

# FOREIGN MISSIONARY TIDINGS

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



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

TORONTO, JULY, 1898.

No. 3.

NEW SERIES

## NOTICES.

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

# Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. II.

TORONTO, JULY, 1898.

No. 3.

## SUBJECTS FOR PRAYER.

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

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

## HOME DEPARTMENT.

### INCREASE.

Presbyterial Society—  
Owen Sound.. Heathcote Auxiliary.  
Sarnia..... Arkona Mission Band.  
Glenboro'..... Treherne Mission Band.  
Brockville..... Westport Auxiliary.  
“..... Schreiber Mission Band.  
Barrie..... Penetanguishene, “Faithful Workers’” Mission Band.  
“..... Ivy, “Ivy Twiners’” Mission Band.  
Owen Sound.. Desboro’ Mission Band.  
London..... London, Chalmers’ Church Auxiliary.  
Westminster.. Vancouver, First Church Auxiliary.  
Bruce..... Tiverton, “McLennan” Auxiliary.

### LIFE MEMBERS.

Miss Janet Smith, Murray Mitchell Auxiliary, St. James’ Square Church, Toronto.

Mrs. James King, St. Andrew’s Auxiliary, Smith’s Falls.

Mrs. T. Lindsay, Westminster Auxiliary, Toronto.

Mrs. D. Robertson, Kincardine.

**FOREIGN MISSIONARY TIDINGS.**  
**TREASURER'S STATEMENT.**

1898.		RECEIPTS.	
April	18.	To balance from last month.....	\$20,201 58
"	19.	" Mrs. A. Stevenson, St. Andrew's Manse, Danville .....	1 00
May	11.	" Collection at Annual Meeting in Cooke's Church, Toronto.....	151 73
"	17.	" Handed over by Billeting Committee after paying Annual Meeting expenses.....	42 10
			\$20,396 41

		EXPENDITURE.	
April	28.	By W. A. Murray & Co.....	\$19 76
May	30.	" Expenses of Annual Meeting .....	30 95
"	31.	" Presbyterian Publishing Co., on account..	150 00
"	31.	" Balance on hand.....	20,195 70
			\$20,396 41

ISABELLA L. GEORGE, Treasurer.

**CONCERNING PUBLICATION DEPARTMENT.**

The Board has decided that, in the absence of the Secretary, the Publication Department will be closed during the months of July and August. "The Tidings" will be issued as usual, and any communications concerning it will receive attention.

**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. We would bespeak for the classes even a larger attendance in this second year than in the first. Any who wish to take the Training Home course will please make application either to Mrs. Shortreed, 224 Jarvis Street, or to the Superintendent, Mrs. Ross, 540 Church Street.

As already announced, the Home will be open to boarders during the months of July and 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.

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### PRESBYTERIAL REPORT.

Orangeville.—The ladies of the Erin Auxiliary most hospitably entertained the delegates to the semi-annual meeting of the Orangeville Presbyterian Women's Foreign Missionary Society on Wednesday, June 1st. The day was all that could be desired, and the church, beautifully decorated with flowers, presented a most attractive appearance. On account of the removal of the President, Mrs. Elliott, Mrs. Fowlie, First Vice-President, occupied the chair. After devotional exercises, Mrs. Carmichael, of Hillsburg, read a very helpful paper on "Methods of Giving." Mrs. Hamilton gave a short account of the Annual Meeting. This was followed by a well-rendered solo, "The Plains of Peace," by Miss Robinson, of Claude. A most inspiring address was given by Mrs. Grant, Home Secretary of the General Society, which will be of great benefit to all who heard it. While the collection was being taken up, Miss Turnbull, of Orangeville, sang, very sweetly, "The Distant City," and the meeting closed with prayer by Mrs. Grant.

MARY A. MYERS, Secretary.

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### MISS RENFREW OF GLASGOW.

One of the visitors to the Board during the past month was Miss Renfrew, of Glasgow, Scotland, who has been on a tour through some of the mission fields of China in connection with the Scotch Presbyterian Churches. She spoke of the impressions made on her by the work in heathen lands. She had not visited any of the Canadian

Presbyterian fields in China, but she knew we would be interested in mission work in any field where the Gospel of our Saviour was bringing light to those in darkness. In South Formosa she had visited the mission at Taiwan Foo, where was a boys' school of over fifty, and quite a large girls' school as well; there was also an advanced class of students studying to become native teachers and preachers. While there, the Chinese Christians held one of their festive occasions in her honour. In the morning the Chinese entertained the missionaries. They spread quite a gay table, with some thirteen different kinds of food in little dishes, while abundance of flowers added to the beauty of the surroundings. During the feast a little Chinese lad came forward and, in the name of the pupils, presented her with a handsome Chinese fan, on which was inscribed in Chinese characters the 121st Psalm. She felt particularly touched in their choice of such a Psalm—"The Lord is thy keeper." Then in the afternoon the missionaries entertained the Chinese. At Chang Hoa she had the privilege of being at another large gathering, when an elder and a deacon were ordained into the services of the Church. She had enjoyed so much the mothers' meeting, held every Tuesday. From twenty to thirty Chinese mothers were gathered together for prayer and Scripture reading. She said she would never forget those bright faces that greeted her. One old woman, with earnest look, said to her, "Won't you stay and teach us? You have so many at home that know about Jesus." For a moment she felt almost a rebuke, till the passage came to her mind, "If the light that is in you be darkness, how great is that darkness," and she remembered her work in the slums of that great Scottish city. Coming further north, she had spent some time at Wai-king Fu. What a relief it was to the eye to see the freedom of the women as they went about with unbound feet, sharing in the daily labours! Some were out in the fields planting grain, others were busy in the streets, or happy in their household duties. In this district a most successful college is conducted. God is indeed blessing mission work both at home and abroad. It is not an easy task, but oh! it has many joys. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

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### A WORD AGAINST WEARINESS.

Compared with the singing of birds and the budding of blossoms, all our classes and committees appear stale, barren, profitless things. The wheels of Church routine run heavily and fall out of gear, and jaded Christian workers need to rally and reinforce their patience with the Apostolic word, "In well-doing let us not grow weary." St. Paul had in mind that sacred service of others which is bound up with the Church's redemptive mission, and in which each believer

has his own place and part. And that duty can never fall out of season. All the year round we are debtors to bear one another's burdens, to share our hearts with the sorrowful, to go into partnership with the weak, and, as God gives us opportunity, to do good unto all men, especially to the household of faith. In the personal care of souls which is committed to the humblest Christian, in the special corner of His vineyard which our Lord charges each servant to keep, we discover those individual tasks in which we may not suffer ourselves to grow weary.

Yet the actual work of doing good, whether on a large or a small scale, is full of obstacles and discouragements. Everyone who has tried perseveringly to help and befriend his fellows, knows by sad experience how quickly and how often he is tempted to lose heart. For in this labour of love we must always work by faith and not by sight. The Kingdom of Heaven does not promise obvious successes and quick returns. In the nature of things our best results can never be rapid. We misunderstand the quality of spiritual problems if we despair because they need, not weeks, nor months, but slow years, for their solution. Let us not be weary of sowing precious seed, because God's season for the reaping is not yet due. Moreover, we sometimes shrink back from this high service, because it becomes so exacting, it grows upon us so overwhelmingly, that there appears no alternative but to stop short. The Rabbis affirmed that every fulfilment of duty is rewarded by another duty. And one inevitable reward of Christian well-doing is constantly this—that you become more and yet more entangled in the blessed task, and more absorbed in its interests and more sensitive to its claims, until your load seems heavier than you can bear. And yet again we are tempted to faint at this work of doing good, because in the very endeavour we come upon so much opposing evil that we never suspected before. When we penetrate beneath the decent veneer of society, we meet face to face with underlying wickedness from which most people studiously avert their eyes. Our cheap, shallow optimism vanishes, once and forever, as "the deep original wound in the nature of man unfolds itself to our gaze." We begin to understand what Scripture calls "the deep things of Satan." The greed and selfishness and cruelty and corruption that are in the world make us sick at heart, until sometimes we sit down helpless and "astounded" before the misery and iniquity of it all, tired of our futile attempts at doing good.

A noble woman who wrote out of her own experience has declared that "there is as much pathos in the life of a really benevolent person as there is in all true love-stories. Such a one sets out full of hope and zeal, like a paladin of old, burning to redress grievances," to put crooked things straight and to make rough places smooth. He believes in love and its conquering might. He expects to overcome all by love. "But gradually strange experiences force themselves upon his spirit." He discovers that the Christian service of others

is not a mere enthusiasm, but an art as well. Too often he finds himself doing harm, ignorantly and unawares, hindering the characters he sought to build up and bless. Especially he learns that however mighty love may be, in this world it does not always win the battle. He finds himself hindered and thwarted by his own allies, misunderstood and contradicted and defeated by the very men he is trying to raise and rescue. "A chill recoil of disgust and weariness steals across him." He begins to question, not whether such unthankful and evil souls are worth helping, but whether human hands really can do anything to help them at all. Some such experience, in its degree, belongs to all who follow Christ in His work of seeking the lost. So that this warning strikes home when it commands us not to turn cowards nor give way to despairing; there is almost a play on the original words, "In well-doing, let us not show an ill heart."

Among those particular duties in which the Christian worker is most tempted to weariness, first and foremost we must not tire of *forgiving*. For how often it happens that the man you try to do good to is not very grateful, or even very willing to let you help him. He suspects your motives, he is annoyed at your interference, he would rather be let alone. Or else, as Dora Greenwell says, he considers you a well-meaning, weak-minded person, whom he can draw upon to any extent. So, as a sort of favour, he allows you to assist him, and then feels that he has a claim on you whenever he gets into trouble. His gratitude remains the lively expectation of favours to come. And at last, after your patient continuance for years in doing him good, the same person will perhaps reveal, unexpectedly, that he is really bettered so little that he hardly understands your feeling for him at all. He will disappoint you or deceive you, without compunction; and though you have forgiven him so many times, you are inclined to give him up in despair. Then is the time to consider Him who endured such contradiction of sinners against Himself, lest you grow weary of forgiving. When human injustice and ingratitude rankle sharpest, the Divine voice whispers, "Shouldest not thou also have compassion on thy fellow servant, even as I had pity on thee?" No quality is so characteristic of the Christian, or so imperiously required by Christ in His disciples, as this quality of boundless, endless, tireless mercy.

Again, we must not grow weary of *sacrificing*. For all good that is worth the doing costs time and thought and pains, which are more golden than gold. It is true that the wise and effectual help will be that which lifts up its object, so that he can help himself for the future. Yet "in the great army of the beaten in life" there are many whom we must be content to comfort, without ever hoping to raise. We all know these irresolute, incapable persons, not wicked but feckless, who cannot possibly be taught to stand alone—these forlorn folk who are perpetually in difficulties, and never seem much better for all that is done for them; yet to abandon them altogether would be too



heartless, and indeed not very easy. These are the persons who exhaust any compassion except that which flows from Christ Himself. So long as they live they constitute a permanent tax on friends and relatives. And sometimes the only thing left is to help them to die quietly. We remember the case of a devout Christian, whose peculiar infirmities of body and mind were for years a continual drain on the pity and forbearance of others. It was sympathy, the spikenard of the heart, that he specially claimed. And though we were often tempted to murmur, "Why was this waste?" yet when he died, we all thanked God that we had not stinted the anointing for his burial. Such spikenard is the purest treasure which man can bestow on man. And as we pour out our sympathy and affection without grudging, love's own fountain deepens within us. We experience that Divine enlargement of heart by which those who give are always made more blessed than those who receive.

Once more, let us not be weary of *praying*. Of all the benefits we can bestow on our brothers, the mightiest and surest and purest is the benefit of our earnest, interceding prayer. *Qui orat, laborat*. We cannot analyze the mysterious efficacy of intercession. Yet it remains the instinct of a believing soul and the characteristic work of the Christian. And everyone who has prayed in faith and prevailed by importunity, knows how "the submitted wish of a human heart can avail with the counsel of the Almighty." It makes things that are not to be as though they were. Because by prayer the will of man co-operates with the will of God, and brings down blessings even on those who themselves forget or refuse to pray. So when every other resource fails, when our wisdom is baffled and our strength exhausted and our sacrifice trampled under foot and our love sent empty away, then is the supreme hour when we must pray for those whom God has laid on our hearts. Though we never see an answer in this life, yet the work of our intercession is bound up with the work and the intercession of Christ Himself. When Monica, the mother of Augustine, went despondently to an African bishop with the tale of the wilful, prodigal son, for whom she had never ceased to mourn and intercede, the bishop's answer was memorable. "Woman," he said, "go in peace. It is not possible that the child of such prayers and such tears should be lost."

So, finally, let us not be weary of *hoping*. Never to give up hope of a single man or woman—that is the final perseverance by which the Church prevails.

"Love was believing, and the best is truest.  
Love would hope ever, and the trust was gain."

As we are saved by hope, so also we take part in saving others by our hope, which delivers them from despair. And only the long patience of hope deferred can reap its sheaves, and carry them home rejoicing at last. The Christian's work of doing good is choked with

## FOREIGN MISSIONARY TIDINGS.

difficulties and disappointments. "Yet not to believe in good, not to have confidence in its final and complete victory, is simply not to believe in God Himself." The task which we attempt, so feebly and fitfully, is a tiny fragment of the eternal work which He carries, unceasing, unceasing, towards its perfect end. This is the serene truth which folds under its wings all His spent and scattered children who are toiling wearily in obscure causes and gathered sadly in half-forsaken chapels. It strengthens them to bate no jot of heart or hope through the long hours of the day's labour, because when evening settles in, they know, in spite of all apparent failure, surely their work is with their God. In the crisis of the American war, when the prospects of the Northern armies looked most desperate, Lincoln had only one watchword. In his homely phrase, he just "kept pegging away." No other temper can wear out opposition and win deep and lasting success.

"Endurance is the crowning quality,  
And patience all the passion of great hearts."

It enters into the passion of the Divine Heart. Christ Himself fainteth not, neither is weary of doing good to the worst men. The God of Hope does not forsake His rebellious world. Not even men's wilfulness can frustrate Love's tireless patience. In due season the Redeemer Himself shall reap, and be satisfied. And though we seem to labour in vain and to spend our strength for nought, we take refuge in that Easter victory which is already accomplished. "Show Thy servant Thy work, and his own will be indeed easy."—British Weekly.

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 FOREIGN DEPARTMENT.
 

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 SPAIN.
 

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During these troublous times much concern has been felt for the Protestant missions carried on by the Americans in Spain. San Sebastian, to the north, is the principal mission station. Beside general mission work, it carries on quite a successful Institute for girls, under Mr. Gulick, assisted by five American teachers. According to *The Missionary Herald*, letters received since the end of April state that when it became apparent that war was inevitable between Spain and the United States, it was decided to transfer the school, and on Saturday morning, April 23, at five o'clock, thirty-eight girls, making in all a party of forty-five, with forty-seven trunks, left the house at San Sebastian and took the train for Biarritz. The distance is about an hour and a half by rail. Biarritz is a watering place, where many English people spend the winter, and a suitable home was

found at a very reasonable rent, and the school was established at once in this new place. The students are enjoying a freedom to which they have not been accustomed, and all the members of the mission are in usual health. Some of the American ladies returned more than once to San Sebastian to look after affairs there, and while it was evident that they were not welcomed, they were not by any means ill-treated. It seems that our missionaries are not at all connected in the thoughts of the people with what may be called the war party in the United States, and it is a remarkable fact that not only the students but their parents were ready to assent to the transfer of the school into French territory, where the school will now be maintained until more auspicious times. The evangelistic work will go on as usual under the care of the native Spanish evangelists. Just about the time that news was received about the state of the mission, the students of Mount Holyoke College started a fund to help this new Institute in Spain. The four classes were unanimous in pledging their aid, the senior class giving the money that the usual class banquet would cost. This, added to their individual subscriptions, amounted to \$228. This action of Mount Holyoke girls, taken at a time when many were saying that work in Spain was at an end, is an example of beautiful faith.

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#### ITALY.—The Day Nursery at Rome.

In the June number of *The Woman's Missionary Friend* is found a photograph of twenty-five of the little children in attendance at this Missionary Home which has been opened under the patronage of the Rome Auxiliary of the American Woman's Foreign Missionary Society. The active workers in connection with the Auxiliary are principally Italian ladies. Naturally a comparatively small sum of money can be raised, but it is generously given, and the parent Society in the United States gladly supplements the amount. The following is a short description of the nursery and how the work is being carried on:

"In January, 1897, the work was opened under the charge of the Signorina Prima Quaratesi, who was formerly a Bible-woman of the Woman's Foreign Missionary Society in Pisa. She has shown herself to be energetic and capable and the children are very fond of her. A young girl, Levantina Chini, who was in Miss Hall's school in the Via Garibaldi, has been chosen to assist her.

"The part of the city selected as suitable for the establishment of the Day Nursery is not far from the Church of St. John Lateran and the Church of the Holy Cross of Jerusalem, founded by Helena, the mother of Constantine. In this section there is a large population of poor people, most of whom go out to daily work. They are very thankful to have a safe place to leave their children during their

absence, and we could receive fifty children to-morrow had we sufficient room or money to accommodate them. In order to give the mothers a feeling of independence, and, also, in order that we may not encourage any spirit of pauperism—which, particularly in Rome, is alarmingly prevalent—a charge of one cent a day is made for each child. There are cases where the mothers are too poor to pay even this small sum, and, under those circumstances, the children are received free of charge.

"The Nursery was named by Miss Vickery, of the Woman's Foreign Missionary Society, the Isabel Clark Day Nursery, in loving memory of a little maid of six, who went to heaven three years ago.

"When the children are brought in the morning they are bathed, and, when possible, are dressed in clean clothes, which are greatly needed. A neat apron, on which is embroidered 'Asilo I. C.,' is put on each child. These are the gift of the Rev. Dr. C. E. Adamson, of the Philadelphia Conference, who has generously promised to supply these useful garments for five years. After some religious instruction, the babies are seated on the low benches beside plain wooden tables, and a nourishing minestra, broth with vegetables, or the favourite maccaroni, is given them, as well as bread in abundance. The physical improvement in some of the poor, ill-fed little specimens is exceedingly marked. The Signorina Ines Piacentini, a graduate in the Froebel Kindergarten system, gives lessons three times a week to our babies. She is a member of our Italian Methodist Episcopal Church, and is a gifted teacher. Every Sunday afternoon the Signora Mando, who takes great interest in the work among the poor, conducts a Sunday school at the Nursery. As nearly all the mothers are Catholics, some of them will not permit their children to attend the Sunday school, but there is an attendance of nine or ten. Besides these a number have been gathered in from the street, making an average of eighteen or twenty. At Christmas time we hope to have a Festa, with a small tree and some simple gifts for the children, as well as a little exhibition of their work and progress during the twelve months."

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Protestantism is on the increase in the home of the Pope. The recent census shows 62,000 Protestants among the 31,000,000 inhabitants. The Waldenses number 27,000 souls in 48 churches and 45 missions. There are now not less than 15 Protestant churches in the city of Rome, while before 1870 there were none.

During the first six months of 1890 the sales from the Roman depot of the British and Foreign Bible Society, including those effected by three colporteurs in the provinces, were 21,000 copies, exceeding the sales of any previous half year by 6,000 copies. The schools for teaching foreign languages for the benefit of Italians in Rome, adopt the New Testament as a reading book in the second

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course classics, both French and English. The great depot of the Romish Propaganda provides no Gospel of any Scripture portions for the use of the people.

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#### FRANCE.

Miss Betham Edwards contributes a thoughtful article to "The Christian World" on the present position of French Protestantism, laying stress on two facts. The first is the settled malignity of the attacks made upon it by Catholic authorities, both in the press and socially. An attempt is being widely made to join the forces of anti-Semitism and anti-Protestantism, both Jews and "Nonconformists" being described as "foreign bodies without country and without patriotism, infectious bacteria to be expelled from society by means of some powerful serum." The second fact is that in spite of this attack and abuse, Protestantism is steadily winning its way. There is an increase of accredited organs, and of centres of work, and of new churches. These are extending their influence by the humanitarian reforms which they advocate, notably that of temperance, in which direction they are doing excellent work.

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#### South America.

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#### VENEZUELA.

It has been said that Venezuela is the open door to South America. We have been permitted to read a letter recently received by a friend from Miss Grace Tarbox, at El Valle, in that country, and are given liberty to share portions of it with our readers. It depicts a condition of affairs that must surely appeal to the hearts of all who sincerely love the Lord Jesus, and are anxious to see His name made glorious among the heathen.

"There are but few pure Spanish, and but few speak the pure tongue—there is just a little difference—and in the towns, if one attempts to speak pure Spanish, they are laughed at as ignorant. In these parts are the mixture of Spanish and negro, Spanish and Indian, and Indian and negro, and also intermixture of all three. There are no pure Indians very near here, or but very few, and no tribes. They are nearer to the rivers and lakes, and are scarcely touched by even the Roman Catholics, except as they may be near to a town. The Guacras, to the north, have been touched, but for some reason they took a dislike to the priests and drove them off after killing some of them. I understand that they are cannibals—at least, a woman of the pure tribe living near here says they are, and she loves

human blood, but fears the Government. Physically, the people are weak. I have never seen a well person, child or adult, and the greater part are scrofulous. There are some lepers, and while they are supposed to have a house separate, they are sometimes allowed liberty to live in their own houses and pass in the streets. One, I understand, is living half a block from here. As you will see from my last general letter, they believe in witchcraft, in all its horrors, like as was in our own land. Some things are beyond my describing, but Africa could not be much more superstitious. The Government provides schools, but very few people care to send their children to these because they learn but little. There are a great many private schools where the children are taught better and more carefully. In all, it is obligatory to teach the Roman Catholic catechism, and also to have a public examination in which the mayor takes part. The people in the more southern and inland towns are uneducated for the most part; and I am told by reliable physicians every woman is more or less of an 'herb' doctor, knowing the medicinal qualities of almost all the plants and flowers.

"You ask about the needs of the people. They need everything. They are not unintelligent in the cities or near to the cities, but very few are moral, or pretend to be moral, and yet you will come across many that wish to leave their life of sin, and find it difficult. For such my heart has longed for a simple home where they could have protection, and break loose from their chains; but the most hope of all is in the children; they are helpless of themselves, and as they are constantly seeing and hearing things which are not convenient, to me a home to get the children away from their debasing surroundings is their only hope. I sometimes wish that I could go north, just to go round a few months and tell the awful story to the mothers, for it is beyond me to put on paper, even to my mother, the darkness and immorality even of the children, the 'babies.' But what else can be expected? Who will come to rescue these children and these young girls? What mother there will send her daughter? What mother herself will come and be a mother to some of them? I will not say it is an easy field. It is no doubt harder than Africa or China, for they know the name of Jesus, but of the power behind the name they are ignorant. The most awful crime can be committed, and then you hear on all sides it is the 'blessed will of God.' Everything that is done, sins committed, etc., you must conform to the will of God. What was once a sweet phrase to me has lost all its sweetness, for it is meaningless; and also the words, 'God bless you,' every debauched man and woman, every person that you meet, uses this phrase. The children say to their mothers, fathers, uncles, aunts, grandmothers, grandfathers, godmothers, godfathers, 'Your benediction, my father,' and the response is always, 'May God bless you, my child,' and at the same moment vile oaths and words may be heard."—South American Messenger.

## Central India.

## FROM MISS THOMSON.

Indore, April 7, 1898.

We are just now beginning to feel the heat a little, but I am told it is nothing to what it will be next month. Mr. and Mrs. Wilkie are off to Ootycamund, and Miss Chase to Simla, so our Indore staff is much smaller.

A girl of about eight or nine years of age came to the City Dispensary in a very bad condition. She said her parents were dead, so I brought her with me to the hospital, where she stayed one week. She was improving nicely, but a woman came on Sunday and took her away. The appearance of the woman was not in her favour, and I hated to see the poor child go. A few days ago a woman came to Miss Oliver and offered to give her a boy baby of twelve days old. She agreed to give him up completely, so we are now the proud possessors of a nice baby boy. The matron takes principal care of him, and is already very fond of him. One day when going to the city I saw a man slowly and toilsomely moving along on his hands and knees, evidently going on a pilgrimage in that fashion in the hope of getting rid of his load of sin. As he went along, people gave him money and food, and evidently considered that he was doing a most meritorious act. How infinitely sad it seemed to me, when I knew that the poor man's hope was utterly vain, and knowing the fullness of redemption in Christ Jesus I longed for the day when India's millions would bow at His feet and receive Him as their Saviour.

Kamelia, the orphan girl who had rheumatism so badly, is still with us. There still seems to be a little of the disease in one leg, so she goes about on a crutch. She sews nicely, and is much interested in making clothes for the baby. Every day she spends an hour in learning to read and write, and is very earnest in study, and is getting on nicely. One day, just as we started our lesson, Elachabai came to say that her dinner was ready, but Kamelia wouldn't hear of eating till she had had her lesson. On the advent of the new baby, little Heralal was sent to Mrs. Johory to be cared for in the Industrial Home.

We are likely to have Revs. A. Murray, Webb Peploe, and Dr. Meyers in India this coming cold season. If so, I hope we may have them at Indore, or at least get to some of their meetings.

I forget whether I thanked the ladies of the Board for the pretty comforter they sent me. I find it very nice indeed at this time—light, and not too warm. I am so thankful that my health has kept so good, and hope it may continue. When one feels full of hope and energy, it is easy to work. I get good practice in speaking Hindi at the City Dispensary, but I wish I could pour out all that is in my

heart as easily as I could in English. I was telling Anpuruabai (our dispensary assistant) how differently women were regarded in Canada, and that it was because the Gospel of Christ reigned there. She sighed, and said, "Our country is all wrong, but what can we do?" May India's awakening come soon, and the blessed Lord reign here!

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#### EXTRACTS FROM MRS. CAMPBELL'S LETTER, RUTLAM.

Since my last letter to you, we have received a grant of land from the Rutlam State for our orphanage building. It adjoins our present compound to the north, and is a capital site. We are putting up an inexpensive building, which we hope will be ready for occupation in June, when our year in the present place will be up.

Most of our famine children look so bright and well and happy. But every now and again some sickness breaks out among them. A number of the smaller girls have been having whooping cough, and of a rather severe kind. Along with the whooping cough one child had pneumonia, others dysentery, and so on. And now we have two dear little girls with small-pox, but I think it is of a light type. The only child who is really seriously ill, and of whom the doctor has very grave doubts of her recovery, is a blind girl, lately come to us. We are very well off in having Dr. Black, of the Indian Army Medical Staff, in Rutlam, on plague duty. He has been very attentive and very successful in his treatment of the children, and takes a very kindly interest in them all. If it had not been for the need of plague inspection, we would not have had him here. "It's an ill wind," etc. We are very sorry to see that the plague has really got into Calcutta. Knowing how much the natives travel and knowing also how careless they are, the wonder to me is that the plague has not spread more than it has.

We are having an unusually hot season—some say it is ten degrees hotter than usual, but I hardly think it is that much.

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#### EXTRACTS FROM A PRIVATE LETTER OF MRS. F. H. RUSSELL, DHAR.

These are happy but busy days. We are usually in the city before 7.30 every morning, and back about 9.30. The sun is awful even then, and I am glad to get home. I would like to be in the city by 7 a.m., but it seems impossible to do all I have to do and get away before 7.30. I give out all the stores and kuk-kums for the whole day; go round and dose the boys that need it; attend to the youngest, give him his bread and milk, and other little things which appear all the time. Yakub, the youngest boy we have, has been quite sick, poor little fellow. His mouth was in an awful condition, full of ulcers, covered with horrid green pus. He could only

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drink milk for some days, but with dosing four times a day and other treatment it is nearly well, and he is very much improved. The other boys are much better, too. I do all the dosing myself, so it takes up a good deal of time. We found they were not taking the medicine properly from Phulibai's hand, so I settled it by doing it myself.

A little small-pox has come into Dhar, and Mr. Russell thought it time to vaccinate the children. Little Rajn has had an abscess under his right arm, and now his left leg, just above the knee, is swollen. Poor little fellow! he is so brave with it all. The girls go to Theodorabai's school every day. On Sunday I take all our Christian girls—the five orphans, Shante, Sara and Molte. We have our class after tiffin in the dining-room. Sugandh has the boy's Sunday school class, and I am wanting to take up a beggars' class, but that is not settled yet. The schools open at 7 a.m. every day (except Sunday), and close at 11, so that the children get home before it gets very hot. I go in to both schools for a short time every day, Sundays included. Pray that my heart may be full of love and longing for the souls of these little ones.

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## China.

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### FIRST MISSION HOME AT CHU WANG.

FROM MRS. M'CLURE.

Chu Wang, Honan, April 7, 1898.

To-day marks an event in the mission at Chu Wang—the foundation of the first mission house to be built here was started to-day. We have been living in rented houses, built of adobe, and since they were flooded, the summer of 1894, they have been very undesirable habitations.

The gift of our kind friends in Crescent Street Church, Montreal, has enabled us to build this year, and our hearts are gladdened with the hope of a comfortable house, new dispensary and hospital buildings. They will all be built on a vacant lot just inside the south wall of the town and across the street from the Woman's Dispensary. Much of the material—bricks, tile, beams, and rafters—come out of houses in our little town that have been torn down and sold to pay off debts; a few stones for the foundation come from a quarry about thirty miles south of here; the doors, windows, and flooring come from Tacoma. We are building high enough to escape injury from the floods which so often come to this unfortunate town.

This is an anxious time for our little flock of Christians. The Catholics are busy at work among them. Father Gerard has settled

at Hsiao Chai, where we have the nucleus of a Church, and is proselytizing with all his energies, going about wherever there are Christians, testing them severely. They have started a school in Chu Wang, with over fifteen pupils, giving them food and promises to help them with their law suits. We had a school for heathen boys a few years ago; but it did not prove to be all that we desired, and it was given up. Now some of our scholars are in the Catholic school. They seem specially desirous of capturing the Christians. No doubt they make better converts than the heathen. We are led to believe that it is the Lord's purpose for His Church in Honan to be tried and proved at this early stage. We are stirred up to teach them more carefully to distinguish truth and heresy. Much of our work in Chu Wang is among the patients who come from outside, and very few of them know anything about the Catholics.

A neighbour boy, about sixteen years old, who is in the yard a great deal, came to the dispensary yesterday with his four fingers chopped off. He was not ashamed to say how it had come about. His father was very angry, and scolded him severely for gambling, and the boy was too angry to care what he did, and instead of striking his father he took a large knife in his right hand and chopped the four fingers off his own left hand with one blow. This is a strange way to revenge his parents; but we hear that it is not an uncommon practice among the Chinese. Would that these people knew Him who said, "Vengeance is Mine; I will repay."

### THE CHINESE QUESTION.

At the recent annual Presbyterian Missionary gathering held in London, England, a report of which is given in The British Weekly, one of their most worthy missionaries, the Rev. William Macgregor, of Amoy, when speaking of matters in China, remarked that it is a dream to suppose that the Chinese question is settled. On the whole, he believes that the disturbances have been beneficial to missions. "I sometimes hear," he remarked, "that China has fallen on evil days. It would be more true to say that the Manchu dynasty has fallen on evil days. Their rule must be broken up. One way in which the agitation is beneficial is that the officials of lower rank are not so afraid of the despotism above them, and so are able to act more freely. Before I left Amoy the oldest Protestant Church in China celebrated its jubilee. There were services and meetings, and to one of these the chief mandarins of Amoy were invited, and they all came. A few years ago that would never have happened. There was a rumour, too, among our Chinese lately, that some English missionaries had been massacred at Foochow. It was said that the Chinese at Foochow had observed that the massacre of German missionaries at Chan-tung had resulted in a German occupation of that province, and that they were so anxious to be ruled by England that they massacred

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missionaries in order to produce a similar result. Fortunately the story was untrue." In China Mr. Macgregor is often asked, "How is it that a great country like this was defeated by a small country like Japan?" "I reply that the causes were, first, ignorance; and second, want of conscience; and from these texts I can usually start and defend the Christian faith as the only basis for true national prosperity."

THE REV. JOHN C. GIBSON, OF SWATOW.

The longest and perhaps the most valuable speech was that of the Rev. John C. Gibson, of Swatow. He recalled the fact that in former years he had urged the Church at home to make use of the quiet that missions enjoyed under the old regime. "Others," he said, "used to think that before Christianity could conquer China a war must come and break down the old barriers. I never held that view. Now the peaceful time is gone by, and our prospects in the years to come must depend on the use we have made of the past. I do not regret the new opportunities which are now opening before us. I hope, indeed, far greater things than ever."

"Mr. Gibson remarked that the change had not been so sudden as English readers were apt to suppose. "We hear a great deal," he said, "about the stagnation of thought in China and the stolidity of the Chinese character. It is an entire mistake. It is simply a reflection on the unchanging ignorance of those who use such language. China has had more revolutions than Europe. It has had wars and bloodshed, peace societies and arbitration movements and temperance crusades. It had even its Sir Wilfrid Lawson, who flourished about 1200 B.C. Even in my time great changes have gradually been going on. When I went to China the old flint and steel were still in use, and the first sign of change was the introduction of the safety match. Many other things have followed.

"Then, again," Mr. Gibson proceeded, "the many thousands of Chinese emigrants not only send large sums of money home, which have added to the comfort of the Chinese people, but on returning they have given an account of the justice and good government of the lands where they have been. These slow changes were brought by the war to sudden and rapid development. At first the broad-sheets were filled with praises of the Chinese generals and descriptions of a great victory over the 'Dwarfs,' but the compulsory cession of Formosa awoke the popular mind to the true state of matters."

Mr. Gibson pointed out that the weakening of the central Government in China had meant the weakening of local government, and that there had been a great recrudescence of lawlessness. This had been an opportunity for the missionary. The mandarins were constantly appealing to them for help in settling feuds. The highest mandarin of the empire had even appealed to a missionary for advice. The Emperor himself had sent to consult a missionary, and had bought a large selection of Christian books.

Mr. Gibson would not allow Mr. Macgregor's remark about the Manchu dynasty to pass unchallenged. While he admitted that he took his part, when possible, in settling disputes, he was careful to add: "We are bound to see that the native Church does not entangle itself with political movements, and especially with any which are hostile to the existing Government. We have no desire to enter into a crusade against the Manchu dynasty, or to encourage any such movement."

## Indians of the North-West and British Columbia.

### ITEMS OF INTEREST FROM OUR NEWEST FIELD.

Ahousaht, B.C.

Ahousaht is about thirty miles from Ucluelet and about 120 miles from Victoria. Between Ucluelet and Ahousaht is Clayoquaht, where Rev. Mr. Tait, of the Methodist Church, has recently come, and where also the Catholic Church has had a missionary previous to Mr. Tait's arrival. The entire absence of a missionary influenced Mr. Swartout and myself in establishing our mission at Ahousaht, if possible the most needy tribe on the coast, which, moreover, had been and is branded still the worst. We were led to believe, moreover, that Ahousaht was a most important point, being the central tribe, from which the more northern tribes could be readily reached by boat. We have hoped more teachers could be sent us to be stationed at Nootka Sound, where are the Muchlaht and Moachaht tribes, and, further up the coast the Chicklesahts, and in Quatsino Sound the Quatsinos, a tribe speaking a different language. Having teachers Quatsinos, a tribe speaking a different language. Having teachers placed here, say three to cover the points named, if in the advice of our Committee it was deemed wise to place missionaries at Kynquaht, Heshquaht and Clayoquaht, where Catholic priests have been stationed for years, the whole west coast, with the exception of Nitinaht, the tribe nearest Victoria, where Rev. Mr. Stone, of the Methodist Church, is stationed, would be a Presbyterian Mission. However, not having teachers, we cannot forbid our Methodist brethren sending missionaries to these tribes if they are able to. Just here you may be interested in knowing the tribes on the west coast and their order and population, which I give you as nearly correct as I can. Commencing at the north: Quatsinos, perhaps 100 to 150, no missionary; Chicklesaht, 120, no missionary; Kyuquaht, 400, Rev. Sorby, Catholic; Neuchataht, 120, no missionary; Ahatisaht, 70, no missionary; Muchlaht, 60, no missionary; Nooachaht, 140, occasionally visited by Catholic; Heshquaht, 75, Rev. Brabant, Catholic; Ahousaht, 280, John W. Russell; Kilsomaht, 80, and Clayoquaht, 260, Rev. Mr. Tait,

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Methodist; Ucluelet and Toquaht, 200, Mr. Swartout and Miss Armstrong; Hachucklesaht, 50, Mr. Swartout; Seshah and Opitjesaht, 200, Mr. Swartout and Miss Johnson; Ohiaht, 125, Mr. Swartout; Nitinaht, 100, Rev. Mr. Stone, Methodist.

Mr. Swartout is not able to conduct school regularly, owing to the removing of the Ohiaht tribes to other villages, so he is able, with much labour and difficulties, to visit the tribes near him. But to return to Ahousaht, looking at the above rough sketch, you will see not only its strategic position, but its importance in respect to population, being second. I may be bold enough to make the assertion that it is the most important station on the coast, because it is: (1) Second in respect to population; (2) first in respect to the number of children (there are ninety-six children under fourteen years); (3) first in respect to increase, I believe it is the only tribe that is increasing in numbers, since I have come to Ahousaht the increase in population has been five.

The school at Ahousaht has from the beginning (two years ago) been conducted according to Government regulations as far as possible. At first it was held in a small house, then in a quarter of a very large house, where to the accompaniment of the ceaseless noise and clatter of the inmates who occupied the other three-quarters of the house, we patiently conducted our school work, with gratifying success. But it was a glad day when we removed to the building which the Woman's Foreign Missionary Society have erected here, and found ourselves comfortably situated, away from our noisy but kind friends whose house we formerly occupied. Since then our school has steadily advanced despite all the difficulties which come to every school opened for Indian children, and at no time in the short history of this school has its outlook been so bright and so encouraging as it is at present. We have two sessions each day—a.m., 9.30 to 12; p.m., 1.30 to 4. The programme of study as prescribed by the Government is adhered to as strictly as possible, special attention being given to reading and to English composition. Our great desire is to enable the children to read the Bible intelligently as soon as possible. For the quarter just finished there were 58 on the roll. Of these over one-third were young men who cannot attend regularly, all of whom left on the schooners for sealing February 1. Some of these since school opened here are able to read well in Part II. of the First Book or to translate it into their own language. They are also able to write a fairly good letter, and to convey their thoughts generally in good English. Another one-third of those on the roll are aged from ten to fourteen. These attend regularly while their parents are at the Ahousaht village. Their progress has been most gratifying. All these, without exception, are bright, and are advancing surely and steadily. The other one-third is made up of those from five to ten years. Most of these are progressing satisfactorily. Only those teachers in the Indian school know how diffi-

cult it is to handle so many little ones, who come in wild and undisciplined, and who know not a word of English prior to their entrance. If you could but visit us and see for yourself the difficulties the children have to face, and the disadvantages of circumstances surrounding them, and know that, though school has been conducted here for two years, none of them have attended one full year, owing to the frequent removals of their parents, you would, I am sure, be compelled to say that the work that has been accomplished in the school is very encouraging, and that the measure of success in the past should be an impetus to both pupils and teacher in the future.

I find that until the children are eight years old, as a rule, not much progress is made other than the acquiring of the names of objects.

During the latter part of the winter a night school was opened for men, from 6 p.m. to 8 p.m. Several took advantage of this and attended while at Ahousaht.

Turning now to our services for the presentation of the Gospel. Here, too, we are greatly encouraged. Though it has been questioned as to whether "Good can come out of Nazareth," the world which questions will soon be forced to reluctantly admit it. Services are held regularly in the school-house. At 11 a.m. we have the general service, when there is always a large attendance—from 100 to 170. At 2.30 p.m. a service more especially for the children is conducted, at which there is a regular attendance of 120 to 150. I am speaking of the attendance now with seventy men on the schooners, nearly all of whom would attend were they here. Many listen attentively, many are thinking of the new truths presented to them, and the Spirit is working in others. Jesus shall rule in Ahousaht, we trust, in the near future. We have the earnest now. Last summer a young man conducted service on the schooner while in the Behring Sea. He also visited another tribe on another schooner while lying in harbour, and told them of Jesus. This winter he publicly confessed Christ before a congregation of over 150, renouncing his former ways and life. His testimony has been almost beyond my expectation. It is a hard thing here to confess Jesus, but he confesses Him and owns Him as his Lord, and his life bears witness to his sincerity. This year he conducts service regularly on board the schooner, and many of his comrades hear him gladly.

When the men are at home service is conducted on Sabbath evenings at 7.30 p.m. It is known as a service specially for those who wish to hear of Jesus and His work. When the men are away these services on Sabbath evenings and during the week are discontinued, as the women cannot be prevailed upon to come out at night. At 6.30 a.m. there is a service specially for the old people, at which we have had the great privilege of having as many as 45 present. These are the very old and poor and neglected of the tribe. I do not think I have had more joy in addressing any congregation. It is a

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most touching sight to see them—some lame, some sick, and some nearly blind; some very poor and some destitute, and all of them so much in need of Jesus. The joy of speaking to them will only be eclipsed by the joy of seeing the first one of them accepting that Saviour of whom they are, at the late age of 60, 70, and 80 years, for the first time hearing. They listen so attentively, and are learning to sing "Jesus Loves Me" and "Only Trust Him." Though the poor old discordant voices of some cannot keep the tune for a moment, their singing to me is sweetest music. It must be hard to learn to sing at 80 years of age, yet they have never been able to learn to sing "Jesus Loves Me" till now.

Before I close I must tell you of the kindness of two ladies—Mrs. Carder and Mrs. Ewart, of Victoria, B.C. Just before Christmas there came to us a box, packed by Mrs. Carder and six little girls in her Sunday-school class. It contained a good supply of pretty presents. Before its arrival we had decided on having a Christmas tree, and its arrival quite confirmed us in our decision, and, with the kindness of these dear children and Mrs. Carder, we had a beautiful Christmas tree—the first Christmas tree the people had ever seen. It was a very happy time for all. Mrs. Ewart and her infant class have at different times kindly sent us picture cards. These are most appropriate, and are eagerly sought after. They have helped us very much and have our sincerest thanks. Could they but see how much one of these cards means to a little Indian boy or girl they would feel amply rewarded for their kindness, I am sure.

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### GRADUATING EXERCISES.

FROM MISS NICOLL.

Industrial School, Regina, April 29, 1898.

Work has gone on much the same as usual until this week, for, as you know, April 28th is an eventful day with us.

According to previous custom, the communion service took place last Sunday morning. We were all especially encouraged by the number who came forward and acknowledged Christ as their Saviour, there being sixteen in all—seven boys and nine girls. We were pleasantly surprised to see so many come forward without any special urging. Altogether the Sunday service was very impressive.

The following Thursday dawned clear and fair, which was nature's best contribution to the success of the day. After the morning work was done, and a few finishing touches had been given to the decorations of the big room, the usual devotional exercises were held in the school-room. Those of us who had been students in bygone years were carried back in imagination to the days when school had been about to close, and we were assembled for the last time in the old school-room. The service was one which touched the hearts of all.

As one of the girls said afterward, "I felt like crying all the time—I felt very sad."

In the afternoon the public exercises took place. The band took their places in the assembly room about 2 o'clock and played while the visitors were gathering. Shortly before half-past two, the programme, consisting of drills, short addresses, songs, recitations, etc., began. The addresses were very highly spoken of by Commissioner Forget, Mr. George Brown, M.L.A., Lawyers Robsons and Rimmer, and others who afterward spoke. The boys who spoke were: Hugh McKay, James Friday, Charles Cote, Francis Favel, Robert Badger, Herman Nowckereswape, Napoleon Sutherland and Robert Cote. Before closing each graduate was presented with a certificate of honourable discharge, and prizes and other books given out, the latter having been so arranged that each graduate should carry away one good reading book of some kind or other, besides a Bible, a hymn-book, and a small pocket dictionary. Mr. Brown, M.L.A., donated three handsome volumes as prizes. He did the same kindly deed last year. I should have mentioned before that the afternoon meeting was opened by devotional exercises, conducted by Rev. Mr. Carmichael, of Regina, who also represented the Foreign Missionary Committee, as it was impossible for a representative from Winnipeg to be present. Mr. Carmichael visits the school quite often, and always has a few helpful words for us. The evening of Graduation Day was spent quietly but very pleasantly. Twenty-one of the thirty-five graduates have left us. Some to go back to their home, others to make their way among white people. Friday saw nine go away, among them George Hunter, who is gone to the barracks to work for Commissioner Herchmer. None left on Saturday, as Mr. McLeod thought there might be a temptation for them to travel on Sunday, which could be avoided. Yesterday the Birtle party left, also two boys and one girl to work in town. This morning the Duck Lake and Mistawasis boys started for their homes. Very soon all will be gone, and then there will be such a difference that it will seem almost like beginning a new school. Angus Bone was with us for nearly two weeks. He came back to help the band boys, as the cornet players felt themselves a little weak. He looks just the same, has not changed a bit, but is the same happy-looking boy that he always was. Hugh McKay was here for nearly three weeks. He was looking well, and gave one or two very helpful talks to the out-going pupils.

We all feel happy and hopeful concerning the pupils who are leaving and the matters of which I have written, but even in the midst of joy there is nearly always a little sorrow. On Sunday night Edward La Grace, of Mistawasis, was called to go up higher. He was a nice boy—one whom we used to call "Pretty Edward," for he really was at times as pretty as a picture, and always gentlemanly and cheerful. He has not been well all winter, and on Saturday became much worse. He passed away very quietly on Sunday night, leaving every

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evidence that Jesus had indeed brightened the valley of the shadow of death for him.

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FROM MISS MACKENZIE.

Hurricane Hills, Wolseley, N.W.T., Canada, March 15, 1898.

I sometimes think that missionaries enjoy too much of a monopoly of the "Well done" of the Church for services rendered. On that Great Day which we seek to hasten, when things will be seen in their right proportions and correct estimates will be formed, it will be far otherwise. Many then who now tarry at home, devoting time and talents to encouraging the active forces, and organizing for their support, must stand well up in the honour list. The abounding, self-denying labour of love cannot fail of the "Well done" of Heaven's King.

I am glad to be able to tell you that the Roman Catholic intrigue has in no way affected the attendance at our Sunday services, as you will learn from Mr. Mackenzie's report. Big Darkness alone stands aloof. One by one his little party have found their way back, and are now constant in their attendance. We have been much disappointed in Big Darkness. He it was who was made the tool in the matter of getting the petition signed. Men are not by any means what they seem. Big Darkness is an ambitious, jealous, greedy, superstitious heathen. He is opposed to the Chief and jealous of any good the latter gets. He is greedy, and if he is not always getting he is always complaining. A whole bale of clothing would not pay him for his church attendance. All his requests or demands he builds on an alleged promise of yours, made to him, he says, last summer, to supply him with clothing if he attended church regularly. The secret of it all is that he is "joined to his idols." He has revived the Ghost Dance, keeping it in his own house, very often on Sunday night, but we are thankful that only a handful of people attend. We fully expect to see him crawl back one of those days, a humbler man. We put no obstacle in the way of his return, but we shall not buy the allegiance of such a man. I am glad to be able to report better things of the Chief, and Crooked Arm. Both these have been present at some service every Sunday for several months. Often the Chief comes to both the morning and evening one. It is hard to tell if the truth is making way in their hearts and minds; only they are attentive listeners and respectful in their behaviour. The rock has been so long forming, it cannot be dissolved in a day. We trust the work of dissolution is going on, and that some glad morn they will waken up to find the rocky heart gone and one of flesh in its stead. We have more hope, on the whole, of the younger men. I wish I could say as much for the women. If we are not mistaken, the younger men are sceptics, and quietly laugh at the pretensions of the medicine

men. Several times we have seen a caricature of the "head healer" drawn upon the blackboard, the work of a few young men when left to themselves in the hall.

We shall be much pleased to get three Dakota New Testaments and three hymn books in the same language. The former cost 50c. and the latter 22c., postage paid. Mr. Mackenzie got one Bible, one New Testament, and three hymn books already through Dr. Williamson, missionary, Greenwood, South Dakota. Three of the young men who have been coming for lessons can now read the Santee, and would appreciate a present of a New Testament and a hymn book. They seem to be especially fond of the hymns, and sing some of them fairly well with us, but cannot muster courage to let their voices be heard in the public service. They follow the words, however. We have a small type-writer and printer, which has done good service in printing passages of Scripture, etc., but, as that entails a good deal of labour, a few books will be most welcome. I may say, as far as known to us, Dakota books cannot be got in Canada.

As to supplies, one hardly cares to make request, as it may add to the burden of those who arrange the goods, but should there be a surplus of overcoats on hand, they will be appreciated. This year the demand has exceeded the supply, and so many have to cling to the blanket. The overcoat would seem to be a special civilizing agent. Then any amount of calico and flannelette pieces cannot come amiss. Just one other item. A map of the world to hang in the Hall, if it could be got cheap. Missionary talks about other heathen people could be made thereby more interesting.

We have applied for Clara Williams as interpreter, when she graduates, as she expects to do in April. Judging from her letters, she is a good Christian girl. She could live with us meantime, and we are hopeful that through one like her we shall be able to do more for the raising of the women.

The Agency is occupied now by Mr. Aspedin, who is married to a Teton Indian, and has a family of three girls, the youngest of whom is six years of age. A fortnight ago the two elder ones went to Regina Indian Industrial School. Mrs. Aspendin, with her children, has attended the Bible class constantly since Christmas, and she still continues to come with the youngest daughter. She understands the Santee, when read, and also much of the Assinaboine interpretation. Though she does not speak English, she understands sufficient to sustain her interest in conversation. She is a decent woman, and ought to be a good object lesson to others. Her example, doubtless, has helped the attendance at the Bible class on Sabbath afternoons.

The house, though substantial and comfortable looking, is not a bit too warm in severe weather. Even the cellar is not frost-proof. We thought there was no danger of frost entering, and did not guard against it sufficiently, but we shall be wiser next year, D.V. The winter on the whole has been a good one. Just now we have a heavy fall of snow and drifting, but then the frost is not severe.

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I cannot say that we feel lonely. Time seems to slip away only too quickly for all we can show for it, and yet we are always occupied at one thing or another. Once every six weeks or so we attend service at Wolsley, leaving here after our evening service. I have joined the Mission Band there, and I mean to attend their meetings. I am already a Life Member of the Woman's Foreign Missionary Society, Eastern Section. We find Mr. and Mrs. McKechnie hearty and helpful, and we are glad there is a prospect of their permanent settlement in Wolsley, a call having been got up, which is now in Mr. McKechnie's hands.

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## FOR AUGUST MEETINGS.

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### THE JEWS.

It is said that 15,000 Jews have been led to Christ by reading Dr. Delitzsch's Hebrew translation of the New Testament.

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A remarkable Jewish village may be found at Helenowka, on the Lake of Gokscha, Russia. All the Jews who live there, about 200 families, were once Christians. They look exactly like Russian peasants. Their ancestors belonged to the Russian sect called Subodniki, that is, "Sabbatarians," who believe that Christendom has made a mistake in keeping Sunday instead of the Sabbath. Formerly the Subodniki were tolerated in Russia chiefly because the wife of Ivan the Terrible belonged to their sect. But about sixty years ago all the disciples of this sect were banished from the interior of Russia to the Persian frontier, and forbidden to return on pain of death. Quite cut off from communion with any Christian denomination, Christian influence gradually disappeared among the Subodniki of this district. These people have been for twenty-five years completely orthodox Jews, and they use the Jewish prayer-books, as used throughout Russia, Hebrew on one page and Russian on the other. They keep all the Jewish fasts and feasts very strictly. It is a remarkable sight to see these Russian peasants robed in their tallith (praying shawl), swaying to and fro, according to the universal custom of the Jews, thronging their small synagogues on the Sabbath evening to fulfil the Jewish rite of worship.

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### BRITISH JEWS SOCIETY.

The fifty-fifth anniversary of the British Society for the Propagation of the Gospel among the Jews was held lately in Exeter Hall. Rev. John Dunlop, secretary, read an abstract of the report, which

was replete with encouraging facts. The Society has twenty-three missionaries, and many voluntary helpers, all engaged in spreading Gospel truth. It has mission stations in England, Germany, Austria, Russia, and Turkey, schools for the young being combined with evangelistic agencies. There are also medical missions, but not so many as the committee would like to establish and maintain. Wherever the work has a footing, it is associated with Bible classes and the distribution of Scriptures and tracts in various languages. Another feature is the house-to-house effort of the workers, whereby Jews are met in their homes and helped in the name of Christ. There is no work more important than this, although nothing is left undone in the way of preaching in mission halls and conversations in restaurants. The Society has two Homes for aged Christian Israelites. Financially the year had been a fairly satisfactory one, the receipts (including a balance from the preceding year) amounting to £6,598.

### THE JEWS IN PALESTINE.

The Rev. David Baron, who has been on a tour through the various Protestant missions in Europe and Asia, gives an interesting account in "The Christian" of his travels in Palestine, where, in addition to Jaffa, Jerusalem, Hebron, Haifa, Nazareth, and Tiberias, he paid brief visits to three of the Jewish colonies:

"In Palestine one gets some idea of the difficulties and complications bound up with the Jewish question, and as an instance I may mention the fact that so far the 'National Movement' and the growth of 'Zionism' among the Dispersion in Europe has had the effect of temporarily closing the door of Palestine still closer against the Jews. Whether for its own political ends, or in obedience to pressure on the Turkish Government from Russia and France, as some assert, it is only with difficulty, and at the cost of much bakhsheesh, that individual Jews are allowed to land in the ports of Palestine or Syria. Religiously, a wave of fanaticism is spreading over the Jews in Palestine, and, as might have been foreseen, the more numerous and powerful they become in the land the more difficult it becomes openly to carry on Christian work among them. This is particularly felt in Jerusalem, where the Jews are far more numerous than the Turks and all the Christian sects combined. In Jaffa and Hebron in the south and away north in Galilee the spirit of opposition and fear shows that the Jews are beginning to feel something of the power of Christian missions; but, at the same time, it is not to be denied that in Palestine, where the bulk of the Jewish population is dependent on the haluka (or alms-money sent from many lands), and where religion is for the most part the means of their livelihood, the difficulties in the way of permanently established missions are enormously greater than in Europe, and the missionaries have, therefore, all the greater need of the prayers and sympathy of fellow-Christians.

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"As strangers and wanderers, we did not encounter the spirit of opposition to the same extent as residents, and it was our privilege to turn the thoughts of many a Jew to Christ and His Gospel before they quite knew who we were. Even in Jerusalem we found an open door among some.

"In some cases it was manifest that the Lord was guiding us to those whose hearts were prepared for the Gospel. A beautiful instance of it was on board the Austrian Lloyd steamer going to Haifa. I had been speaking to a group of Jewish deck passengers, some of whom noisily opposed, when one of the ship's officers (the engineer) called me aside, saying, 'I listened to your discussions with these people, and feel grieved at the way they opposed you. But I became interested myself, and want to hear more.' I soon found that he was a son of Israel, and of a noble, inquiring spirit. We spent over an hour in earnest conversation, when he had to go off duty, but immediately he was free, instead of going to sleep, he joined us again. As we opened up to him the Scriptures, and showed him how Christ was the Alpha and the Omega, the beginning and the end of all God's revelation, and that in Him alone is our hope, he seemed literally to drink in the Word. Late in the night, when all were asleep, he still sat up with us, reading the New Testament, and we felt sure that God had begun a work in his heart, which may He perfect till the day of Christ!

"One of the privileges of this tour has been the happy fellowship we have enjoyed with many devoted brethren and sisters of all the various missions. We had a splendid meeting of Jews here (Constantinople) in the Free Church of Scotland Mission."

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### Africa.

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The London Missionary Society.—The Rev. W. G. Lawes, of New Guinea, writes comparing and contrasting the condition of New Guinea twenty-two years ago with that of the present time. Then "Darkness covered the land and gross darkness the people." Now, "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined." After twenty-two years, although much still remains of heathenism, a great and marvellous change is manifest. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centres from which light is being diffused. Ninety churches are dotted like light-houses along the coast. The appearance of the people has changed—the wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1,350 men and women are professed followers of Christ.

## COMITY IN CENTRAL AFRICA.

In a recent letter Rev. Donald Frazer writes:

"Until recently Central Africa has been an ideally-worked mission field. The whole area was divided up between old missionary societies, and there was no overlapping, but only the most harmonious co-operation. There it was proved that it is possible for so High Church a Society as the Universities' Mission to work in greatest friendliness with so Presbyterian a Society as the Livingstonia Mission. Two Scotch churches and the Dutch Reformed worked the Southern and Western parts of Lake Nyassa. The Universities' and German Societies worked the Eastern, while the London Missionary Society and the Moravians divided the Northern shores and the Tanganyika basin between themselves. By this arrangement, without waste of effort, a chain of stations has been spreading over the whole of British Central Africa, taking possession of the land in Christ's name.

"Recently some undenominational societies have started missions and have entered into the sphere of the established societies. Their advent has immediately been followed by friction and strained feeling. Teachers were induced to leave the old societies for the new. A feeling of rivalry, almost of opposition, was created in the minds of the natives, and the maintenance of Church discipline became difficult.

"This has been a great pity. Surely there are wide enough reaches in Africa where true evangelists will find ample scope for pioneer effort. These are days when we cannot afford to overlap. And great is the folly of denominational or undenominational strife. If people wish to help to evangelize Central Africa, would they not help better by diverting their funds into that existing society which is most congenial to them? Every one of these societies is intensely alive and aggressive, and not one of them has sufficient funds for its work. It is a false economy that starts work where work exists. It is a false economy that creates new societies, and multiplies independent executives to work where old and well-organized societies are already at work.

"Particularly unwise is a scheme for importing American negroes into Central Africa. It has been abundantly proved by past experience that the American negro finds malarial fever as severe for him here as the European does. He will require European houses, clothes, and food. That means that every negro imported will require an income of say £80 a year. How is he to get this? We can employ a skilled Central African joiner or printer for £5 or £7 a year. Central African labourers can be wealthy on £1 a year, or less. How can the American negro ever find a home in this poor and fever-swept country? Too much romance has become centred in Central Africa."—*Missionary Review.*

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