

Mrs. Geo. Laren

FOREIGN MISSIONARY TIDINGS

WOMANS FOREIGN MISSIONARY SOCIETY
PRESBYTERIAN CHURCH IN CANADA
WESTERN DIVISION



Vol. I. (Old Series, Vol. XV.) TORONTO, JUNE, 1897. No. 2.

NEW SERIES

TE LAUGA LTD.

NOTICES.

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

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

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

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

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

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

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

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

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

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. I.

TORONTO, JUNE, 1897.

No. 2.

SUBJECTS FOR PRAYER.

June.—China, North Formosa, and Honan. For medical missionaries, native ministers, helpers, and teachers, and for teachers in training.

“In that day a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats.”—Isa. 2 : 20.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Psa. 126 : 6.

NAMES OF MISSIONARIES.

Formosa.—Rev. Dr. Geo. L. Mackay, Mrs. Mackay, Rev. W. Gauld, Mrs. Gauld, native preachers and helpers.

Ho-nan, Ch'u-wang Station.—Dr. William McClure and Mrs. McClure, Rev. Kenneth MacLennan and Mrs. MacLennan, Rev. Wm. Harvey Grant, Miss Margaret I. McIntosh, Dr. Jeanie J. Dow.

Chang-te Station.—Rev. Jonathan Goforth, Mrs. Goforth, Rev. James Menzies, M.D., Miss Davina G. Robb, Miss Mina A. Pyke.

Hsin-Chen Station.—Rev. James A. Slimmon, Rev. Robert A. Mitchell, Dr. William Malcolm, Mrs. Malcolm.

On Furlough.—Rev. Murdoch MacKenzie, Mrs. MacKenzie, Rev. Donald MacGillivray.

FOREVER WITH THE LORD.

Many of our members will have already seen, by notices in the public press, the sad announcement which we have now to make to them. On Friday, May 7th, at 4 p.m., our loved and revered President, Mrs. Ewart, was taken from us. Though advanced in years beyond the allotted span of human life, her physical, and especially her mental vigor, were so great that the sad event was a surprise and shock to us all.

Those who attended the Annual Meeting at Hamilton, and saw with what energy and ability Mrs. Ewart discharged the arduous

duties devolving upon her there, will understand how unprepared we were to part with her so soon. On the Tuesday following the Annual Meeting she presided at the Board with her usual strength and clearness. On the following Tuesday she was not present, but no special anxiety was felt, as she had been absent once or twice during the year from slight attacks of indisposition, and from these attacks she had always rallied speedily. It was, however, the Lord's will that His servant, to whom he had entrusted so much, and to whom the Society had looked up for so many years, should now enter into rest.

On Tuesday night, May 5th, unfavorable symptoms developed, but after a few hours yielded to treatment, and finally disappeared entirely, and on Wednesday, Thursday and Friday our dear President was comfortable, bright, and happy, though still confined to bed through weakness. Even then, as always, she was thinking and planning about the work which was so close to her heart. The end came in a moment, without warning and without suffering, and for this, all who loved her will be profoundly thankful. To one of Mrs. Ewart's active, energetic temperament, it would have been a sore affliction to be laid aside in prolonged helplessness, and her Lord, in mercy, spared her such a trial.

On Tuesday, the 12th, she was laid to rest. The funeral took place from the house of Mr. Joseph Henderson, son-in-law to Mrs. Ewart, where a brief service was held. A public service, conducted by the Rev. Louis H. Jordan, was held in St. James' Square Church, of which Mrs. Ewart was a member. Mr. Jordan's remarks very beautifully directed the thoughts of those present from sorrow for the departed to the idea of her triumphant entrance into glory. The Rev. Dr. Warden offered prayer, and a touching and impressive address was delivered by Rev. Principal Caven.

Mrs. Ewart was connected with the Woman's Foreign Missionary Society ever since its formation, having been one of its first members. She was the first Recording Secretary, but held that office for one year only, her health for a time preventing her from active duties. She was, however, elected one of the Vice-Presidents at the first Annual Meeting, and was re-elected to that position for four successive years. At the Annual Meeting, held in St. James' Square Church, Toronto, April 12 and 13, 1881, she was appointed President of the Society, in the place of Mrs. MacLaren, who was obliged to retire that year on account of ill-health.

In glancing over the minutes and Annual Reports, we find that at all times Mrs. Ewart took a prominent part in the transaction of business, and was closely identified with the history of the Society. Her admirable business capacity, and her sound judgment, united to "a charming winsomeness of disposition" (to use Principal Caven's words), rendered her eminently fitted for the position she so long filled. For many years, too, she was in the providence of God set free from all domestic ties and cares, so that she was able, in a

degree impossible to most women, to consecrate her whole time ^{and} her talents, with which she was so richly endowed, to her Lord's service.

On her charitable and philanthropic labors in other directions besides the W.F.M.S., we cannot now enlarge. Suffice it to say they were many and abundant. The Woman's Industrial Refuge and the Aged Woman's Home are two well-known institutions in Toronto which benefited in large measure by her oversight and care.

Her great work was that of Foreign Missions. With this subject her mind was constantly filled and occupied. She took a deep, personal interest in every missionary, and no detail of the work at home or abroad, with which she could possess herself, escaped her notice. She was familiar, not only with the Foreign Missions of our own Church, but was also well acquainted with the history of missions and methods of work in the foreign fields, under the care of the Churches in Great Britain and other countries. Her sympathies were world-wide, but her energies were concentrated upon our beloved Society.

We cannot, in this brief sketch, attempt more than merely to indicate in outline that strong and many-sided character. And yet, with all her strength and force of will, our departed friend and President was a woman, whom to know was to love. Thoughtful of others, she did not consult her own ease or convenience in making arrangements for work, and she never hesitated to lay the lowliest task upon herself, but exemplified, in her intercourse with fellow-workers, the singleness of aim and the unselfish spirit befitting the humble follower of the Lord Jesus.

There was no meeting of the Board on Tuesday, the 12th ult., but at the regular meeting held on the 18th of May, presided over by Mrs. MacLaren—who will, for the present, take Mrs. Ewart's place—the following resolution was adopted :

“ Our Heavenly Father having, in His wise and merciful providence, called home to Himself our beloved and honored President, Mrs. Ewart, we, the Board of Management of the W.F.M.S., hereby record our sense of sorrow and loss in this great bereavement. For sixteen consecutive years Mrs. Ewart held the office of President of the Woman's Foreign Missionary Society, and during these years presided not only at the annual meetings of the Society, but over almost all the meetings of the Board and of the Executive and other committees.

“ We would record our gratitude to God that for so long a time she was permitted to guide and preside over this Board, and to contribute as she did, in the highest degree to its successful and harmonious working by her wisdom, tact, and firmness, her untiring faithfulness, and her unselfish example. We would also place on record our gratitude for the loving fellowship we enjoyed with her in our personal intercourse together. To each one of us she was not only our President, but in a greater or less degree, our affectionate, considerate, sympathizing friend.

FOREIGN MISSIONARY TIDINGS.

What our beloved President was enabled to accomplish during these years of increasing effort and devotion, towards the welfare and prosperity of the Woman's Foreign Missionary Society, and for the advancement of Christ's Kingdom in the world, is known only to Him who sees the end from the beginning, and who is the Searcher of all hearts.

"We know and feel that now, in the freshness of our grief, and as recollections crowd upon us of all that she was in herself, and all that she was permitted, by God's grace, to do for His cause, words seem strangely inadequate to express our appreciation of her life and service.

"We would convey to her sorrowing family and friends our heartfelt sympathy, and assure them of our prayers, that they may be abundantly comforted by the God of all grace and consolation, and by the knowledge that their loved one has entered into the joy of her Lord."

The accompanying lines have been sent to us by one of our members, who had found them, and laid them by at the time when another of our loved officers, Mrs. MacMurchy, was taken suddenly away :

"No tender, yet sad farewell,

From her quivering lips was heard,
So softly she crossed that quiet stream,
That 'twas not by a ripple stirred.

She was spared the pain of parting tears,
She was spared all mortal strife ;
It was scarcely dying—she only passed
In a moment to endless life.

Weep not for the swift release
From earthly pain and care,
Nor grieve that she reached her home and rest
Ere she knew that she was there.

But think of her sweet surprise,
The sudden and strange delight
She felt, as she met her Saviour's smile,
And walked with Him in white."

HOME DEPARTMENT.

TO TREASURERS.

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

Also please send all remittances intended for the Memorial Fund, as well as those for the General Fund of the Woman's Foreign Missionary Society, to Mrs. Grant, Secretary pro tem.

TREASURER'S STATEMENT.*

1897.		RECEIPTS.		
March	1.	To	Balance from last month.....	\$5,147 73
"	1.	"	Zion Church Auxiliary, Dundee.....	73 12
"	2.	"	Stratford Presbyterial Society.....	1,206 98
"	3.	"	Brockville Presbyterial Society.....	1,400 00
"	3.	"	Guelph Presbyterial Society.....	2,146 63
"	4.	"	Orangeville Presbyterial Society.....	630 00
"	4.	"	Lanark and Renfrew Presbyterial Society.	3,293 49
"	4.	"	Chalmers Church Auxiliary, Quebec.....	109 25
"	6.	"	Toronto Presbyterial Society.....	5,817 15
"	9.	"	Toronto Presbyterial Society.....	25 00
"	10.	"	Huron Presbyterial Society.....	1,497 62
"	10.	"	Hamilton Presbyterial Society.....	3,087 59
"	11.	"	Whitby Presbyterial Society.....	968 09
"	12.	"	Brandon Presbyterial Society.....	983 20
"	13.	"	Supplement "Sarah McClelland Waddell Fund".....	9 50
"	16.	"	Lethbridge Auxiliary.....	40 90
"	17.	"	Kingston Presbyterial Society.....	1,147 94
"	18.	"	Alberta Mission Band, Lethbridge.....	11 55
"	19.	"	Paris Presbyterial Society.....	1,621 25
"	20.	"	Maitland Presbyterial Society.....	1,575 00
"	23.	"	Glengarry Presbyterial Society.....	1,957 12
"	25.	"	Refund of freight, Toronto Presbyterial..	30 00
"	26.	"	Peterboro' Presbyterial Society.....	1,639 64
"	27.	"	Interest "Sarah McClelland Waddell Fund".....	47 50
"	28.	"	Mrs. McCrae, Cannington Manor.....	1 00
"	28.	"	Glenboro' Presbyterial Society.....	0 15
"	29.	"	Brandon Presbyterial Society.....	9 32
"	31.	"	Moosomin Auxiliary.....	6 00
				\$34,482 72

EXPENDITURE.

March	2.	By	one receipt book (Treasurer).....	\$0 25
"	2.	"	Postage, Secretary for Indian Work.....	2 25
"	2.	"	Postage, Home Secretary.....	3 50
"	2.	"	Discount on draft.....	1 50
"	11.	"	Blank forms.....	5 25

*Held over from last month.

March 27.	By Rev. Dr. Warden, interest received from "Sarah McClelland Waddell Fund" ..	\$47 50
" 30.	" Postage, Corresponding Secretary	2 36
" 30.	" Postage, Secretary for Indian Work	1 20
" 30.	" Postage, Recording Secretary	1 08
" 30.	" Postage, Home Secretary	1 50
" 30.	" Postage, Foreign Secretary	2 93
" 30.	" Postage, Treasurer	1 32
" 31.	" Balance on hand	34,412 08
		<hr/> \$34,482 72

1897.

RECEIPTS.

April 1.	To balance from last month	\$34,412 08
" 1.	" Owen Sound Presbyterian Society	674 24
" 2.	" Secretary-Treasurer of Publications	387 37
" 6.	" Winnipeg Presbyterian Society	855 61
" 7.	" balance in bank	<hr/> \$36,329 30

EXPENDITURE.

April 23.	Paid Rev. Dr. Warden to meet estimates for 1896-97	<hr/> 18,720 34
		\$17,608 96
May 4.	Paid Rev. Dr. Warden on account, 1897-98	16,300 00
	By balance	<hr/> \$1,308 96

ISABELLA L. GEORGE, Treasurer.

LIFE MEMBERS.

Mrs. W. D. Ballantyne, Murray Mitchell Auxiliary, St. James' Square, Toronto.

Miss Jennie T. Paterson, Cheerful Workers' Mission Band, Agincourt.

FOREIGN DEPARTMENT.

China.

CHINA THE GREATEST MISSION FIELD OF THE WORLD.*

BY JOHN R. MOTT.

Greatest in population. A consensus of authoritative opinion estimates the population of China at 350,000,000. The eighteen

* From Report Letter No. 18 on the tour of John R. Mott to promote Christian life and work among the students of foreign lands.

provinces are, on an average, about the size of Minnesota, and have an average population of about 20,000,000 each. There are more people in China than in all Europe ; more than in the entire Western Hemisphere and Africa combined. There are probably 175,000,000 people on the plain of the Yang-tsi. In no country have we visited cities which gave us the impression of containing such dense masses of people. Our experience all through China verified the testimony of a missionary, who said that he had never been out of sight of a living Chinese, or the grave of a dead one.

Greatest in combination of difficulties. The language of Japan is doubtless more difficult than the Chinese. The climate of India and other tropical regions may be more deadly. Africa may be darkened with denser ignorance, and burdened with worse superstition. South America may be sunk in a lower depth of immorality. The Turkish Empire may be the abode of greater cruelty, and also exhibit equal misrule. Other sections of the world may present the Mohammedan problem more extensively than China. It may be an open question whether caste in India is a greater obstacle than ancestral worship in China ; and whether the Brahmins and other educated classes of India are more difficult to reach with the Gospel than are the literati and other official classes of China. There may be differences of opinion as to whether the extreme sensitiveness to foreign influence on the part of the Japanese is a greater hindrance than the fierce, anti-foreign feeling in China. But there can be no question whatever that China presents, by large odds, the greatest combination of these difficulties.

When we remember the difficulty of acquiring the Chinese language, which some one has said requires lungs of brass, the memory of a Loissette, the patience of Job, and the age of Methuselah ; the dwarfing conservatism and over-running pride of China, which looks only to her own past for a model ; ancestral worship, with its terrible grip on man, woman, and child ; Chinese Buddhism, with its ignorant, immoral priesthood, and gross forms of idolatry ; the 30,000,000 Mohammedans of the western provinces, with the same fanaticism which characterizes the followers of Islam everywhere ; the universal ignorance which enslaves the people to a thousand superstitions ; the sordid materialism and avarice which possesses all classes ; the discouraging prevalence of deception and falsehood entering into every relation of life ; the widespread dishonesty, which is the logical result of the fact that China is the greatest nation of gamblers in the world ; impurity, in all its unnamable forms ; the opium curse, which cost last year \$220,000,000—enough, as one has said, to make 10,000,000 opium slaves, and bring want to 100,000,000 human beings ; the amount of physical suffering, which is incredible and appalling, and the utter absence of medical science, apart from one medical missionary to every 2,000,000 people ; the terrible unsanitary condition of the whole country, and the utter disregard for all hygienic

laws; judicial torture, with all its horrors, still in full force; the literati and official classes, who are the most obstructive element to all progress, and who are the chief source of all social and political corruption; the 180,000,000 women, who are virtually in slavery—when we remember all these things, and the dreadful fact that here is a country regulated, not by the living, but by the dead, can we question that China presents the greatest combination of difficulties of any mission field? We believe that Morrison's prayer, before he was appointed to China, was literally answered—the prayer that God would station him where the difficulties were greatest, and to all human appearance the most insurmountable.

Greatest in possibilities. China has vast unreached masses of population in every one of her eighteen provinces. She still has 1,400 cities, with an estimated population of over 100,000,000, without missionaries. It is estimated that she has over 1,000,000 unevangelized villages. China not only has the greatest, but the most vigorous unreached masses of people in the world. What people have such remarkable staying power, such large capacity for work, such patient endurance of hardship and suffering? Surely God has had a purpose in preserving the integrity of this nation for four thousand years. Notwithstanding all that has been said of the evils of China, we have seen no people who have impressed us as possessing such strength. The qualities which have made the Chinese such efficient agents of evil will, under the transforming, directing, and energizing power of the Holy Spirit, make them one of the mightiest forces for the upbuilding of the kingdom of God. Their influence is destined to be increasingly felt far beyond the limits of the Middle Kingdom, for they are the greatest colonizers of the Orient. You will find them hard at work, from Japan to the shores of Africa. Prohibitive legislation alone keeps them out of America and Australasia. The more we reflect on the strong traits of this people, the more we are impressed with what Napoleon said: "When China is moved, it will change the face of the globe."

THE SPIRITUAL TIDE IN CHINA RISING.

As we went up and down the Chinese provinces, we saw much that encouraged us. The whole country stands wide open. Even exclusive Hu-nan has recently petitioned the Government for the telegraph and steam navigation, and mission touring is possible within its borders. The signs are unmistakable that the immobility of a hundred generations is coming to an end. For the first time there is an awakened desire to know something of the outside world.

In conversation with the men who are engaged most largely in literary work, we learned that the demand for all kinds of literature has increased amazingly since the war. The Secretaries of the Bible Societies testified to a marvelous increase in the circulation of the Scriptures. Last year alone, each of the three Bible Societies placed

250,000 copies of portions of the Scriptures. The American Bible Society circulated nearly as many copies in China last year as in all the other fields combined. In all parts of China we saw evidence of the unexampled success of medical missions, not only in relieving suffering, but also in removing prejudice, and in conciliating all classes. We were impressed by the spreading of the network of laborers through even the most remote inland provinces. On every hand there was evident a vast amount of wise, self-denying, prayerful seed-sowing.

We were, however, most deeply impressed by the marked rising of the spiritual tide. We noticed this first among the more than 500 missionaries whom we met in different parts of the empire. It was gratifying to see the emphasis they put on the spiritual side of the work; to observe the large place that prayer has in their lives; to hear of the great longing for an out-pouring of the Holy Spirit, and to meet so many who are living the Spirit-filled life. It was most hopeful to find among the Chinese workers a hungering and thirsting for a more abundant life, and for more of the power of God in their work. In view of this attitude of the missionaries and Chinese workers, we were not surprised to find in several places a genuine spiritual movement among the people. In the province of Chi-li, both along the coast and about Peking, the missionaries told us of recent revivals. Away up the Yang-tsi River we heard of whole villages, inland from Han-kow, which were giving up their idols, and that in the work of the London Mission in that region the number of converts has doubled each year for the last three years. Dr. Ross told us of 1,000 baptisms last year, in connection with the Scotch work in Manchuria. In the Fu-kien Province, during the last year (the year following the massacre), there were over 20,000 enquirers, and about 5,000 baptisms, and not less than 100 villages are asking for Christian teachers. There has been a greater increase in the number of converts in China during the last eight years than during the preceding eighty years. We realized, as never before, the remarkable progress which has been made within a lifetime, when Bishop Moule told us that when he reached China there were less than fifty Christians, and when Dr. Muirhead told us that when he came there were only between ten and twenty. Now there are 80,000.

PERSECUTIONS OF CHINESE CHRISTIANS.

BY REV. DWIGHT GODDARD, OF FOO-CHOW.

I would like to describe the peculiar trials to which Chinese Christians are exposed, so that their brethren in Christian lands may have more loving sympathy for them, and may often strengthen them in that most wonderful way which is open to all, namely, by secret prayer.

Some of the Christians in China live near together in the cities, and can encourage each other ; but most of them are scattered here and there among the myriads of hamlets, on the plains and among the mountains of Sinim. These have to face much opposition, both hidden and open. To understand just what this opposition is, it should be borne in mind that, with all her diversities, China is homogeneous. Arthur Smith characterizes this condition as "flexible inflexibility." Of these laws we need only refer to one which is fundamental and far-reaching in its effects upon the social life of China, namely, the law of the headship of the eldest in descent. Thanks to Confucius and his doctrine of ancestral worship, it would be deemed not only dishonoring one's father and ancestors to act in any way otherwise than they did, but generally the father, or often the grandfather, and even the great-grandfather, has retained authority so long that, before it passes to the next in descent, he also has long since passed the age when he wishes, or is able to change. So the customs remain unchanged from generation to generation.

This adherence to custom is intensified by another characteristic, and let us not call it laziness, for the Chinese are notably industrious, but a strong disposition to do things in the easiest way for the present emergency. This habit is a result of long and bitter experience, teaching them the futility of excessive effort, either physical or mental. The spirit of enterprise and invention has long since been crushed out of them. If they should plan ahead, or be especially fortunate, they are at once opposed by elder brother or father or relatives, or else the profits are squeezed out of them, if it is a possible thing. That is the reason they are disposed to take things as they come. It would take too much strength and do no good. While travelling recently, I put a nice woven cord in my pocket for emergencies. In a short time my cook wanted it to tie up a parcel, and used it all, more than he needed. The next hour his load broke down, and he patched it up with grass—the first thing at hand, never thinking of the cord. We have occasion very often to say, when we observe these silly shifts, "How like a Chinaman !"

By reason of this headship of the eldest in direct descent, everything is tied up in inheritances—lands, goods, and prospects—and this acts as a preventive of all change, demanding, as it does, concurrent action, or at least consent. But this headship also carries with it responsibilities. There are the younger sons and their families to be provided for out of the family estates, who thus form a drag on the main line for generations, and poor relations become the curse of the prosperous, until a man loses all desire to make more than a bare living, for he knows that he will be squeezed until every cash is absorbed.

This is doubly sure to follow if the successful one is a younger son. This kills all individual initiative. If land is to be sold, all relatives must be agreed ; if business is to be entered into, consent of relatives must be secured ; and if one changes his religion, he

is sure to arouse family opposition. Then, when whole villages, and even cities, are of one surname and descent, the problem is seriously involved. Every little plot of land, or grave, or well, or pond, or open ledge has its group of owners, with varying rights. It is not at all uncommon to find even large tracts of land unused, or practically public domain, because there are so many owners that they can come to no agreement for its sale or use. In Europe and in America, and in fact wherever the Anglo-Saxon is dominant, the individual is the unit, and the proposition that "I have a right to do as I will with my own," is only beginning to be limited. In China it is different. What is one man's concern is every man's. If one shows a disposition to keep something to himself it is prima facie evidence of his dishonesty. Neighbors and relations have rights, that they are not slow to maintain, to a portion of the wealth of the prosperous. Thus there is a family sentiment that opposes a man in doing individualistic things; this broadens out into a clan sentiment and a village sentiment, that is prolific of evil results in feuds and quarrels. There are also, from the same source, trade and guild sentiments that strongly discourage innovations, often on the most foolish grounds. The family, or village, or guild maintain a temple and idolatrous ceremonies to prevent sickness, frighten away the "bogies," etc., toward the expense of which all the villagers or members are expected to contribute. Estates are given, or lapse to the ancestral or village temple, and these are managed in turn by the different branches of the family, who pay all expenses from the revenues, if fortunately there are any, and the balance or deficit is their private gain or loss. When a man dies his property is divided among his relatives in fixed proportions, the family, or clan, or village being the executors. In law the great maxim that has come down from the sages, for the guidance of all magistrates, is, "Pacify the people."

Now let us note the bearings of these facts upon the case of a man who becomes a Christian, and we shall see at once the main lines of public persecution. In doing so he leaves the path of least resistance, a very un-Chinese thing to do, and he does so in the face of family, clan, and village sentiment. He dishonors his ancestors by implying that their religion was false. He disobeys, unless he himself is the head, his father, or elder brother, or uncle. He resists participation in assessments for idolatrous ceremonies. He does that which the rest of his family or village "know" to be the cause of present sickness or calamity. All this must, of necessity, arouse the intense antagonism of parents, elder brothers, uncles, family, clan, and village. Now, when we remember how religious fanaticism everywhere heightens and embitters quarrels, the opportunity it gives vagabonds for plunder, and neighbors for revenge, we are in a way to understand the general nature of persecutions of Chinese Christians.

Let me give two concrete examples, the one of general persecution, and the other, personal and special.

The church at Gak-liang, in our Inghok field, has over a hundred members, but only about forty of them come from that village ; the rest come from the hamlets round about, and up among the mountains. During the past year a graduate of Miss Newton's Girls' High School, at Foo-chow, who lived at the village of Hong-kong, seven miles from this church, opened a Christian day school. Being herself deeply consecrated to the Lord's work, she at once began to teach the villagers, and persuade them to become Christians. She had great success, so much so that before a year was over a number had joined the church at Gak-liang, and had bought a house in their own village for a school and preaching place. Among the "learners" were a number from the neighboring village of Cin-kang, three miles away. After a while six vagabonds banded together to drive them out. They called a meeting of the villagers, at the village temple, and there forty-eight persons met and agreed to the following articles, as against any of the villagers who became Christians: (1) Not to allow them a right to the village well. (2) Not to allow them to cut firewood on the mountain-side. (3) Not to have any fellowship or dealing with them (boycott). (4) Not to allow them the portion of the ancestral property that rightly fell to their share. (5) If they planted seed in any field, they will let their cows and pigs eat and trample it until destroyed.

The above is a good instance of general persecution. In some instances it is more severely carried out, even to assault and banishment ; while in others it is only nominal.

The other instance is that of a widow, who, prior to her marriage, had ancestral property left her. At the death of her husband she was oppressed by his brothers and father, who sought in every way to get possession of the property. They did take possession of the fields, but could not force her to relinquish the title. Then they sought to gain their end by marrying her to a man who would agree to divide with them, and they went so far as to attempt compulsion, as by custom they had a right to do, but she fled to the city and hid among friends. There she heard the Gospel and believed. This was the cause for redoubled petty persecutions, but it was also her salvation, for the Christians have powerful friends, and her relatives dared not do to her as they had planned.

In all cases of persecution everything depends on the character of the magistrate. If he pleases to protect, he can do so amply, for the laws are fairly good. But if, as often happens, the magistrate is corrupt, he adds to the miseries of the oppressed by failing to interfere, and often by openly abetting the persecutors. The Gospel is spreading marvellously, and multitudes are enrolling themselves as learners. This particular church at Gak-laing has tripled its membership within a year. It needs more or less persecution to sift out

the sincere from the insincere. We do not pray that all persecution may cease, but we do want the sympathy and prayers of Christians, that the converts here may abide in Christ, may know in its fulness His loving care and protection, and may learn to rely only on Him.—Missionary Herald.

Honan.

CHINESE SUPERSTITIONS AND CRUELITIES.

The question has been asked, "Are the horrible cruelties practised in some parts of China common in Ho-nan?" The answer is—in the words of one acquainted with the facts: "To some extent they are practised from fear and superstition. In referring to the death of a child they always say, 'Mrs. So-and-So has thrown her child away.' They think if they bury a child who is not a month old the spirit will return and take possession of any babies that may afterward come to them, and the mother will not be able to bring up a child. By throwing the dead body over the wall, where they know the dogs will eat it, they do not fear the return of the spirit. Those who can afford to do so nourish the sick child as long as there is life; but the poor often strip the child and put it on the ground floor to die. They are not pleased when a girl is born, and often allow them to freeze to death, or take such poor care of them that they are sure to die. They often say of a sick child, 'She is only a girl; let her die.' On the arrival of a third daughter in a family known to the writer, the husband was so angry because they had no boys that he would not speak to his wife for a month, and ran away from home for a fortnight. The mother let that child freeze to death.

"This is one of the evils that come from ancestral worship. The sons only worship the ancestors; the daughter marries, and belongs to her husband's family, and worships at his shrine. If she does not work for, and show due respect to, his parents, he beats her until she does. Her will is absorbed in his; if the food is not properly cooked, she is beaten; if the children quarrel, he beats her for that; and this is kept up as long as she lives, unless he becomes a Christian. A woman is not allowed to think anything of herself. If asked the question, 'Does your husband beat you?' the invariable answer is, 'Of course he does. Why not? I am only a woman.' According to their own estimate, there are perhaps three in a hundred who do not beat their wives. The neighbors laugh at these, and say a man is 'kitten-hearted' if he does not beat his wife. You can thus see how difficult it is for a woman to become a Christian if her husband is not willing.

"It is the custom for all the sons, their wives and children to live in the same yard with the parents, and all eat together. The mother-

in-law is supposed to scold all the time, and keep them all in order. There are, as may be imagined, many occasions for quarrels, hair-pulling and hand-to-hand fights with knives and clubs; the tongue is also used freely. The woman loses control of herself, and screams vengeance on the whole family and their ancestors for an hour or two at a time; then she gives up to a semi-conscious state for several days. The poor woman looks haggard and worn when she comes out of these spells. In one of these family quarrels a woman had a piece bitten out of her hand by her sister-in-law.

"The women are bad, but the men are many times worse. In one instance the enemies of a man took sharpened bamboo sticks and gouged both eyes out; in another, a man had both legs cut, about half way between the ankle and the knee. While he was taking his noon nap in his shop an old enemy took a heavy meat cleaver, and with one blow attempted to cut both legs off. One was cut through the bone, and the bone of the other was chipped."

Such are some of the superstitions and cruelties of heathenism. Among people such as these the missionaries of the cross are called to labor. They need the earnest prayers of God's people and the unceasing efforts of those who send them forth to strengthen and encourage them. Let the members of our Woman's Foreign Missionary Society be faithful in these duties, and let us also pray earnestly that God's Spirit may work mightily in the hearts of the heathen in Honan and throughout the world to prepare them for the reception of the truth as it is in Jesus.

OUR SCHOOL.

Extracts from a recent issue of "Hsin-Pao," the MS. Weekly Newspaper of Honan.

I suppose if we spoke of the "University of Honan," or "Honan Theological College," our readers would smile, but perhaps we have already the germ of either the one or the other. However, we will just call it the "Boys School" at present. I said once before it was one of the brightest places in the Compound, and it is, if anything, a little still just now. We have six boys now, and expect a few more soon, ten being the limit. From early morning till noon they sing away at their lessons, with one hour's intermission for worship and breakfast. At worship each boy repeats a verse from the New Testament lesson, and all help in the singing. Sin Lieng has a remarkably clear and sweet voice, and acts as precentor at most of our services. I wish you could hear him sing some of our hymns in Chinese, such as "All Hail the Power of Jesus' Name," "I'm not Ashamed to Own My Lord," etc. After dinner, for which they have an hour, the time is spent in working and reading till 4.30 p.m.

Then they are free, and it only takes about a minute to find them all in the back yard, ready for whatever is on hand, light work, such as shovelling and delving, raking, etc., or better still, a game of ball. They enjoy immensely both the work and the games, both of which are new to them. When Mr. Goforth is at home they have Bible Class for an hour in the evening.

We provide them food at the cost of 60 cash, or about three cents gold per day. As we are anxious to develop the industrial idea to some extent, the boys at present take turns at preparing the food. Perhaps some time I will let you have a peep into the kitchen while a meal is being prepared. In a few minutes three of the boys will come in and help me with the printing of the "Hsin Pao," while two others fold, and then they do the stamping and enclosing in the envelopes. All three ask questions as fast as they can about things and persons Canadian, meanwhile.

In the school they study the Catechism (Ch'en Tao Wen Ta), St. Matthew's Gospel, then Dr. Martin's "Evidences of Christianity." We hope soon to teach them some arithmetic and geography. There is no special fund for the maintenance of school work, but, so far, three of our boys are supported by members of the Mission, at a cost of about \$12 a year.

Medical work at Ch'u-wang and Hsin-Chen is increasing again. On Thursday Dr. McClure had a hare-lip and a twelve-pound tumor to operate on, with abundance of eye operations on following days. About 110 patients come daily. At present Dr. Dow is assisting him.

At Chang-te Fu a force of carpenters and masons are at work remodelling our old chapel into a chapel and dispensary. Quite a number of men come daily and listen to the Gospel in the guest-room.

LOOKING FORWARD IN HOPE AND TRUST.

FROM MRS. GOFORTH.

Chang-te Fu, Jan. 5, 1897.

Mrs. Wang, the wife of Mr. Goforth's helper, is a great comfort to me. She moved over here from Ch'u-wang last spring. For some time after she came she was in very poor health, but every day she would take her books and go out to the villages around, and sometimes into the city, to speak to her Chinese sisters of the love and mercy of God revealed in Jesus. More than once when she came back very weary I warned her not to overtax her strength, but her reply was always, "I am getting old, and my strength is failing, but what I have I want to spend for Jesus." It seems as if God saw our need and renewed her strength, for the harder she worked the stronger she became. Now she looks better than she has done for years. I am much pleased with the way she dwells on Jesus as

Mediator. So many fall into the error of spending far too much time in dwelling on the uselessness of the idols, and so leave very little time for "a good word for the Lord Jesus."

I do not pay Mrs. Wang any salary, but when I saw how well she was received by the people around, I decided to pay a woman to do her sewing for her, and so give her time to spend in this most important work of visiting the women in their homes.

Christmas and the New Year season is past. It is necessarily a quiet season for all of us, but we have all had a very pleasant time. The kind friends at this and the neighboring stations as far as Sín-ch'ing have been very kind to all the little ones.

The children are all well. Paul is not as strong as I could wish. We hope to build a dwelling-house for ourselves before another year. At present we have but three rooms besides the kitchen. Our one bedroom is not a large one, and, although we can make it do for winter, it is most unwise to try to live in such close quarters during the warm weather. Last summer, for ten or twelve days, we were forced to carry all our beds out into the open courtyard. If we build next spring, it is not likely we shall be able to occupy our new house before the fall. In that case we shall have to use as an extra bedroom during the summer months a room in the back of the ladies' back courtyard, which is now set apart for woman's work.

We look forward to this year before us with hope and trust, knowing that "the Lord reigneth." The past year has been one of trial and difficulty in many ways, yet now we can look back and see all the way the Lord has led us, carrying us through the difficult places, and in mercy sparing us as a station and as a family to serve Him perhaps another year.

March 12.—The station class I mentioned in my last has come and gone. I know you will be interested in hearing about it. For some time I felt unwilling to undertake such a class, for I knew from past experience one would have to devote the whole time to the women if much progress was to be made; and this is by no means an easy thing for me to do, circumstanced as I am. However, as several women seemed really anxious to come and study, I invited them. The average number during the nine days they were here was seven. Besides these we had several children old enough to learn not a little. Miss Pyke and Miss Robb were wishing they knew a little more of the language, so that at least one of them could have formed a girls' class.

Teaching a class such as I have just had is so entirely different from anything you would meet with at home that it is not easy for you to understand what it is like. We had a room arranged with table, chair, baby organ and a few benches; here our classes were held. At 8 o'clock the gong sounded for worship, and while the men met in front I conducted the woman's worship for half an hour. From 8.30 to 9.30, while the women were at their breakfast, I took advantage of this time to attend to my home duties. We then all met for

study at 9.30; at 11 Mr. Goforth came to give the women a half-hour's talk; then from 11.30 to 11.45 we practised hymns. Our noon prayer meeting is held at 11.45 each day till 12 (noon). This and dinner took up my time with the children till 1.30, when we met for our afternoon study. The first part being devoted to study, at 2.30 I had them put aside their books, and we had a little Bible talk together. At 3 o'clock I left for awhile, and upon my return we practised hymns, usually until time for their afternoon meal at 4. In the evening we met again. One evening I devoted to showing them pictures; another evening we had a magic lantern exhibition, which the women greatly enjoyed. We showed only the life of Christ, as I have always felt that secular pictures shown with the sacred pictures of our Saviour detract from the good they might do. Imagine these women, most of them over fifty, studying for the first time in their lives. The only books we studied were the Bible, Catechism, hymn book and small primer. The latter contained the Commandments, Lord's Prayer, short prayer in verse, grace before meals and Confession of Faith. Several of the women, besides learning some of the Catechism, managed to finish the primer.

I will mention one or two incidents, which will show you with what earnestness these women set themselves to learn. One of them, Mrs. Yang, commenced the Lord's Prayer one morning, but did not get on very far. The afternoon was very much broken up by crowds of women from outside filling the room. I was obliged again and again to stop the studies, and just talk to them about the Gospel, and explained why these women were studying. Mrs. Yang felt bad when evening came that she had made so little progress, so she caught hold of one who knew the prayer, and just made her stay by her until she had learned it. The next morning it did my heart good to see the delight with which she repeated her lesson to me.

At another time I had been going over a lesson with an old lady over sixty, and nearly blind, for about the two hundredth time (no exaggeration, as any one who has taught Chinese women can testify), when the dear old Christian took my hand, saying, "I can't learn this, but I do love Jesus, and I know He saves me." Another old woman, over seventy-six and very deaf, learnt two lines,

"Jesus loves me, this I know,
For the Bible tells me so."

These she would sing over and over as loud as she was able all the time we were singing; it mattered not to her what hymn we might sing, and the only signal for her to stop was when we stopped. Some of the women felt like laughing, but I told them God accepted these two lines from her just as surely as He did ours. This same old lady tried very hard to learn, "We love Him because He first loved us." After trying in vain for quite a long time, I tried changing the pronouns thus, "I love Jesus because Jesus first

loved me," and she learnt it in a little while. Every time I would come near her she would repeat it to me.

Mrs. Chang, a woman living about six miles to the north-east of us, told me she had tried in every way to get her husband to give up coming to hear the Gospel. She confessed to having a dreadful temper. About two months ago she began to wish to live better, and to desire to know more of the Gospel. Her husband told her all he could, and he, too, confessed to her that his temper was very bad! So the two decided they would do without food until they felt better. The last of the old year and the first and second days of the new they scarcely tasted anything, but prayed constantly to God to change their hearts. "And then," she said, "we felt better." Since that time "they have had no fights!" I have given you these few facts concerning the women with the hope that they may enable you to better understand and sympathize with these native Christians. It is by no means an easy thing for them to face their neighbors' scorn and ridicule. Pray for them, that they may have courage and faith, and for us, that we may be kept depending on the Holy Spirit.

I am so glad you were able to send us our two sisters, Miss Pyke and Miss Robb. They are working hard at the language, and seem very happy in their own little home. While the station class was here they helped all they could in the afternoons; but we decided between us that it would be better not to have their morning study disturbed, as the language is the all-important work with them just now. Mrs. Wang, the helper's wife, and Mrs. Chang, the ladies' woman, were also of considerable help in going over the lessons with the women.

INCREASING INTEREST AMONG THE WOMEN.

FROM MISS ROBB,

Chang-te Fu, March 22, 1897.

We enjoyed very much the station class, held in February, although only able to help a little, but it drew us out to the poor Chinese women, not that we needed it to draw us to them, for we have loved these dear Chinese women ever since the first, especially when one knows them a little, and finds that they are not, after all, so very different from us, except that great difference which the knowledge of the love of God has made.

We have been much encouraged of late for the work among the women here. For a time after the Chinese New Year we had visitors every day. Many came from mere curiosity to see the foreign ladies, and see how they lived. It is rather amusing to watch them examining one thing after another; everything is so very strange to what they have ever before seen. They sometimes put their hands on the bed,

and are startled to find that it yields somewhat under their touch. Mrs. Goforth takes every opportunity of speaking of our Saviour's love to such visitors, and Miss Pyke and I, not being able to talk with them, have sung hymns in Chinese. But some, of late, have come and told Mrs. Goforth they had come to listen to the doctrine, and asked her to tell them the good news we had brought.

Those of the members of the station class who live near enough come to worship each Sunday. Yesterday we had one very old woman, who has been away for two or three weeks on account of ill-health. She has been from the first very dear to us, because we feel that the Lord's call must come to her soon. She seemed more bright than ever yesterday, and when Mrs. Goforth told her she was looking better, she smiled and said, "Oh, yes; I have seen heaven since I was last here." Mrs. Goforth tried to explain to her that had she gone to heaven, she would not have returned to us, but she persisted that she had at least had a glimpse of it, telling how bright it was, and how pure there.

Last week two visits were made to the neighboring villages. We hope to continue these visits each week. The first visit Mrs. Goforth made, with Mrs. Wang, the helper's wife. It was to a village where one family is very much interested, but because of their belief in the true God they have suffered severe persecution. The next visit Miss Pyke accompanied Mrs. Goforth. It was to a village where a woman had invited us to her house. They went and received a welcome. The compound was soon filled with people, who listened most attentively while Mrs. Goforth told them the Gospel message. From that village there are two or three men greatly interested, although their wives are not, and these showed their colors lately by refusing to give their wives cash to buy incense for idol worship, telling them that they must earn cash for themselves, to be spent in such a way. We pray that God may use these husbands to draw the women to Himself.

Pray that our faith may be strengthened, for we know that, according to our faith, so it shall be unto us. We do not want our Master's work to be hindered by our lack of faith or trust in Him. And we know that His Spirit can do as wondrous works now, in the midst of this utter darkness, if we will only let Him, as He did on the Day of Pentecost.

Miss Pyke and I have enjoyed the study of the language very much. Our teacher has a good knowledge of his language, and has a manner quite befitting the position he holds. He belongs to the better class of Chinese, and seems to admire anything foreign. We have begun work in the Gospel of John, and find it a most interesting study. The little we have already grasped of the language only shows us the great extent that lies before us, but as we proceed it becomes more and more interesting. We feel that the prayers of our friends on our behalf have been answered, and that God is giving us needed

wisdom, retentive memories, and a freedom in getting these new sounds, which seemed peculiarly strange at first. We find, too, that our ears are more accustomed to the sounds, when made by the natives, and it is encouraging to find oneself understanding what is said.

A RIVER JOURNEY BY HOUSE-BOAT.

FROM MISS PYKE.

Chang-te Fu, Feb. 13, 1897.

Just five months to-morrow since we left the shores of Canada, on board the "Empress of China." Our entire ocean voyage we much enjoyed, and it has been my intention to send you a full account of all that to us was so full of novelty and real interest. However, from Miss Robb's letter, I learn you have already received quite a full account of our voyage, which I shall not repeat.

One month from the day we sailed, we, a happy little party of five, left Tien-tsin for our sail up the river. Miss Robb and I occupied one boat, and Mr. and Mrs. MacLennan and little Marion the other. The little floating house, with its projection in front and behind, had two apartments in the centre, which we occupied. The first, 8 x 7, was our sitting-room, and the one adjoining, our place of much-disturbed rest. When weather permitted we sat outside and spent many an hour reading, studying, talking, or completing some fancy work which had been begun on the majestic "Empress."

Our daily walks along the river banks were very full of interest, here viewing flowers, vegetables, temples, there watching the eastern method of supplying the proper moisture to the land by means of irrigation, and listening to many a story of the work among these interesting people, by our escort, Mr. MacLennan. Needless to say, we were frequently objects of extreme curiosity to the numerous occupants of a passing family house-boat, or the many who swarmed on the shore when we stopped at some village for supplies.

Some of the sunsets we saw while on the river were most sublime. There is something about the grandeur of moonlight, with its silvery whiteness, the brilliancy of the stars, and the varied tints of the rising and setting sun, which we never observed in the home land. China is indeed deprived of much, but the heavens, in a very marked manner, declare the glory of their Creator.

After a few days' sail, we stopped and took a cart to visit the missionaries of the American Congregational Church at P'ang Chuang. This was our first cart ride, and as the roads were by no means smooth, we received full benefit of the jolting, while the driver, a funny old man, greatly amused us. He seemed to feel

that part of the propelling power rested with him, and admirably furnished the same by constant utterance of strange sounds, while hands and feet supplied the emphasis.

As guests of the Misses Wyecroff and Dr. Peck we spent a very pleasant and helpful afternoon and evening. Being a station of twenty years' duration, the work here was carried on most systematically. A large girls' school had been begun, and, after hearing of the methods adopted in the management of the same, and the wonderful work they were carrying on here among the women of the surrounding villages by the aid of His Spirit, I became filled with the desire to be able to do a little of this work in Honan in the near future.

Another sail on the river, two days of sand-storm among others of pleasant weather, and we reached Ch'u-wang on the last day of October. We were met by Dr. McClure and Dr. Malcolm at the river bank, and soon were warmly received by the other members in the compound. Our week with Dr. Dow and Miss MacIntosh was one ever to be fondly remembered. The meeting of Presbytery was held during our stay there, and among other very important business was the "distribution of the newly-arrived forces." On the 9th of November we reached our little home here in Chang-te Fu, to which place we were assigned. Having made the acquaintance of the others, who are our co-workers in the Lord's work, at the other stations, we are able to unite more heartily in prayer for God's blessing upon every part of the work in Honan.

Dr. Menzies, for some time after our arrival, was confined to bed with typhoid fever. The children also at different periods have suffered attacks of dysentery and measles, but God has restored all to health and strength, for which we are very grateful.

Throughout all our journeyings God most abundantly guided and blessed us. We still enjoy perfect health and strength.

After boarding a month with Mrs. Goforth, we began our domestic duties on our own responsibility. Our freight had not arrived, but we were happy with our Chinese Bible, bare walls, brick floor and unique surroundings, purely Chinese. Later our freight arrived, and we became nicely settled before Christmas.

The language received some attention from the first week. Owing to Dr. Menzies' illness we received instruction for a time from his teacher, and since have had three. A fifth has been engaged, and will begin the work this week. We are indeed anxious that he shall be permanently employed. This, of course, depends on his qualifications. We are fortunate in having one so highly qualified as Rev. Mr. MacGillivray to decide regarding such. Our last teacher, who left, was satisfactory as to giving instruction, but of an undesirable character. I enjoy study very much, but it is so unsatisfactory, for one progresses so slowly. Probably, seeing the great need, spiritually, at our very door, and the few, far too few, laborers, we desire to prepare ourselves rapidly for the work. Apart from the text-books,

we have been reading in St. John's Gospel, and are able to sing a number of hymns in Chinese.

Daily we are welcoming women. To-day, immediately after dinner, over forty women and children crowded into our little room. As our Chinese vocabulary is limited, we sang hymns. Later we went to join Mrs. Goforth in the woman's station class, which began yesterday. I have the pleasure of teaching one dear old lady. It would seem, indeed, strange to you to listen to these earnest women studying aloud, all at the same time. I find as great a variety in disposition, faces and manners among these neglected women as in the home land. It is possible to really love them. This was my prayer before coming to China, and now it is fully realized. During the mornings we shall continue our study of the language, and assist a little in teaching the women.

Before this reaches you we shall have written on our first quarterly examination. Dr. Dow and Rev. R. Mitchell passed very creditably their yearly examination two weeks ago.

I enclose my Chinese name, which is "Pai Yu Hsi," meaning "white pearl signet." The former, "Pai," is one in constant usage, coupled with "ku-niang," meaning young lady.

OPENING UP OF WOMAN'S MEDICAL WORK.

FROM DR. JEANIE J. DOW.

Ch'u-wang, Feb. 7, 1897.

This spring we are planning the opening up of a woman's medical department, which necessitates the building of a new dispensary and a few plain native rooms, to be used as wards. The south section of the Mission premises, at present occupied, is not rented property, but has been purchased, and therefore promises to be a permanent possession. The proposal is to make this the site for the buildings needed for woman's work, viz., dispensary, wards and guest-hall, or waiting-room. The guest-hall will be used as a room for receiving women, holding Sabbath services, and meeting and giving instruction to the patients who wait for treatment each day. This plan, if carried out, will enable us to have the women enter and leave by a separate gate, an arrangement which is very desirable.

There has been a lull for a few weeks in active mission work, earlier because every man, woman and child was preparing for Chinese New Year festivities, and later, because of the celebration itself. Business life is now, however, beginning to move on again, and warmer days may be expected to bring with them opportunities as numerous as before for scattering the seed of the Kingdom.

We desire ever your prayers for a mighty out-pouring of the enlightening Spirit upon this people, who, without His influence, cannot see their sin.

MAILS DELAYED.

FROM MISS MACINTOSH.

Ch'u-wang, Honan, Feb. 8, 1897.

Your letter, dated November 23rd, only reached me on Friday, the 5th, having been over ten weeks on the way. We always expect a delay of a few weeks when, navigation being closed, our mail has to come overland, but have never known such a long interval to elapse without foreign mail before.

There are over thirty men here just now attending a station class. It certainly is encouraging to see so many willing to spend eight or ten days in study, and I trust the day is not far distant when we will have as many women interested. We were only this evening speaking of and trying to arrange for a station class for women, to be held here in Ch'u-wang, when the weather is a little warmer.

You will doubtless have heard of the death of little Marion MacLennan, which took place on the last night of the year. She took ill with dysentery, and in less than five days went to join Baby McClure in the heavenly home.

PREJUDICE BEING BROKEN DOWN.

FROM MRS. MALCOLM.

Hsin-Chen, March 24, 1897.

We arrived at Hsin-Chen about the middle of December, after a most interesting journey from Shanghai, and pleasant meetings with many missionaries. At Ch'u-wang we spent a month and a half, and enjoyed meeting our own missionaries. It was a great change coming to Hsin-Chen, after the very busy life at Ch'u-wang. The language keeps me pretty well tongue-tied and deaf to the questions of the women callers, who talk very loud in order to make me understand the better, which I do not. Almost every day, now that the weather is more settled, the women come to see me, and put me through cross-questioning and examination on the subject of my large feet, etc.

On Sabbath morning those who come to service are patients from the dispensary, generally. One fine old woman has been here for a week, looking after her son, operated on for a tumor on his neck. During the operation the mother was beside him. At first she took it very quietly, but, becoming frightened, knelt by the bench and commenced praying to her gods, and continued praying throughout the operation, lasting about an hour and a half.

Work in the dispensary is increasing, many of the patients coming from long distances; very few from Hsin-Chen. The Gospel is

preached to them, and we pray that the seed may be sown in prepared ground.

In the work there is much to discourage, and my sympathy goes out to the earnest workers who have been laboring here so long, with seemingly so few visible results. But there are signs of progress, and of prejudice being broken down. Up to this time any such operation as the taking out of a diseased eyeball has been carefully avoided, for fear of evil stories, no matter how urgently the case in itself might seem to warrant such an operation. Lately the first case of enucleation of the eye was performed here. Our landlord, who is a very influential man in town, and a friend of the patient, affirmed that there would be no evil reports arise from the case.

A wealthy old scholar of much influence, from a near city, became blind, and has been operated on successfully for cataract. When leaving he could see quite well enough to read and write, he seemed very grateful, and invited the doctor to his city, promising that he would allow no one to call him "foreign devil."

One bright spot in our life here is the arrival of the courier. We are indebted to unknown friends for *The Illustrated London News* and *The Graphic*. The pictures are very refreshing, and serve to remind us that there are buildings more beautiful than a Chinese inn, and landscapes more picturesque than a flat, muddy plain in Honan. We are looking forward to the time when the proposed railway from Hankow to Peking is completed, shortening the journey from the coast from a month on the house-boat, to a day or two on the railway.

Spring is long in coming. It is snowing and blowing to-day, trying to make us believe that winter has just come in. We have had a very cold season. Our compound is close to the town wall, and on the banks of the River Wei, giving us a fair prospect to the north, of faintly green plains, dotted with mud-brown villages, built in a cluster of trees, and a fair share of the north wind, on these cold days.

All are in good health at the other stations, last mail.

Formosa.*

Through the kindness of Rev. R. P. Mackay, Foreign Mission Secretary, we are permitted to publish the following letters from Rev. Dr. Mackay, and from Koa Ka'u, the student who accompanied him during his recent visit to Canada :

* An extract from our Foreign Secretary's Report in last month's *Foreign Missionary Tidings*, p. 8, presents the situation in Formosa as described in latest intelligence from that field.

FROM DR. MACKAY.

Formosa, Tamsui, December 6, 1896.

It is exactly a month since Koa Ka'u and I started on a tour throughout the churches. There were incidents interesting enough to make a long letter, but I prefer sending facts, briefly stated.

In two out of twenty-one churches we found Japanese soldiers. At Tiong-ka'ng they were halting on their way north, but at Sin-tiam they have been occupying the chapel continuously for a year or so. The officer in charge said they would vacate in a month.

By appointment, we met Rev. M. Ohgimi at Au-lang. He was sent as a delegate from the Presbyterian Church in Japan, to carry greetings to the English Presbyterian Church South and the Canada Presbyterian Church North. He, therefore, accompanied us and addressed a number of congregations in English (interpreted). He also assisted in baptizing fifty-eight converts, ordaining one elder and three deacons.

In the meantime, Rev. Duncan Ferguson, M.A., of the English Presbyterian Mission, South, arrived, and met us at Ba'ng-kah. On Sabbath, 22nd ult., Mr. Ohgimi and Kawai, Japanese Evangelists, arranged meetings for Japanese, in connection with establishing a Japanese church here. Mr. Ferguson and I were invited to take part. In the afternoon we assisted in ordaining a Japanese deacon, and at 7 p.m. delivered addresses in a large hall, to Japanese hearers and a number of natives. Rev. Giam Chheng Hoa made useful remarks. Rev. D. Ferguson spoke pointedly on "Why I Am a Christian," and I addressed them on "The Great Aim of Christianity." A Japanese Christian interpreted for us. -

The Japanese delegate and southern missionary saw something of the Lord's work in North Formosa, and they expressed high appreciation of it. Mr. Ohgimi seemed to be a modest, earnest, sensible Christian minister.

Mr. Ferguson has been seven years in South Formosa, and is going home to Scotland on furlough. I thank God that South Formosa has such a man; one so full of zeal and common sense. I have never forgotten South Formosa, and never will.

"Blest be the tie that binds
Our hearts in Christian love."

During the past year the following has been a reality :

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

In the midst of all, Jesus reigns.

FROM KOA KA'U.

Kelung, Formosa, September 8, 1896.

Now, here is a chance to write you a few lines, for I came here this morning with my teacher, and we will stay a week, to repair the chapel and stir up converts. Before dark we took a run on our bicycles, for the Japanese have made a military road, which is very suitable for the "bike." Crowds were out along the sideway to see us flying along. The people thought them wonderful machines.

At 7 p.m. we met in the church, which was full of Chinese, Japanese, and a Hungarian Baron. My teacher preached, and at the close \$42 were given to repair the building.

It was touching to see old women and children gather around the doctor after service.

This year grass-hoppers are in thousands, and darken the sky. I never saw anything like it since I was born. My poor island has many troubles, but we know God rules all and will care for His own people.

I can now understand Exodus better than ever before.

Did you see Li Hung Chang and his followers in Toronto? I suppose their dresses would be very interesting to my Canadian friends.

North-West Indians.

SCHOOL LIFE AT BIRTLE.

FROM MISS M'LAREN.

Birtle, Man., April 13, 1897.

You will be pleased to hear that the school is at last quite free from sickness. We have had a long siege of it since measles and mumps broke out in September. All through an unusually long winter we have had one or more cases all the time. La grippe and whooping cough have gone the rounds, two cases of pneumonia and a badly scalded foot helped to fill in the intervals; but we have great reason for thankfulness that all lives were spared.

We have had a few mild, spring-like days, and the children's delight on seeing bare ground was unbounded. "Come, Miss McLaren; see it. One little wee bit very nice; no snow on it."

They do pine for out-door life after the long confinement. An occasional drive, when the weather will permit, for the younger ones, and twice a week to the rink for the older ones, with any amount of tobogganing, makes up the out-door amusements.

The usual monotony of winter school life was relieved this year by two very enjoyable visits from Major McGibbon, our Government Inspector, and Prof. Baird, at Christmas, on his way to a church dedication. These are red letter days to the staff as well as the children. It is very encouraging to us all to see the interest taken in the school, and to know and feel that we have their sympathy in the work. The thought of the kindly way in which any changes were suggested makes us wish that the inspection was monthly.

Our school is just now sustaining a great loss in the removal of our agent, Mr. Markle, to the Berens River Agency. I can give you no idea of the help he has been to us all the way through, but especially in the earlier days, when the work was all up hill. No person connected with the work in any way has taken more interest or done more to further it than he has. When the children were told of the proposed change, one little girl, looking quite frightened, said, "And who will take care of the Indians?"

Of the forty-eight pupils of last summer, forty-two are still here. Two have graduated (been allowed to go home), two have passed on to Regina, and two are home on sick leave. I think if you come up this summer you will notice a great improvement in them; at least we do. They are more interested in their work, more thoughtful for others, and very kind to the sick ones. Two little girls are playing with the dominoes beside me while I write. One has just helped herself to a handful from the other's store. "Oh, Ethel, ladies don't do that way." "I not a lady. I just Mussinquot" (her Indian name), she replies, and gets possession of another lot. The same little girl came to me on Saturday after her bath looking very pleased with herself, and, holding out her hands, said "Look! I nearly white girl now. That why you white, just all the time wash?" These children have only been at school eight and ten months, and are six years of age, but we rarely hear a word of Indian spoken. They are quite happy and contented, on the whole, but a day seldom passes without some little one coming up and telling us, "I very lonesome. Very much I want to see my mother and the baby." Then another comes with the question, "How many days will it be spring?" "My mother say, I come to see you when snow go away." A number went home at the New Year for a few days. I am very glad that the Department allows this in certain cases. It must be a great help and comfort to the Christian Indians to have their children with them, even for a couple of days. The parents visit the school much less often than in former years. This shows increasing confidence, and is encouraging.

Even the little ones have attended Sabbath School very regularly this winter, as we are now able to drive. Susette repeats all the

Golden Texts of the quarter without a mistake, and several have memorized the whole of the Shorter Catechism. We have a Junior C. E. S. at the school. This is the children's own meeting, and they enjoy it very much—but I must add—especially the socials. May the seed sown at these prayer meetings take deep root! Two of the girls, Bessie and Helen, united with the Church at the last communion. Mr. Frew held a very impressive service at the school the evening before. He spoke so simply and so earnestly. I think even the youngest could understand.

Now that the extreme cold is past, we will, no doubt, see our missionaries oftener, and hear about their winter's work on the reserves. You will have heard more away down in Toronto through their letters than we do here, living beside them.

I have just been down in the basement giving old Longclaws his supper, and talking to him about his grandchildren. You have to see these old people and talk with them to realize what a sacrifice it must be to give up the children they have cared for so much. But their advice to the boys and girls is always the same: "Learn all you can, do everything your teachers tell you, and try to be like the white people." He is such a nice old man, you cannot help feeling that "the root of the matter is there," though still professedly a heathen.

Mr. Small has acknowledged the clothing, but I would like to take this opportunity of again thanking the friends of Peterborough Presbyterian Society for the generous supply of good ready-made clothing sent last fall. I never before realized how much help it was to me to have a supply made up. Our nights of watching were followed by tired, sleepy days, when we simply could not settle down to sew, no matter how badly the article was needed.

Before we got to the end, the never-failing Salt Springs bale came to hand. Now we are set up for all summer. I am afraid I am beginning to look on the Salt Springs donation as a matter of course; for five years, winter and summer, I have seen these little girls running about in their comfortable, sensible dresses.

In looking over the supplies the other day I unfolded a beautifully pieced quilt. I read on a card pinned to it, "Made and presented by Mrs. Martin, Garden Hill, aged eighty-three (83)." Miss McLeod remarked, "That comes like a benediction on one's work." The friends in the east are certainly doing their part; may we be as faithful in ours.

We are all looking forward to the meeting of Assembly in June. We hope to see a great many, both of those we know and those whom we would like to know, at the school in Birtle.

We are thinking of the meeting next week in Hamilton also. We hope and pray that God will bless the delegates, and make them a blessing, that each will go home to their society with renewed courage, zeal and love, that the whole society will be strengthened, and that much good will be done.

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