It is more blessed to give than to receive." Our Society is unsectarian, and we try to meet all needy cases that come to our knowledge. We have a few annual subscribers, and a few casual ones. One lady sent us a piece of brown calico, another in Scotland a donation of £1, or we could not have continued the work. We have never been without funds, though last month they were very low, as great poverty prevails on every hand. We have been and are still, earnestly praying that our work may not suffer through lack of funds, and last week we received a donation that has met our present needs. Our faith is strong, and we believe that He who has helped us hitherto, will not suffer the cause to languish.

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