

FOREIGN MISSIONARY TIDINGS

WOMANS FOREIGN MISSIONARY SOCIETY
PRESBYTERIAN CHURCH IN CANADA
WESTERN DIVISION



Vol. II. (Old Series, Vol. XV.) TORONTO, FEB., 1899.

No. 10.

NEW SERIES

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NOTICES.

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

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

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

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

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

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

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

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

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

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Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. II.

TORONTO, FEBRUARY, 1899.

No. 10.

SUBJECTS FOR PRAYER.

For those women who have offered themselves as missionaries; that others may come forward, and for those in training. For all colleges, schools and hospitals connected with our missions. For rulers, that they may be disposed to seek the good of the Kingdom. For missions in Syria, Persia, and other Moslem countries.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”—
2 Timothy 2 : 15.

HOME DEPARTMENT.

INCREASE.

Presbyterial Society—
Barrie Monkman's Auxiliary.

LIFE MEMBERS.

Miss L. I. Stark, Zion Church Mission Band, Carleton Place.
Mrs. R. G. McLaughlin, Erskine Auxiliary, Toronto.
Mrs. Ross, Westminster Auxiliary, Toronto.
Mrs. J. Balfour, Kippen.
Mrs. P. McLaren, Franktown Auxiliary.
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FOREIGN MISSIONARY TIDINGS.

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 Mrs. R. Watkins, Cypress River Auxiliary.
 Miss Minnie Mylne, San Diego, Cal.

TREASURER'S STATEMENT.

1898.

RECEIPTS.

Dec. 1.	To balance from last month.....	\$228 55
" 7.	" Stratford Presbyterial Society.....	1,456 25
" 10.	" Sarnia Presbyterial Society.....	1,074 55
" 21.	" Bruce Presbyterial Society.....	570 00
" 23.	" Glengarry Presbyterial Society, Farran's Point Mission Band.....	22 34
" 26.	" Sabbath School Class, Treherne, Manitoba..	2 80
" 26.	" McKellar Auxiliary, Calgary.....	69 00
" 28.	" Lanark and Renfrew Presbyterial Society, New Glasgow Mission Band.....	6 50
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		\$3,429 99

EXPENDITURE.

Dec. 6.	By postage, L. M. certificates.....	\$0 75
" 6.	" postage, Secretary for Indian Work.....	1 98
" 31.	" balance on hand.....	3,427 26
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		\$3,429 99

ISABELLA L. GEORGE, Treasurer.

PRESBYTERIAL MEETING.

The annual meeting of the Toronto Presbyterial will be held in Old St. Andrew's Church, Toronto, on Friday, February 24th. Business meeting at 10 a.m.; General meeting at 2.30 p.m.

CHANGE OF ADDRESS.

The address of Mrs. A. Jeffrey, Secretary for Indian Work in the North-West and British Columbia, has been changed from 4 Classic Avenue to 62 St. George Street, Toronto. Kindly note the alteration, as some of the correspondence in connection with supplies has of late gone astray.

[REDACTED]

IN MEMORIAM.

It was with deep regret that the Board received a message of the death of Mrs. Moffat, one of our teachers in the Industrial School at Regina.

During the holiday season no one had taken more pleasure than she had in preparing the Christmas tree for the children and in making it a season of rejoicing for the Indian boys and girls. Shortly after she was taken ill with pneumonia, and passed away on Saturday morning, January 7th. The Rev. A. J. McLeod writes: "It is a great grief and shock to us all, for she was greatly beloved by her fellow-teachers and pupils. Boys and girls alike looked up to her with most affectionate esteem. She has laboured in the school with great energy and marked success for nearly four years, and we will miss her sorely for a very long time to come."

Mrs. Moffat was a daughter of the late Rev. Peter Gray, of Kingston. In 1894 she received an appointment to the Regina Industrial School, where she faithfully laboured until God called her home. We would express our sorrow for the Regina Industrial School in their loss of a loved teacher. A noble life has been nobly closed, and the memory of her loving service will remain like a lingering fragrance to those who must toil a little longer.

[REDACTED]

A TALK WITH MISSIONARY VOLUNTEERS.

BY BISHOP J. M. THOBURN, OF INDIA.

What are some of the qualifications most necessary for every missionary?

1. The first question to settle is the *call*. Are you called to foreign mission work? "Oh, yes!" you reply; "I have been called." That is a hopeful sign, and yet many young men and young women go to the foreign field with a great deal of enthusiasm, thinking they are called, and when they get there the call seems gone, and enthusiasm wanes. They were sincere, but they did not know what they were doing. You ask to be sent to foreign lands; do you know what you ask?

I had an impression at seventeen years of age, when reading a book on foreign missions, that I must give my own life to the work. I asked God to make it clear. I reasoned, If the Church sends me, she will do it through the presiding elder (who was my adviser), and God will open the way.

First, we must be guided by the advice of those to whom we have a right to look for guidance. Secondly, does the providence of God

harmonize with your impression? Thirdly, is there anything in the Word of God opposed to it?

We should all be guided by these three questions. If they concur, you have strong evidence that you are right.

I decided to speak to the elder. He came in and began to knock the snow off his boots, and said, "I saw the bishop on the train just now."

"What is he doing here?" I asked.

"Looking for missionaries for India," he replied; and then, turning to me, added, "James, how would you like to go?"

"This is very extraordinary," I said. "I came here to consult you on that subject."

"Well, do you know I have been thinking about you ever since the bishop spoke to me? I think you ought to go."

I could say little, but went upstairs, closed the door, and thought I would pray over it. I knelt by the bed, but could not utter a word. It seemed as if a great fountain of life and peace and light and joy—something I had never known before—came over me. I remained a long time silent before God. I did not understand what it meant, but it was God laying His hand upon me.

After reaching the mission field I was a whole year without seeing any results; but then, and many times in the twenty-nine years since, I have looked back to that time and felt perfectly certain I was where God would have me; he had made it absolutely plain.

That is the first question—"Is this purpose my wish, or is it God's call?"

2. *Don't be in a hurry.* Some young people, when they are called, want to go right off. Every young man or woman must be trained for the work they have to do. You are here not so much to study as to learn how to study, for when you get to the field your studies begin. I am studying still, and the problems to be solved are greater now than any I learned in college. It is a great mistake to say, "Oh, he is all right! he is well informed; he is a graduate." That may mean anything or nothing. It is not what he knows, but what he can learn. Can you learn a language? Don't let any man persuade you that you will make a successful missionary if you cannot learn a language. The common people will not trust a man who cannot speak their tongue. If you want the natives to trust you, learn to pronounce their language well. The average young missionary has not the patience to do this.

3. Before you go to the field *be sure that you can do something at home.* Have you ever led a soul to Christ? This is the essential work for you in every country. Can you take an inquiring soul to Christ? If you cannot do it in Canada, you cannot do it in India.

Supposing you can do that, can you nurture them afterwards? You must learn to deal very tenderly with young, weak converts. How tenderly the eye surgeon deals with his patient if he is to effect

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a cure! And what kind of surgery must it be when the heart needs a surgeon? Jesus said, "I come to bind up the broken-hearted." We need great delicacy of touch to deal with young disciples.

If a young lady applied to me to be sent out as a foreign missionary, I should inquire not so much from her teachers, but go to the place where she had been living and find out what her young associates thought of her. Do the children care for her? Can she be well spared, not missed at all? If so, I should not want her. Has she made herself useful? Can Canada spare her?

4. *You must guard your health.* Health is a sacred gift, for which it is our duty to care. We must respect the commandments of God not because they are in the Bible, but because He gave them. We feel we must obey the command, "Thou shalt not steal"; but suppose He says, "Thou shalt not wreck thy health"—and He does say it. It comes under the teaching of stewardship. We are responsible for whatever God gives us—health, money, ability, etc.—responsible to Him. In the tropics especially you must study the laws of health.

Wherever you go, study the matter of food. Do not misunderstand me when I say I think there are graves in Africa that ought not to be there. It is no use saying, "Oh, the Lord will take care of our health!" He will, but only if we obey Him.

5. When you get into the field *don't be in a hurry to be put in charge.* Moses served forty years in his school of theology. Jesus waited thirty years before He began His ministry. We do not know why, but He did. And the disciples waited ten days for the Spirit. We don't understand God's plans, but He is never in a hurry. Be men in haste, but never in a hurry. There is a difference.

6. Lastly, seek in constant prayer that strong and perfect self-control which springs from the realized presence of God. You are His messenger. Above all other preparation, you need constant communion with Him. Your supreme equipment is personal piety—communion with God. Abroad, you live in danger of getting your conscience seared. There is no Sabbath, no prayer, none of the associations of your childhood, and before one knows it one becomes just a little careless. You are so hurried, you are wanted all day; you are tempted to omit your Bible reading one morning. After awhile this happens every morning, and before you are aware of it you get less prayerful than you used to be. Without Christian friends and fellowship, living amid the deadening influences of heathendom, missionaries are in danger spiritually. But at your peril you must look after your spiritual life; you must keep everything right between your soul and God. And you can only do that by talking with the blessed Master Himself.

Brethren, do you know Jesus Christ as your elder brother? When you go into foreign lands and begin to preach, it will be everything to you to know Christ. While I am talking to you now

the Lord Jesus Christ is by my side. This is the miracle that will go with you: that when you are among the enemies of Christ, speaking to them in His name. He Himself is with you always. It is your part to give the message; it is His to apply it, to make people know that you speak the truth. That is the miracle of Christian testimony.

Preaching in the great squares of Calcutta, with a listening crowd around, I have said, "This is the message God has given me; and if it be His, He will make you feel it in your heart. If any man does not believe that I have been speaking God's message, let him come forward and contradict me."

Not once or twice, but often I have made this challenge, and it has never been accepted yet. No man has ever attempted to deny my assertion. But if I had said, "I am here to affirm that Jesus Christ is the Son of God, and if anyone here does not believe me, let him say so," twenty men, especially Mohammedans, would have come forward at once to say that they did not believe it. They would contradict me on almost every statement; but, strange to say, no Hindu or Mohammedan has ever contradicted me when I have simply preached the Gospel as an appeal to the human heart and conscience, and affirmed that God gave me the message. This is the miracle of Christianity, the power you are to wield.—Condensed from "Regions Beyond."

"THE PROBLEM OF EDUCATIONAL MISSIONS."

The December number of "The Missionary Review" contains an exceedingly able article by the Rev. S. H. Kellogg, D.D., of Landon, North India, on "The Problem of Educational Missions." In a foot note Dr. Kellogg tells us he first entered India in 1865 with a strong prepossession against educational mission work, such as is very common among those first entering the mission field, as also with many excellent friends of missions at home. The result, however, of many years experience in India has been to considerably modify what he now regards as the extreme position which he was at first inclined to take. We quote a few paragraphs from it, hoping that those who may have the opportunity of seeing "The Missionary Review" will not fail to read and appreciate the whole article:—

"In discussing the general question of Educational Missions, two or three points need to be emphasized at the beginning. First, let it be understood, that it is not a question as to whether we may hope that men may sometimes be saved by education instead of by the Gospel. I have never heard of any missionary who held such a view. Nor whether we shall give our strength to education or to preaching the Gospel.

“Again, the question is not whether it is necessary to educate men in order to predispose and enable them to accept the Gospel. The teaching of Holy Scripture, and the experience of centuries, alike show plainly that it is never necessary to educate men in order that they may become Christians.

“But it must be admitted that in every land we are to bring the Gospel, not merely to some classes, but to all classes. If, then, there be in any land individuals or classes who utterly refuse to listen to the Gospel as preached in the street or market, or to allow the missionary to enter their houses, but who will send their children to mission schools to be taught secular learning, while not forbidding us to give therewith also the Gospel, is it not clear that if we are to become ‘all things to all men, that we may by all means save some,’ we are bound to use such means as shall give us access to them?

“In the use of the phrase ‘preaching the Gospel for a witness’ no little loose thinking is often concealed. A witness is only a witness when understood by the hearer. I believe that in the majority of cases in non-Christian lands, such ‘witness’ as is required of us, is not borne in any true sense by simply passing through a village of ignorant heathen, and reciting John 3 : 16, or some similar declaration of the Gospel. The words have indeed struck the outward ear; but in India, as in many other non-Christian lands, the minds of the masses are so completely prepossessed by erroneous ideas, that the very words we use in announcing the Gospel have to the people a meaning so totally different from the one we attach to them, that no little patient explanation of the Gospel day after day is needed, to enable a man to grasp the real meaning of the words he has heard.

“Now, if, through the influence of a false philosophy, or of books mistakenly regarded as of Divine authority, the very words we use in preaching have come to a sense utterly foreign to the Gospel, and errors regarded as axiomatic truth debar access to the mind; and if, as is eminently the case in India, such erroneous ideas may be corrected, through secular teaching received in our schools and colleges, who shall say that it is inconsistent with the mission of the evangelist to give such teaching?

ACCESS TO CULTURED CLASSES.

As to the duty of a mission to undertake higher education, the case seems to lie thus: If in any land, through existing social and political conditions, it is found impracticable to reach men with the Gospel by public preaching or by house to house visitation, while by means of such Anglo-vernacular schools and colleges as most missions maintain in India, Syria, and elsewhere, the missionary can without hindrance bring the Gospel to bear daily on multitudes of the people, especially the young, who otherwise would not hear it, then it seems clear that he ought to do it. Even if, as in India,

the masses can be reached by street and bazaar preaching, there yet remain important classes who can not be so reached, but who can be reached through high-class schools and colleges, then common sense would seem to teach that such institutions we ought to have.

ANTI-CHRISTIAN EDUCATION.

"In the India of to-day, the need for such institutions as a necessary part of the missionary propaganda, is the more emphasized by the fact that in a high and increasing degree, the influential classes are coming more and more under the influence of the English language and literature, and in particular with all that is most Anti-Christian in our modern scientific and philosophical literature. Such names as Huxley, Spencer, and others are as familiar to the educated classes in India as in America; and probably the greater number of those who have become more or less acquainted with English, have come to believe that these men have finally settled the question against Christianity and the supernatural, and they share the opinion of too many superficial skeptics at home that modern science is essentially and inevitably Anti-Christian.

"Moreover, the Anti-Christian spirit of modern India is using high Anglo-vernacular education for its own ends, and is establishing large high-class schools and colleges on an avowedly Anti-Christian basis. An illustration is the large college of the Arya Somaj, in Lahore. Than the Arya Somaj, Christianity has no more deadly enemy in India.

"Finally, as to India and other mission fields, where, as the fruit of missionary work, there are millions of Christian converts, it should be remembered that, inasmuch as the Christian community is as yet comparatively poor and weak, we are bound to see to it that Christian young men from our native churches have the opportunity of getting a high education of a *distinctively Christian* type; and that they be not driven to attend either the Government institutions, where all religious influence is excluded, or such an avowedly Anti-Christian institution as that above mentioned. If such young men are rapidly becoming an important factor in our Christian communities, mission high schools and colleges become an imperative necessity.

THE COST OF EDUCATIONAL MISSIONS.

"Much has been made of the costliness of educational missions, as contrasted with itinerant and evangelistic work. That these institutions cost very considerable sums, no one will deny. But they are not nearly as expensive as those of the same grade at home. Moreover, it must not be forgotten that, in India at least, a large

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part of the expense is met by income, not from the home church, but from government grants, the fees of students, and the contributions of Christian friends in India.

"In a word, then, I believe that the common argument against the maintenance of such institutions, on the ground of their great relative expensiveness to the mission treasuries, has been pressed by many much more than the facts will warrant. From the considerations and various facts presented, I therefore conclude, quite contrary to my own early impressions, that there is a distinct place for high-class schools and colleges in India, and I doubt not in many other mission fields.

RELATIVE IMPORTANCE OF EDUCATIONAL WORK.

"The question still remains, however, as to the proportion of her strength in men and means, which the Church should devote to this as compared with other forms of work. I readily place in the foreground as regards importance, the general preaching of the Gospel, whether in the bazaar or by house to house visitation, to the great mass of the population who, through poverty or indifference, remain outside our schools. The relative importance of evangelistic work in the villages has become much greater in late years than it was thirty years ago, when I first entered the mission field, because of the extensive movement toward Christianity among certain low caste village populations of a large part of North India. When God sets before us an open door, we are bound to enter, and in the light of this new providence, we must shape our policy. If it has really come to this, the decreased contributions at home, therefore, and the consequent severe 'cuts' on our mission expenditures almost seem to show, that the Church, alas! is not willing to give as formerly to foreign missions, so that we must cut off some part of our work; then, much as I should regret the necessity, I think that retrenchment should sooner fall on our high schools and colleges than on the extension of the village work.

"But whether or not any limitation of our educational work be necessary or expedient, it would be nothing less than suicidal for any mission in India to make any such sweeping reduction in the matter of the higher education as should in effect debar a large part of our Christian young men from obtaining a high education conducted upon distinctively Christian lines. It would be a grievous wrong, and disastrous to the young Church of India, if, by a general abolition of our Anglo-vernacular educational institutions, we should drive such Christian young men as desire a high education into institutions in which there is no religious element, or where the whole atmosphere is necessarily Antichristian.

RESULTS IN CONVERSIONS.

"As to the immediate results in conversions by means of educational missions, as compared with other forms of mission work, it must be admitted that it is the only question to be considered in judging the expediency of any type of mission work, then educational work must go. Very sad and mischievous is this craze of our day for statistics, which shall tabulate 'tangible results,' and which leads those who are affected by it to disparage both men and methods if they cannot exhibit a large roll of converts. Thus judged, other work, too, will have to go. Bible translation, such as that in which I have been engaged for the past five years; exploration, like that of Livingstone; and zenana work, cannot usually show immediate and large results in the conversion of men and women.

"God forbid that we should lightly reckon the salvation of even the most ignorant, or that we should seem to disparage the power of the Holy Spirit to use, as instruments, the most unfit and unlikely to promote the growth of the Church. It is never to be forgotten that the Apostles themselves seem mostly to have been men of presumably a very moderate education; and the Lord used publicans and fishermen wonderfully in establishing His Church. But let us not, on the other hand, forget for a moment that for the widest, grandest work of all, and to reach the largest number in all ages, the Lord called out an educated man from the school of Gamaliel, and made him the Apostle of the Gentiles, and through his epistles, the chief instructor of the Church in the mystery of Christ for all the Christian age.

COMITY IN EDUCATIONAL WORK.

"In closing, a word may be in place on the question of interdenominational comity in educational work. It is matter for regret that there has not been of late years that jealous regard to this principle in India, as respects other classes of mission work, that was happily the custom in my early years in India. I am glad to say, however, that in educational missions, the principle has thus far been regarded in a most gratifying degree. But it seems to me that in view of the claims of other forms of work, it is not wise to start such higher educational institutions in too close proximity to one another even in the same province. It is to be hoped that the wise policy which has thus far generally prevailed among the various missions in India, engaged in educational work, may on no account be abandoned. Surely there is no sufficient reason why various bodies of essentially identical articles of faith and practice, should each maintain a staff of missionaries to train men for evangelists. So more and more it is coming to pass that the different Presby-

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terian bodies in North India, especially missionaries of the Canadian Presbyterians, and the U. P. Church of Scotland, Rajputana, are sending their young men to the American Presbyterian Mission in Saharanpur for theological training. Despite any difficulties of detail, the present writer strongly believes that such union should in this case, and others, take a more formal shape than hitherto, in contribution of teachers and of money from the different bodies interested, as also in the representation of each on the board of directors."

PERSIAN DAILY LIFE.

PREPARED BY THE EDITOR.

The mass of the population of Persia are peasants, including farmers and gardeners. These are robust and temperate, and as a class have few wants and fewer comforts. Their food is simple; their clothing cheap and scanty. Very few can read, or have they ambition to learn. They are careful to perform religious ceremonies, but care little for truth or righteousness.

Persian farmers are not the owners of the land, nor have they ever any expectation of becoming so. They are more like bands of slaves collected into villages; each family having a small hut, with stable adjoining, and at one side a yard filled with stacks of hay and refuse. The village streets are narrow and crooked, and, when you add to this the fact of no drainage, you can imagine the filthy condition that must exist in damp weather.

The Rev. Mr. Wilson, in his book on Persia, from which most of this information is taken, gives an interesting phase of life in that of the farmer's wife as she goes through her daily task of preparing the food and attending to the needs of her home and family. The farmers go out long distances to their work, and toil away with the crudest of instruments. The landlord either lives near his peasants, in some more ornamental abode, or, more frequently, he is a khan or a merchant, living in some distant city; in this case an agent collects all dues, from one-third to two-thirds of the crops. He is generally an extortioner, hence the poor farmers have lots to contend with. Quarrels sometimes go to such a pass that the whole village will strike, and, piling their few utensils on their donkeys or oxen, they will seek subsistence under some other landlord. Irrigation occupies much of their attention, and among close neighbours or near villages strifes are very common over well contentions, as the servants of Abraham and Lot disputed.

The rest of the population living in cities make their livelihood in the open bazaars. The condition resembles an American city before

the advent of steam or the establishment of great factories. All their methods are very crude, for beyond the importing of a few hand tools and sewing machines they have no modern conveniences. Each shopkeeper is a small capitalist, and has a few apprentices, whom he feeds and clothes, and each of whom expects soon to set up a separate shop. Bartering in the Persian bazaar is a most complicated process, and the buyer and the seller waste a good many moments in coming to terms. In bartering the Mohammedan has an advantage over an Armenian or foreigner, not only because his co-religionist is willing to sell to him cheaper than to others, but because in the case of vegetables, meat, or other articles of food, a Christian is not permitted to touch them. A Christian picked up some tea in his hands to smell. The shopkeeper objected. "All right; weigh what I have in my hand," and he paid him two cents for it. For this cause there are no Christian bakers, butchers or fruit dealers in a Persian city.

Through the visit of the Czar to England in 1889 the foreign trade with Persia was opened up. As a result of his visit the Imperial Bank of Persia was established, and several other corporations were founded by English capitalists; but, through competition, most of these have been gigantic failures. Notably the Imperial Tobacco Corporation. Next to bread the use of tobacco is a constant and universal custom, and the thought of all their tobacco being exported soon roused the popular cry, "We are to be taxed for the benefit of the foreigner." "They would increase the price of the poor man's pipe." Things grew worse and worse till the Shah, himself helpless, had to cancel the monopoly and pay a huge indemnity to England. Thus Persia entered the ranks of a debtor nation. The Persian took a bitter dislike to the Europeans, forcing them to leave the country, while Christian missions almost stood still. Thus the monopoly agitation undoubtedly has made the work of all Christians and foreigners less secure.

In social and family life they have many features similar to other Mohammedan countries. They are *eminently* a social people, much given to visiting and feasting. Men visit with men and women with women. It is interesting to read some of their laws of etiquette. The physician is honoured with an hour's social chat before the ailments of the patient are mentioned. Then he is expected to rest in the parlour for prolonged tea-drinking before being conducted into the sick room. Time is of little value, and social calls are often from three to four hours' duration.

Much might be said of their greatest social function, which occurs at their New Year, in March, when young and old, servant and master, look forward to three weeks at least of do-nothing but give and return compliments and feasts. They have their social castes, just as we have—the poor, the middle classes and the nobility—and

each has its own way of carrying out social etiquette when these festive opportunities come round.

To a stranger visiting their homes, the impression gained is that their manner of living is very comfortable. Their wealth is not great, but they have all the conveniences which the country affords. Their houses are not of marble or cut stone, nor is the architecture charming, but the wealthy classes have pleasant rooms, excellent food and troops of servants. In sleeping, rich and poor alike lie on the floor, and the bedding, which consists of a short mattress, a round pillow, and coverlet, is folded up and placed in a recess by day.

Mention might be made of their public pleasure resorts. Beyond street dances and singers they have few amusements other than the tea-house—and here gossip holds sway—and the bath-house, custom and religion requiring frequent ablutions, and no less for the men than for the women, whose hair dyeing and dyeing of the eyelashes require so much time and attention. The atmosphere in these rooms is terrible to think of, the water in the plunge tank being changed only once in two or three months, and is consequently a prolific breeder of disease.

With reference to woman in Persia, her seclusion is the most striking fact, and the richer the more secluded, the husband employing eunuchs to act as guardians and stewards of his family. As in other Asiatic countries, the life of a Persian woman is narrow. She is the toy and slave of her husband, and is kept in ignorance and misery. As one of them sorrowfully said, "We do nothing but sleep, eat, and wonder what we will have for the next meal." With few exceptions, they are unable to read. Their faculties are dull and undeveloped, and their inattentive minds and unpractised memories require constant repetition on the part of an instructor. They are classed with the children, and the proverb has currency, "Their hair is long, their wit is short." Of late education is beginning to creep into families of the officials, the women being allowed to take up music.

A Mohammedan may have four lawful wives (the first taking preference). By means of their loose laws of divorce, a man may have many times four in his life time. We are apt to think of these harems as dens of strife and unhappiness, but missionaries tell us there is much true domestic happiness, and, though mated unseen, they are frequently well suited to each other, and, when drawn nearer by the common love of their children, they enjoy family life.

Notwithstanding the unequal provision of the law of Islam, the women are faithful and bigoted Mohammedans. They look upon their condition as their fate. They are devoted to their fasts and prayers, though they must pray in a low voice and cross their hands before them—not stretch them forth as the men do, If

opportunity offers for a pilgrimage, the journey of two months, with all its difficulties, seems as nothing to them in view of the merit and honour. They will admire Christian women for their culture and refinement, but consider them as lacking the highest qualities, which only a Mohammedan can attain. The women as well as the men are taught by a minister, what teaching the women get being mostly of a religious nature. These ministers of their religion are called *Mollahs*. They are not exactly priests, but leaders in worship, instructors and interpreters of the sacred law. Many are allowed to keep up wealthy establishments. Another semi-religious order are the *Sayids*, direct descendants of Mohammed; they are exempt from taxation and subsist on alms from the faithful; and still another peculiar sect of men are the *Dervishes*, an order of religious mendicants that go about in a singular romantic caste, telling stories.

Were we to look only at the creed of the Mohammedan, we might find much that is truly good. Their Bible, the Koran, sparkles with gems of truth. They believe in one God, in the resurrection of the body, the judgment, heaven, prayer, but the 'sad part comes when we look deeper down. During these hundreds of years that Mohammedanism has reigned, its people have but become the more degraded, till, as far as morals go, the Persians rank among the lowest. We judge their moral standing as the outcome of their religious teaching. Take, for instance, their conception of *one God*. As another writer has told us, they say of us we limit God, as a God only of justice and goodness, while theirs is the author of all evil as well as of all good. Take their conception of prayer. Prayer, they say, is a mere rendering of worship, the payment of a service of debt to the Creator. The ideas of confession, petition, intercession, are not present at all. To them prayer possesses rather some charm, that may bring good fortune or ward off some evil. So it is with all their religious ceremonies, they have lost all meaning. Custom makes them pray at set intervals, visit their numerous mosques, fast on certain days, and at least once in their lifetime visit Mecca.

It is indeed hard, up-hill work to make them see things in a brighter, purer light; but we believe God has guided Christian missionaries there to do a noble work, and already He is caring for the seedlings of truth that are falling by the wayside.

Surely this is one bright gleam—the almost universal opinion now that the Christian missionary has not come for political selfish ends, but to give them all that is helpful and good. Thousands of children have been taught, orphans cared for, the sick ministered unto, and religious liberty and rights promoted—rivulets of Christian influence watering the parched ground, and, as the streams become more copious, may we not hope to see the solitary place made glad and the desert rejoice and blossom as the rose!

FOREIGN LETTER DEPARTMENT.

India.

OUR MISSIONS IN INDIA, BY A CHINESE MISSIONARY.

BY REV. D. MACGILLIVRAY, M.A., B.D.

A few days ago we were lying in company with other ships off the Island of Sangor. We had come down the Hoogly, on which Calcutta stands. We were thanking God especially for two things: Firstly, for the electric telegraph, which had flashed to the signal station opposite us the news of a serious cyclonic disturbance on its way towards Sangor from the Andaman Islands. But for this timely warning we and the other ships would have sailed straight into danger. The second cause of thanksgiving was suggested by the sight of Sangor Island. Thank God, the British Government had put an end to those horrid scenes which used to reach a climax here, viz.: the sacrificing of the firstborn on the bosom of Mother Ganges where she joins the sea (the Hoogly is here the same as the Ganges). The burning of widows since 1829 is now also a thing only to recall when travellers are shown a monument which was erected to mark the spot where some widow of noble family was faithful unto death.

But darkness still broods over the land, especially over the minds of the women and children. The Government, with its five great universities and countless schools, is doing all it can, but still 80 out of every 100 boys and 98 out of every 100 girls who ought to be at school are not. It is gratifying to know that over one-third of the females receiving instruction are getting it at the hands of missionaries. The native lady graduates are still preponderatingly Christian.

The success of these schools appears in some quarters to be causing alarm. In early days the Hindoo was satisfied to have his family taught embroidery and reading, considering the Bible study as a harmless exercise, in no wise endangering his ancient faith. I found some in Calcutta who were seeking to arouse their countrymen against the danger of these things, and rival schools were actually begun, where there were classes for instruction in various Hindoo rites, instead of the Christian hymns taught in Mission Schools.

I was privileged to visit some nine or ten different schools in our Central India Mission. I often thought how the members of the Woman's Foreign Missionary Society would have enjoyed it. First, as to the buildings. I can remember only three of these up to the mark, and, not being fully acquainted with the environments, I put the mark probably too low. If I were a Government Inspector I would condemn the other places as unsanitary for Europeans, and if I were a millionaire I would give the money to build suitable

schools, instead of the *holes* refined young women are now compelled to spend hours daily in. Most of these are rented rooms, and they are often thankful to get even that. In some cases my *sola tope* was badly bruised by the door being so low. A man tall of stature must bisect himself in order to pass in. Floors were mostly earth "*leeped*." Daylight peered through some of the roofs, and daylight in India is stronger than in Canada. Pith hats are worn during teaching hours for good reasons. This is the best that can be done with the money at their disposal. The only wonder was that I found so many of them still at their posts, but pale faces were painfully in evidence. I was there in September, at the close of the rainy season, and the heat was intense.

The school girls to a stranger appeared picturesque with their white *sarees* over their heads, leaving one bare arm free. Wrist ornaments are common in every land, but *nose* jewels and anklets will always seem strange to us Occidentals. Shining hair always, even in the smallest, brushed back in the old-fashioned way of our grandmothers, and shining eyes, as black as the hair; pearly white and beautifully regular teeth, with dark brown faces as background, and bare feet, some with rings and some without, that completes the picture. The signs of sorrow cannot well be mistaken in any country when written on the face. Newcomers sometimes look downcast, but that does not explain the far-away, hunted look, as of those in sore bondage, already chronic on some of these young faces. Ah! what is that little red spot just above the root of the nose? It is explained to be the marriage mark. This little maid of six summers has one also! As I looked on that significant circle I thought I could enter into the feelings of a Jew who suddenly discovers on a friend's body the signs of approaching leprosy. I was not expecting it; and then the sad sequel that it suggests—the untimely withdrawal from the school amid the sad forebodings and vain regrets of her teacher; the unhappy marriage life, perhaps, if she be of high caste, within the bars of a *zenana*. And then, if she be a Christian, comes the struggle with the miasma of her surroundings. Let us hope, however, that there is more happiness in their narrow lot than we fortunate Christians often suppose.

The day-school pupils must be gathered to school daily by a calling-woman, an unfamiliar institution, necessary in this land of *zenanas* and veiled women. The parents would never allow the girls to walk unattended to the school. That would not be respectable. Therefore some elderly dame, trusted by the parents, gathers the little brood from house to house and sees them safely in their mothers' care when school is over. This function of hers is a close parallel to that of a person used by St. Paul as an illustration when he says, "The law was our schoolmaster to bring us to Christ." The schoolmaster (*paidagogos*) was the servant who escorted the pupil back and forth to school. May our Eastern schoolmasters be the law to bring the little ones to Christ in the schools!

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The most effective work is done in boarding schools. That at Indore is very satisfactory. It is a *pucca* building. There are two kinds of houses in India—*pucca* and *cutch*. The *pucca* kind is built when you have sufficient money, and will stand the rains, etc. The latter kind is always built when you have no money to build a *pucca* house, and lasts as long as might be expected in that climate. Many will remember the engraving of this school which appeared in one of the church papers, and many others have seen photographs. Without describing the building, I wish to say something general about photographs. They make a building more handsome and imposing than it really is, for they do not show the color or the stains. A yellow appears a beautiful snowy white. Yellow is the usual colour in India. Plaster and marble seem the same, and we naturally think first of the costly material. Pillars which are only brick and plaster look like stone. I have seen only one building in the world prettier than the best photographs of it—the Taj Mahal at Agra, and that is real white marble. From the photographs, we might say of our boarding school, "How grand!" If you actually saw it you would say, rather, "How substantial!" But it is time for us to go inside. In all the schools the children rise up respectfully as the *padre* (male missionary) comes on the scene, and call out, "Salaam, Sahib" (Peace, Master). But these girls had something novel ready for my benefit, for as I entered they rose in a body and said, in very excellent *English*, "We are very glad to see you." I knew that *English* was taught boys in India, but I hardly expected this from girls. However, this was an extra effort, and Miss Sinclair was kept busy interpreting during the hour. The girls had heard Mr. Johory interpreting for me at the College on Sabbath evening, and had gone away disappointed because they had not heard any of the speech of Cheen, as the Hindoos call it. So they were expecting something to-day. But before I began I wanted to hear *them*.

Ah! there is someone I know (I saw her yesterday) in the front row—*Piara, Beloved*, the adopted waif from under a seat in the railway carriage. What a blessed journey, begun in woe, that brought her to Indore railroad station, the unconscious mite, though she was not ticketed, care of the Presbyterian Mission! And what additional interest to me that I know a fair-haired darling in Canada who gave up her monster doll for dear *Piara's* use and enjoyment.

But first we must sing some *bhajans*. These are Christian hymns to native minor airs. One of the elder girls takes her place at the organ, and the hymns are sung. All I can understand is that they are in praise of *Yesu Mesih*, and these are Christian girls who are sweetly singing. Next we are treated to a Kindergarten Motion Song in English, "Little Builders."

After some writing was displayed, I was called upon to tell about Cheen, and, by special request, to speak some of the language. At

this point Miss Sinclair said they wished to know my name. Now, it is apparently difficult for some Europeans to pronounce my name correctly. No wonder these young Asiatics failed. The nearest result, Gilāry, provoked a smile, for that is Hindi for "squirrel." My clothes were gray, but I fear any resemblance to those sprightly little fellows ended there. First, I wrote a saying of Confucius on the board in Chinese: "The duty of the young at home is to reverence their parents." I read this and explained it. Straightway there was considerable whispering, and Miss Sinclair explained, "They want something out of the Bible; nothing else will satisfy them." I was delighted to hear this, although it was testing my Chinese writing. I chose a short text, "God is love," and asked them if they knew it. I was still more delighted when they said, "It must be, 'God is love.'" They had never seen the Chinese before, and the only help was the shortness of the quotation. I trust this shows what they regarded as most precious and characteristic among the texts they knew. I then asked them to repeat this verse in all the languages they knew, and they said it in *five* languages, four of which were living. This shows what their *teachers* must study.

After various other exercises, we went to inspect the kitchen, where the ranges were found to be of the usual primitive and inexpensive type. The native cooks all over India have hitherto successfully resisted the introduction of new-fangled stoves. The girls grind the grain at the ancestral stones, one on each side. The dormitories were also equally plain. The rows of neat bedsteads with their snowy coverlets, were nowhere to be seen. Instead, the simple customs of the homes from which the girls come prevail. Neat rolls of bedding dotted the clean brick floor; that was all. So you see the girls are not going to be spoiled by their life here for the life and home surroundings into which all must finally return; they will not find the transition difficult.

As I passed out I saw they were bare-footed, and this suggested a comforting thought, "These lassies' feet will never be bound according to the cruel custom of China." Canadian readers would probably have thought of something else, but everything depends on the point of view—mine is that of a Chinese missionary.

"OLD JANKI."

FROM DR. M. OLIVER.

Indore, December, 1898.

You will be interested to hear about "Old Janki," an elderly woman who has been for several years a saddhu (religious mendicant). Between eight and nine months ago she came into the dispensary one morning, and the Bible-woman had a long conversation

with her. She came again to hear more; then took to going to the Bible-woman's house to ask questions about Christ. Becoming more and more interested, she gave up begging, at which she not only made a livelihood, but saved money to send to her sons. Then she made her home with the Bible-woman, doing the cooking for a household of five for her food and clothes. About four months ago she gave up all her images, charms, and holy vessels to the Bible-woman, declaring that from henceforth she would worship and follow only Christ. Her faith is very child-like, yet clear and intelligent, and all these months her life has been most exemplary. The change in her face is very marked. She has been asking for baptism for sometime, but I think it will be well to keep her on probation some time longer. Remember her in your prayers.

"MY FIRST REAL GLYPH OF CHINA."

FROM DR. MARGARET WALLACE.

Chang-te Fu, Nov. 1st, 1898.

After leaving Kobe we sailed through the Inland Sea among beautiful islands. There are said to be two thousand of them, and they are almost equal to our own Thousand Islands. Nagasaki Harbour lies at the entrance to the sea. We reached there at daylight on Tuesday and were soon surrounded by coal boats and sampans filled with men, women, and children. Steps were swung up the ship's side and two rows of loaders took places opposite each other from the coal boats up the side and away into the ship. Small baskets, filled below, were passed in a steady stream along the lines. Women worked as hard as men, and everyone seemed to enjoy it. They tossed and laughed, and got blacker and blacker, until the ship left, about five in the evening. We crossed the muddy Yellow Sea, and on Saturday morning stuck in the mud outside Woosung Harbour. A small boat came out and took us up to Shanghai. At Woosung we saw our first Chinese railroad train. It runs from Woosung to Shanghai, about nine miles. There was quite a crowd of foreigners on the Bund to meet the boat at Shanghai. Many of the older missionaries had friends there. Mrs. Mackenzie and I were met by Mr. Evans, who keeps a Missionary Home. We went with him, and were there until the following Thursday.

We stopped part of Saturday at Chefoo and took lunch with Mrs. Corbett. We had a ride through the native city in sedan chairs, and I got my first real sight of China. The streets were narrow and crowded, with piles of filth, donkeys, hungry dogs, naked children, peddlars, beggars, and gentry. Women washing clothes on a stone in dirty green pools. Men smoked and squatted along the muddy

streets. The Chinese are in advance of the Japanese as far as decent clothes are concerned. They all wear trousers, and most of them cotton coats.

Mr. Mackenzie met us in Tonku, and we were very thankful. We were landed in the mud by the river side, and were immediately surrounded by coolies, who offered to carry the bundles and even ourselves. After much flourishing of umbrellas and arms, we got our bundles safely to the station and sat down on them to wait for the train. After about two hours' ride in the dark (Chinese cars are not lighted), we arrived in Tientsin and began another battle with the coolies. You get no checks on a Chinese train. Carry all you can in with you and put the large things on a flat car. Everyone is his own baggageman. What you cannot watch, you may see again or you may not. Mr. Mackenzie had his Chinese boy with him, and he watched the trunks on the flat car. The coolies came into the car where we were and grabbed the bundles right and left. I called out in English and Mrs. Mackenzie in Chinese, but it had no effect. An Englishman who was in the car made a run at them and they fled. Mr. Mackenzie meanwhile was outside bargaining for coolies to carry the things. At last we got away from the station, crossed the ferry and soon arrived at Mr. Chapin's, the Secretary of the American Board.

Our freight could not be taken up the river for several days, so we accepted Dr. Malcolm's invitation to visit them at Pie-tai-ho. We went by train, and got away from the flat, yellow country, up among the mountains. From the station we had still six miles to go to reach the sea. We missed the short way and arrived after dark, tired and hungry. Supper was ready and Mrs. Malcolm, Mrs. Slimmons and Dr. Malcolm were waiting for us. We enjoyed the sea and rocks for two days, then left for Tientsin. It took nearly a week longer to secure boats and get our things together. At last we started. The first day was spent getting through the jam of tribute boats. Mr. Mackenzie had to go to the Yamen to get four soldiers to pilot us through or we might have been stuck among the boats for two or three days. The weather was delightful all the time we were on the river. Nearly every day we could get off and walk. At night, when we were tied up near a village, the natives would come out to look at us. The men would bring their bowls and chop-sticks and eat their supper along the bank. The women were more timid, and would sometimes run away if we went near. Children ran along naked, although it was October.

It took just twenty days from Tientsin to Chu-Wang, where we arrived on Wednesday. That evening we had a little prayer meeting at the home of the lady missionaries. Next night we had a gathering at Dr. Maclure's new house. Twelve sat down to supper. Dr. and Mrs. Menzies and Jean came over to convey me to Chang-te. In the midst of our happy time the courier came with the mail.

I got my first news from home and a letter from my little "Prairie Juniors" in Assiniboia. We stayed at Chu-Wang till Saturday, then set out in carts for Chang-te. On the way we passed villages closer together than farm houses are in the home-land. The natives ran to peek in, but it did not annoy us. At noon we stopped at an inn. We got the best room, which fortunately had a door and was fairly clean. The floor was swept, but the walls were black with soot. We carried our own lunch, but Dr. Menzies tried some native soup. For the room, hot water and soup we had to pay eighteen cash, about one cent. We reached Chang-te about six o'clock, and received a hearty welcome from the friends there.

Miss Pike had everything cosy in our little house. The roses were blooming for the occasion, and are still in bloom. We took a week to get boxes unpacked and goods stowed away, and on Monday I began my lessons in Chinese. There has been quite a number of visitors to see the new Tai-fu. My Chinese name is Woa-tai-fu. I attend the women's morning class, but do not know much that is said. The poor women take such delight in reading the "Wonderful Word." They sit like children, pointing a finger at each word. I feel as if I want to speak to them. It seems so strange not to be able to say anything when there are so many around eager to hear. Mrs. Goforth's children come to me on Sabbath, and we have a little English Sunday school, while Miss Pyke has a little Chinese class. All the missionaries here are in good health. The cholera and small-pox are in the city, but we are kept from harm. One realizes on coming to China, as perhaps never before, how great is our Heavenly Father's protecting care.

Indians of the North-West and British Columbia.

"AN INDIAN MARRIAGE."

FROM MRS. CAMERON.

Alberni, B.C., Nov. 19th, 1898.

Last evening we had a marriage in the mission, and, as that is always an interesting subject, I must tell you about it. About two years ago some of the O-hi-aht tribe, who live some thirty-five miles from here, were visiting in this neighbourhood, and young Jacob fell in love with Hinnoo, one of our mission girls, who belongs to the O-pich-es-ahts. After his return home he asked Mr. Swartout to write to Miss Johnston telling his good qualities, prospects, etc., and afterwards he came to ask if Miss Johnston was willing to let him have the girl. She said that Hinnoo was too young, but if in two or three years' time Hinnoo wanted him she would not then

object if he still seemed to be as represented. He was willing to wait two years, and next trip his father and grandfather came along to see the girl, and, after looking silently at her for some minutes, expressed themselves as well pleased. Then the young man or his family drape an image in blankets, or print, or plush, etc., according to taste or means, and place it before her father's door, and if he takes it into the house he signifies that he is favourably disposed. But in any case he leaves it outside several days, for Indians are very deliberate—as we often find them when we are in a hurry. Hinnoo's father after a time took the image in, so all was favourable. I do not know that the young people had spoken to each other all this time, and till after their marriage they had very little acquaintance with each other. This is not unusual when one tribe intermarries with another. This week Jacob came to claim his bride, bringing with him more than half the tribe, including the chief (Tyee). They all came in canoes, and landed at the O-pich-es-aht ranchee, about half a mile from here, and on the other side of the River Somass. They spent a few days there, and the Indians from the whole neighbourhood joined them in feasting, dancing, music, games, etc. Then they made presents (potlach) in money or goods, or both, to the bride's family and friends—often \$200 or \$300 is spent in this way. The Indians have nothing like a marriage ceremony. The young man just takes his bride home with him, and they live together as long as they both *like*. But mission girls *must be* legally married, and Miss Johnston always used her influence to have other Indians do so. Jacob and some of his friends dined here Thursday, and the chief and another visited the school, and last evening all friends were invited to the mission, and about 8 p.m. Rev. E. Taylor pronounced Jacob and Hinnoo man and wife. She remained here in the mission all night and he returned to the O-pich-es-aht ranchee with his friends, as there was a trial of strength to be made to-day by carrying an enormous stone, and they did not consider him entitled to his wife unless a man of his tribe could carry this stone. This afternoon I went with the bride and bridesmaid to her father's and saw this foolish performance, which might easily injure a man for life, and several other feats. We are sorry to have Hinnoo leave the mission, and hope she will have a happy home and that she will do good among the O-hi-ahts.

IMPRESSIONS MADE IN OUR WESTERN TRIP.

FROM MISS LAIDLAW.

Portage la Prairie, Dec. 7th, 1898.

The new bell which the ladies have so kindly sent us arrived last week, and we had it put in place at once. It has a very musical

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sound, and can be heard easily all through the Indian village. The Indians promised to come promptly when it was rung, and so far they have done so. They, with us, wish to send thanks to all the kind friends for this gift.

At Ucluelat, Dodger's Cove, and Ahoushat missions they have a large horn, which they blow as a signal for the hour of service, and I noticed how prompt they were to answer. The missionary at these places speaks to the Indians in their own language, and I could not help but think the people are much easier and more effectually reached than through an interpreter. At Dodger's Cove the only white man beside the missionary is a gentleman who keeps store. For some reason, one of the Indian women was at variance with him, and on the following Sunday, while the missionary was explaining the word "sinner," this woman stood up, and, pointing over to where the gentleman sat, said, "There is a sinner." Ahoushat, Dodger's Cove and Uchuelat have all to be reached by canoe. The Indians there gain their livelihood by sealing and fishing. When the Indians get a whale they look upon it as a gift direct from God. One Indian tells us they pray at their meals every day for a whale.

In some respects these Indians are in advance of ours. Their houses present a better appearance. They have more ready money to spend, and buy more comfortable house-furnishings. Very much the same difficulties have to be contended with there as here, so we all can only work on, trusting that one and all may give up every worship but that of the only living and true God. The Alberni Indians have more advantages, as they have land and a goodly supply of fruit trees around their homes. We met very few of the Indian men, as they were away at the Fraser River fishing.

Then we also had the pleasure of twice visiting the Chinese Night School in Victoria. The school is opened with devotional exercises. The hymns and prayers are in Chinese. Then the lessons are taught in English, the classes made up of old men, middle-aged and young. After lessons are over Rev. Mr. Winchester speaks to all in their native tongue. On the streets of Victoria you can at once tell by the faces of the Chinese those who go to school and those who have no interest.

All the workers in the West seem earnest, consecrated men and women. Some are more isolated than others. Mrs. Russell had not seen a white woman for twelve months until she saw Miss Fraser and Miss Armstrong.

After four months' absence from Portage la Prairie, we felt there was "no place like home," and we have once more resumed our labours, trusting our work for the future may be owned and blessed of God.

Miss Walker has already acknowledged the clothing. We thank you all for such a generous supply. Some kind friends sent Miss Fraser and me a quilt, cushion, rug and sewing bag, for which we

are very grateful. Then there was the large roll of rag carpet sent by Richmond Hill Auxiliary. What a great deal of time and labour the ladies give to aid the work among our Indians! So many who help can never see the use the clothing is put to, but they shall reap in the reward some day.

MESSAGES OF THANKS

TO WHITBY PRESBYTERIAL.

FROM MR. WRIGHT.

Rolling River, Nov. 4th, 1898.

I wish to acknowledge the receipt of the clothing sent to us by the Whitby Presbyterial Society. We received it about four weeks ago, and found everything in first-class condition. The supply was quite sufficient for the old people, and the sick, and the children, and has already almost all been given out. All the able-bodied men and women seem to take very well with the idea of having to buy their supply for winter somewhere else. They have been working well this fall, and have been getting good wages. I hope to write shortly about our work.

TO LINDSAY PRESBYTERIAL.

FROM REV. W. S. MOORE.

Mistawasis, Dec. 5th, 1898.

In returning you the receipt of clothing sent from Lindsay Presbyterial Society, I beg to say that it came to hand this day week. There was an abundant supply for all the requirements of the people here. There were about fifty quilts, and every family in connection with our Church received one. There was also a larger supply than ever of new unmade goods. This also has been almost all divided up, reserving some of this and all the grey cotton for the sick during the coming twelve months. The two pair of blankets cut into single ones were thankfully received. Everyone desires their thanks to be sent to you for the clothing.

The unmade-up material which I asked your Society for last year came from the Lindsay Society, and was handed over to the Women's Society of our Church here for the purpose of teaching the women to make quilts for themselves.

The mission building has, through the kindness of the Woman's Foreign Missionary Committee, been re-shingled, and part of the

upstairs lathed and plastered, so that the comfort of our building, from being doubtful, is thoroughly assured.

It is a very gratifying change to have all the Government officials, not only on Mistawasis, but on the neighbouring Reserves as well, communicants of our Church. For this we give praise to our God, who has assuredly shown Himself to be our ever-present help during the past year.

TO GLENGARRY PRESBYTERIAL.

FROM MR. SKENE.

File Hills, Dec. 7th, 1898.

After some delay, the clothing sent to us by the friends of the Glengarry Presbyterial Society was safely put away in our store-room. We thank those friends for their practical interest in our work.

I am pleased to get so good a supply of boots, as this item is sometimes overlooked. I am also encouraged by the generous spirit of those friends who so kindly remembered ourselves. We appreciate your gifts, friends, and sincerely thank you. It may be of interest to know that since the 1st of last April up to the present I have given away fifty-three quilts, eighteen skirts, and a number of coats, besides hoods and other small articles. The friends will thus see that quilts are most in demand.

I purposed getting down to see my old home last summer, but could not get away. I hope to go next year. I am in my tenth year without a holiday, so I think I may be excused for desiring to get off for a term.

Inspector McGibbon when here visited our out-pupils at their homes, and was much pleased with all he saw and heard from their employers regarding them. I enclose a copy of a letter I received from the Indian Commissioner, which speaks for itself.

TO CHATHAM PRESBYTERIAL.

FROM MISS BAKER.

Makoce Waste, Dec. 12th, 1898.

You will wonder at my long delay in acknowledging receipt of clothing. The bales arrived at Prince Albert just as our river was freezing over. We got across, by ferry, three bales and the box from Dundee, but we were obliged to leave the rest until there was crossing on the river. Just as soon as we had sufficient snow, which was about nine days ago, Sam and I took a trip to town—he with his yoke of oxen and I in my little sleigh. We brought all that re-

mained on hand. The clothing is all opened, sorted, and packed away, and now, with a heart full of gratitude, we wish to express our sincere thanks to all the Auxiliaries and Mission Bands of the "Chatham Presbyterial," who so kindly contributed such an abundant supply of good things for both old and young. We also thank the Dundee Auxiliary. Their box contained many very useful articles. The needs of the North-West missions seem now to be well understood by the ladies of the Woman's Foreign Missionary Society. Our supply is a very excellent one. Of quilts we have a goodly number, all so strong and warm. These are always eagerly sought after and highly prized. The old men are delighted with their overcoats and the old women with their warm jackets, skirts, mitts, etc. The new material is just what will be needed, and will be made up as required. We made clothing for the children. You have taken a heavy load off the shoulders of your missionary. Thanks, thanks, to you! No midnight oil just now in this very busy season. You have been "cheerful givers"; we are "cheerful receivers"—both equally blessed by the Lord. Our school children are all happy and doing well. Were you listening to their prattle, you would overhear very often the expression, "Wanna macoza" (now I am warm).

I know I should have written sooner, but I find it impossible to get a moment until all my duties for the day are over, and then I am really too wearied to attempt correspondence. Then, for quite a while, I felt very miserable, but am now better. You know I was alone from the 1st July to the end of September. Since then I have had Miss Isabella Lyttle with me. She is getting nicely into the work, and we are getting on very well. We are in our new kitchen. It is roomy and cheerful, and will be a great help in our work. You always ask about the boys you met here. Jockie died last August of consumption. He was not strong enough for farming, so lived with his grandmother at the encampment. Before he died I visited him. He knew he was dying. He was too weak to talk much. I read to him, and he wished to be prayed with. When we read the hymn, "Tuwe Jesus wacinze wiconi yuhe" (he who believes in Jesus will be saved), he rolled up his eyes and kept ejaculating, "That is true! that is true!" He wished to be buried as a Christian. As soon as he died, his grandmother sent me word. We went down and arranged for the funeral. He was buried at their place of burial, on a hill covered with pines, not far from the encampment. On reaching the place, we found thirteen Indians sitting in a circle around the grave. They had lowered the coffin and were awaiting my arrival. Several passages of Scripture were read and hymns sung in Dakota, and after a few remarks the grave was filled up. The heathen listened very attentively. It was a solemn scene; the first Christian burial ever held there.

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TO BROCKVILLE PRESBYTERIAL.

FROM MR. W. J. SMALL.

Birtle, Man., Dec. 15, 1898.

The clothing which came to us from the Brockville Presbyterian Society for the Indians of Lizard Point was very suitable in every respect. An Indian, if given a choice, will invariably choose either a quilt, an overcoat, or a jacket, although as a rule they are grateful for any article of clothing. There was a good supply of these things, besides a fair amount of other clothing for both men and women. I am sure that we will be able to relieve any suffering there may be this winter among these poor Indians. I am glad to be able to say, however, that the spirit of independence is beginning to assert itself amongst them. A number have not asked for clothing, and I doubt if they would take it if offered to them. And I am sure the amount needed from year to year will gradually decrease, and we hope it may not be many years before they will become a self-sustaining and thrifty people. But at the present the clothing is a necessity.

In conclusion, let me, on behalf of the Indians of Lizard Point Reserve, convey to the ladies of the Brockville Presbyterian Society heartfelt gratitude for such Christian kindness in providing such an ample supply of clothing.

TO PARIS PRESBYTERIAL.

FROM MR. W. J. SMALL.

Birtle, Man., Dec. 15th, 1898.

In acknowledgment of the clothing sent from the Paris Presbyterian Society to us for use in the school, I beg to say that the supply is good, and in almost every line sufficient. The supply for summer use is extra fine and abundant, and the supply for winter is also good and substantial.

Our supply of shoes is somewhat short. The children use up so many shoes! Most of the boys and some of the girls are remarkably hard on shoes. I have known a boy to go through a fairly good pair of shoes in three weeks. The same boy will, with the very strongest of boots, use up four or five pairs in a year. And we have several other lads not far behind him. So, with forty or fifty children of this stamp, the shoe question in itself becomes quite a consideration.

I trust the kind people in the Paris Presbytery will not think, when I speak of a shortage in any line, that I do so in a complaining way. But, on the contrary, let them be assured that we all who are engaged in the work in the Birtle school do indeed appreciate the great work they are doing, and allow me, on behalf of the staff,

to convey to them our deepest gratitude for the splendid supply of clothing sent to us this year.

TO HAMILTON PRESBYTERIAL.

FROM REV. A. J. M'LEOD.

Regina Industrial School, Dec. 17th, 1898.

I am writing to acknowledge, with very many thanks, the receipt of a roll of carpet, very kindly forwarded to Mrs. McLeod and myself as a donation from the Hamilton Presbyterial Society. We are very grateful for the kind spirit that prompted the gift, and we hope you will convey our personal thanks to the ladies who so kindly thought of us. The carpet is already doing good service.

FOR MARCH MEETINGS.

THE CHINESE AND JAPANESE IN CANADA AND UNITED STATES.

The number of Chinese and Japanese in the United States and Canada is estimated at 113,000; of these, over 15,000 reside in Canada.

One of the Presbyterian reports says: "In a spirit of loyalty to the Church, in numbers, in the communion, of baptism, and in individual contributions, this past year has been the best ever known in the missions to the Chinese on our continent. The increasing number of churches erected by these returned emigrants in their native towns and villages, and the decadence of idolatry there, acknowledged even by Chinese unbelievers, attest the reflex action of the work in California upon the broader mission fields beyond the seas."

Quite a number of the larger American cities have Rescue Homes for Chinese women, where these poor sisters are rescued from an infamous bondage and learn to love the Saviour.

In the Canadian Presbyterian Blue Book are to be found interesting reports from our missions to the Chinese in British Columbia, under the supervision of Rev. A. B. Winchester, and in Ontario and Quebec under Rev. Dr. Thompson.

A mission has been started at Maceo, in Canton, where most of these Chinese come from, for the purpose of following up and extending the work done in Canada. The Chinese are themselves interested in it, and contribute liberally towards it. The Woman's Missionary Society, of Montreal, have become responsible for its support. There are three natives at present employed, and their work is supervised by the American Presbyterian missionaries.

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