

FOREIGN MISSIONARY TIDINGS

WOMANS FOREIGN MISSIONARY SOCIETY
PRESBYTERIAN CHURCH IN CANADA
WESTERN DIVISION

THE
WORLD
FOR
CHRIST.



"LO!
I AM WITH
YOU
ALWAYS."

Vol. II. (Old Series.) TORONTO, JUNE, 1898.

No. 2.

NEW SERIES

W. LAUGHLIN

NOTICES.

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

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

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

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

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

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

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

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

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

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. II.

TORONTO, JUNE, 1898.

No. 2.

SUBJECTS FOR PRAYER.

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

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

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

NAMES OF MISSIONARIES.

Formosa—Rev. Dr. George L. and Mrs. Mackay, Rev. W. and Mrs. Gauld.

Honan, Ch'u Wang—Dr. and Mrs. McClure, Rev. W. H. Grant, Dr. Leslie, Miss M. J. McIntosh, Dr. Jean J. Dow.

Chang-te Fu.—Rev. J. and Mrs. Goforth, Rev. Dr. and Mrs. Menzies, Rev. W. S. Griffith, Miss M. A. Pyke.

Hsin-Chen—Rev. J. A. Slimmon, Rev. R. A. Mitchell.

On Furlough—Rev. D. MacGillivray, Dr. and Mrs. Malcolm, Mrs. McKenzie.

HOME DEPARTMENT.

REPORT OF THE ANNUAL MEETING.

The Twenty-second Annual Meeting of the Woman's Foreign Missionary Society was held in the Bloor Street Presbyterian Church on the 3rd, 4th and 5th of May. Mrs. McLaren, acting president, occupied the chair, and around her sat a large gathering of delegates from the Auxiliaries of Ontario, and as far west as Winnipeg. The opening

session on the Tuesday afternoon was an inspiration to all that followed. The first hour was entirely devotional, the opening prayer being offered by Mrs. W. B. McMurrich; then followed a most appropriate Bible-reading by Mrs. Ross, of the Ewart Training Home. She based her remarks on Psa. 67: 1—the cry of the awakened Church as she sees the perishing heathen—a triple prayer: for God's mercy toward us, for the blessing of His love, for power to act in His service. Each blessing was marked with an answering promise: "Thy sins and thy iniquities will I remember no more," "All shall know Him," and "I will put my laws into their hearts." She closed with the illustration of the old philosopher who said, "If I had a lever long enough and a fulcrum strong enough I could move the world." We have a lever long enough—God's covenant with us; a fulcrum strong enough—the omnipotent power of God; then we can move the world.

PRESBYTERIAL REPORTS.

The rest of the Session was taken up in hearing the Presbyterial reports read, which were interesting in that one got a grasp of the inward growth of the Society as different points of progress were mentioned; the practice of holding an annual Thank-offering meeting was becoming more general; greater interest was taken in making up the boxes of clothing for the North-West; subscriptions toward "The Tidings" had largely increased; the mutual help of Auxiliaries, through interchange of original papers, was becoming more universal.

CONFERENCE AND QUESTION DRAWER.

At the conference held between the members of the Board and the Presbyterial Presidents, with their Secretaries and Treasurers, interesting questions were brought up, of which the most important were again discussed in the general meeting through the Question Drawer, which was ably conducted by Mrs. McQuesten, of Hamilton. The question was brought up, "Should Presbyterials have Nominating Committees?" The opinion was, that each Presbyterial must use its own judgment in this matter. Quite a discussion arose over the valuation of the clothing, and the general opinion was that clothing was over-valued, especially second-hand clothing. No code of charges could be laid down, but Auxiliaries were advised rather to under-value than to over-value the goods. Another question that provoked much discussion was, "Should substitutes be allowed to vote at the election of the officers of the Board?" The question was referred to Presbyterials for consideration during the year, and the Board also would look carefully into the matter. Information was asked concerning the finances and expenditure in some of the North-West schools; and here it was urged that members spend more time in studying the reports of the General Secretaries, as a great deal of ignorance was due to members not reading the reports, and, therefore, they could not understand many of the details.

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MISSION BAND CONFERENCE.

The Mission Band conference was exceedingly profitable. It was presided over by Mrs. Grant. Miss Caven, followed by Mrs. Sinclair, of Oliver's Ferry, gave a comprehensive talk on the ways and means of interesting the children. The President should be bright and active, and able to put herself in the child's place. Prayers and hymns should be simple in language, and short. Change your plan of work frequently. Try the talent money one year, the mite-box another, as a means of raising funds. Get one or two each day to bring a synopsis of the previous meeting. Take some particular story from a missionary's life, and have a child give it. If possible let boys and girls be in separate rooms, and appeal to the manly feelings of the boys; they abhor any tendency to the emotional. The Scattered Helper scheme might prove of great service in our Mission Bands. There is no reason why one-half at least of our Sabbath school scholars should not be members, for often children whose duties at school are too great to attend Mission Band meetings, would not refuse to do a little piece of work at home for the Band, and once or twice a year attend an open meeting and bring their work and their mite-box along. It was thought well to have all mite-boxes opened twice a year, in June and December.

PRESIDENT'S ADDRESS.

On the Wednesday morning Mrs. McLaren read her address, a resume of the work of the Society during the year. She passed a touching eulogy on the death of our esteemed President, Mrs. Ewart. Everyone throughout the whole Society had felt the loss, and especially now the thought came back that her kindly face was missing, yet her spirit still was near. She dwelt on the delight it had been to the Board to carry out so many of Mrs. Ewart's last wishes. The Ewart Missionary Training Home had been successfully established, and, under the care of Mrs. Ross, late of Brucefield, it showed signs of wide usefulness. Four young women had attended the full course of training, besides, many young women in the city had availed themselves of the privilege of attending the lectures at Knox College. The Training Home provides for the training of missionaries not only for the foreign field, but also for the home work. Mention was made of the loss of Mrs. G. H. Robinson from the editorship of "The Tidings," and also of Mrs. G. L. Robinson on her removal to a new field of influence in Chicago.

REPORTS OF THE GENERAL SECRETARIES.

The reports of the General Secretaries were full of information. A careful study of the annual report is urged on all members who desire to understand the vast work of the organization.

Mrs. Playfair presented that of the Board of Management and also of the Training Home. The death of Mrs. Ewart was a personal

loss to the Board, whose meetings she had guided for some sixteen years, and with such wisdom and tact and untiring faithfulness that made our loss the harder to bear. During the past year thirty-nine weekly meetings had been held and sixteen Executive. Besides the routine work, many items of detail had been taken up, which are brought out in the several Secretaries' reports.

Mrs. Shortreed, of the Foreign Department, drew attention to the magnitude of our missionaries' work—not only had they the work of the week in the boarding schools and hospitals, and tours in surrounding villages, but on the Sabbath their time was fully occupied with Sabbath school and church services. Work among the famine orphans in India had been a severe drain on the strength and sympathies of our workers, but the results more than justified the work in the spread of Christianity. In the published report are full details of each mission and its workers. The present staff is quite inadequate to the requirements of these missions—especially is there need for lady medical workers. New fields are opening up, but cannot be taken possession of, because already the workers there have too heavy a burden. May the Lord of the Harvest touch the hearts of some of our consecrated young women of ability and education to respond to the call for labourers, and may the women of our Church respond with liberality, for without means there can be no work.

Mrs. Jeffrey had many interesting items to note in the North-West work. Some say, "Why send missionaries to the Indians—they are a dying race?" Statistics show they are not, and at the present day there are over 100,000 in Canada.

All the schools are encouraging. Especially is work among the young highly successful. The Indian boys are taking to the farm, and the girls are learning to be useful in domestic ways. The detailed report from each school shows the immensity of the work, and no Auxiliary need lack material for interesting its members if they look up these reports. 35,000 lbs. of clothing were sent last year to our missionaries, and all speak in grateful terms of the help it has been in giving comfort and cheer to the poor Indian families.

In the Home Secretary's report, by Mrs. Grant, the question again arose of the small proportion of the women of our churches who are members of our Society. Have we been faithful at home during the year in trying to interest others? "Prayer is the key which unlocks every spiritual door, and if each one of our 20,000 members will faithfully use the means of drawing others to unite with us, the results are sure." There are now 27 Presbyterial Societies, 635 Auxiliaries, 304 Mission Bands—a total membership of 21,265. The scattered helpers continue to prove a source of strength. They number 1,183, and contributed last year \$913.26. The Memorial Fund to reduce the Foreign Mission Fund deficit of last year amounted to \$1,368, and is not included in the total contributions from all sources.

The report of the Publications, by Mrs. Telfer, was exceedingly gratifying. Considering the low figure at which each pamphlet is

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sold and the amount of free literature distributed, they were able to hand over to the General Treasurer a balance of \$578.71. The circulation of "The Tidings" had increased to 15,600, and almost every report from Auxiliaries spoke of the value of "The Tidings," as a medium of information to its members. During the year more than a quarter of a million leaflets, including "The Tidings" and pamphlets on general missionary subjects, had been sent out.

The financial report, by Miss George, showed an increase in the givings of this year over last of \$900, or a total of \$44,276.97.

Prayers of thanksgiving and for renewed consecration were offered by Mrs. Vincent, of Hamilton, and by Mrs. Farquharson, of Claude.

RESOLUTIONS.

At the Wednesday afternoon session Mrs. McQuesten, in the name of the Committee previously appointed, read a touching memorial on the death of Mrs. Ewart. The deep silence that fell upon the great meeting showed how each heart was moved.

"Resolved, That we, the members of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division), assembled at our annual meeting in Bloor Street Church, Toronto, on this, the fourth day of May, 1898, place on record our profound sorrow and regret at the removal by death of our much esteemed and honoured President, Mrs. Ewart, and our deep sense of the inestimable value of the services rendered by her to our Society. Our dearly beloved President was a singularly gifted woman. To a highly cultivated mind and refined tastes were added a marvellously clear intellect, quick perception, sound judgment and an excellent memory. All these gifts were freely and generously used in the work of our Society. She counted neither time nor strength dear unto herself. Gladly she gave herself heart and soul to the saving of the world for Christ, thinking no labour too arduous, no detail too trifling for her careful attention. We recall with wondering admiration those sixteen years, during which Mrs. Ewart presided over our affairs with unflinching devotion and untiring diligence: especially do we linger in loving memory over those annual meetings, so full of bright and happy recollections for us all, over which our revered President reigned with that admirable grace and dignity, so peculiarly her own, and her yearly addresses, full of encouragement and wise counsel and warning, urging us on to nobler deeds and higher aims, never omitting sweet and gracious words of thanks to her fellow-workers, and, above all, humbly and gratefully acknowledging the hand of the Divine Helper, without whose blessing we labour in vain. Then, again, we see her in our business meetings, alert, clear-headed, fair-dealing, guiding with consummate skill and tact, ever treating us with such infinite patience, courtesy and consideration. Now that she is gone, we realize more than ever the beauty of her life and character, and how inexpressibly valuable were the services

rendered by her, not only to our own Society but to the whole Presbyterian Church, and we thank God for giving her to us for so long a time, and that He permitted her to continue in active service to the very end of her days, and then, "She was not, for God took her." We would also convey to the members of the bereaved family these heartfelt, though but feeble, expressions of high appreciation and loving remembrance, assuring them of our warmest sympathy and committing each one to the care of an all-wise Father, a tender Saviour and the Holy Spirit, the Comforter, that they may be comforted with that comfort with which God doth comfort His people."

Mrs. Playfair presented a special resolution of regret on the retiring of Mrs. G. H. Robinson from the position of editor of "The Tidings."

"Resolved, In view of the fact that Mrs. G. H. Robinson retires this year from the office of editor of the "Foreign Missionary Tidings," we desire to express our high appreciation of the valuable services which she has rendered to the Society during the years in which the care and supervision of our little monthly visitant has devolved upon her. We deeply regret that she has found it her duty to retire from this branch of our work, but feel grateful that we may still retain her as a member whose counsel and advice may always be relied upon."

ADDRESSES.

The number of returned missionaries who were present gave a double interest to the meetings. Some were about to return to their fields, others were home fresh from their work. Mrs. McLaren welcomed to the platform Miss O'Hara, M.D., of Dhar, Central India, who had just arrived that morning, and after so many years in India it was trying for her to face such a gathering of home friends. Some eight years ago, when she was asked by the Foreign Missionary Committee to go to India, she had said, "No; I want to go to China," but the Master had allowed her no other choice, and she had thanked her Heavenly Father ever since for thrusting her there, where such a grand work had opened up. She spoke briefly on the work in Dhar, of the needs of that great people for hospitals and schools, if there were only the workers and the means.

A paper was then given by Mrs. John MacGillivray on "The Reflex Influence of Foreign Missions," showing the influence missionaries have on us at home in spheres of labour outside their own.

Mrs. G. L. Robinson gave an account of missions in Egypt, where she had spent a portion of her life. Missions there had been wonderfully successful, having grown from small beginnings to an extensive field, that at the present day sends out its own missionaries to the peoples round about. She drew a vivid picture of the little boat, the Ibis, once the possession of an Indian Prince, who, after taking his wedding trip on it up the Nile, handed it over as a "Gospel vessel."

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Missionaries go up and down the river in it, stopping at the different towns for a few days or weeks. They land, seek an entrance into the homes of the rich and the poor alike, homes darkened by sin and ignorance, yet by prayer and perseverance Christianity has prevailed, and now there are seven large stations where mission work is carried on, while Bible-women carry the message to neighbouring villages. The women now live on a level with the men, and with the Gospel message modern civilization has been accepted. At several points they have built modern churches and schools. Truly God's hand has blessed their labours abundantly.

The attendance of delegates and their friends at the day sessions was so very large that it was thought well for the evening meeting on Wednesday to secure Cooke's Church, the largest Presbyterian church in the city, seating nearly 3,000. The gathering was a magnificent one; every available seat was filled.

The Moderator of the General Assembly, Dr. Moore, of Ottawa, occupied the chair. He introduced as the speaker of the evening Dr. Margaret McKellar, of Central India. For many weeks she has been laid aside from the work she had hoped to take up while on furlough—of speaking to the various Auxiliaries—but she has, by care, been restored to health, and everyone welcomed the privilege of hearing her tell of her loved work at Indore. Having recently read Charles Sheldon's book on "What Would Jesus Do?" the speaker said she thought if Jesus were going to give an address to-night He would speak of the needs of India, and she would do the same. She especially dwelt on the woes of Hindu women, and more particularly the widows, of whom there were 33,000,000, many of them were children, owing to the hideous custom of child marriage. She described the burning of the dead and the sacred waters of the various rivers, in which people washed, but could not wash away their sins. Even educated Hindus thought education bad for women, for they said that "milk was good, but if given to snakes it became poison to them"; so with education and women. "Caste" was as strong as ever. A lady physician was called to see a woman. The case was serious, and she proposed to call in a male physician for consultation. The patient exclaimed with horror, "How can I look upon the face of my god if I look upon the face of a foreign man?" Many of the cruel practices of the pagan religion were not practised because they were prohibited by English law, and that should the law be removed they would be again resorted to. Dr. McKellar gave special emphasis to the medical work, through whose doors the greatest influence for good could come. For the vast millions of India there were only some 1,600 missionaries in all, and only 103 medical doctors, or in the ratio of two for the whole Dominion of Canada, and over 200,000,000 received no medical attention whatever. She considered that a fair estimate of missionaries for Central India alone was fifty-five, while at present there were only twenty-two. Her closing words were an appeal for more workers and more prayer. She

gave to the members of the Woman's Foreign Missionary Society, as she had been giving to her friends wherever she went, the following verse:

"I will go where you want me to go, Lord,
Over mountain, or valley, or sea;
I will do what you want me to do, Lord;
I will be what you want me to be."

Rev. H. Russell, of Dhar, Central India, pleaded for the heathen in India as being peculiarly ours. They belonged to the British Empire—surely we had a duty there? There were open doors for schools and hospitals, multitudes ready to welcome the missionaries. Would we not go forward?

The Rev. D. MacGillivray, of Honan, China, based his remarks on, "All things work together for good." He showed how the evil influences around him, even the deliberate acts of the Chinese civil authorities, had been used by God to bring about the opening up of doors that were tightly closed. When they first entered Honan placards forbidding them to remain were posted on the entrance gates. When he left, a year ago, an illuminated address was presented to him by the converts of the mission, pleading for his speedy return.

Rev. Dr. McLaren gave a brief account of the growth of the Woman's Foreign Missionary Society from its origin twenty-two years ago, when its members numbered 50, to its present membership of over 20,000.

A pleasing and unexpected incident was the presence on the platform of Lady Aberdeen. She expressed her sympathy with the work, and made a strong appeal for practical Christian training at home, that those of our sons and daughters who might spend their lives in India, or in any other foreign country, might conduct themselves in a manner that would be exemplary to the natives. There was need for co-operation between the missionaries and the resident Europeans in both India and China.

Dr. Moore announced that the policy of the Foreign Mission Committee was that no new work would be undertaken unless the funds were on hand to meet the expenses.

THURSDAY MORNING SESSION.

While the Board elected its officers a devotional meeting was conducted by Mrs. Gregory. She spoke of the inspiration the meeting of the previous evening had been to all. The women of Old Testament times had valued their privileges of bringing gifts to God's temple. Should we not, in New Testament times, value our privileges of sending the Gospel to the heathen? Addresses were given by several returned missionaries.

Mrs. Russell spoke on her work in India. Caste is a religious institution, and therefore the harder to break; yet, by the grace of God, Christianity has brought a new life to the benighted Indian

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women. Their faces show it; their minds reveal it. She gave a few noteworthy incidents to illustrate this and the progress of the work. She pictured life in the schools; not schools like we have, for often the building was only a cattle-shed, yet the Gospel could be taught even there; or may be it was under the shelter of a tree just outside the village, where the attention was drawn to a group of children with earnest faces listening to the story of Jesus. But it was not only children who came to be taught. She told of an old woman who wanted to learn to read her Bible, and sat with the little tots day after day till she mastered her task, and is now going about spreading the story of the Saviour in her own simple way. The way had been opened into one Hindoo home through the death of their little son, who had learned the Gospel story. The foundation of Christianity is being laid in India, and many bright corner stones have been laid. One needs to live in a heathen land to value our Christian surroundings. We look down India's streets, teeming with people, and grow disheartened, till Christ whispers, "It is not your work; it is Mine. You are My servant, but be faithful."

Mrs. Malcolm gave a brief talk on her work in Honan. She gave an interesting picture of every-day life at their mission compound in Hsin-Chen. Their work began at 7 o'clock in the morning, when the native women and children would gather about, mostly from idle curiosity, to see the foreigner and his way of living. By kindness and perseverance they had been able to sow the seeds of the Gospel. Bible classes were held whenever they could gather a company. Especially was their influence felt among the sick ones who came, waiting till the doctor should treat them in turn, and many bright instances were given of God having blessed their small beginnings in this wide field for labour.

Dr. Malcolm was the next speaker. He gave a description of the hospital in Hsin-Chen, and told of a number of interesting cases that had been treated. He spoke, too, of the work carried on by the ladies of our mission, and showed how the work was progressing in its different phases. At the close, Dr. and Mrs. Malcolm sang a hymn in Chinese, the translation of which is somewhat like our children's hymn, "Jesus Loves Me."

Miss Dougan, who is at present at home on account of ill-health, told of her work in Dhar. "True, we are not received in any better spirit than our Lord was, yet we are not received with indifference, and in that the hand of the Lord is upon us." Then followed a description of the evangelistic services held on the verandah of the dispensary, and she instanced the difficulties that often arise through the anger of the natives at the success of mission workers. God was using even this in opening up the way for the reception of the Gospel.

GREETINGS.

Greetings were received from sister organizations throughout Canada and the United States.

FOREIGN MISSIONARY TIDINGS.

NEXT ANNUAL MEETING.

By the vote of the Society it was agreed to accept the invitation given by Mrs. McMullen and Mrs. McKay, of Woodstock, to hold the next annual meeting in their town. Though they had taken upon themselves the responsibility of extending the invitation, they felt sure they were but voicing the wish of their Auxiliaries.

OFFICERS OF GENERAL SOCIETY FOR ENSUING YEAR.

The result of the election of officers by the Board was presented by Mrs. W. B. McMurrich, and is as follows: Hon. Presidents, Mrs. W. Reid, Mrs. McLaughlin, Mrs. Ball. President, Mrs. McLaren; Vice-Presidents, 1st, Mrs. MacLennan; 2nd, Mrs. J. C. Hamilton; 3rd, Mrs. G. H. Robinson; 4th, Mrs. Mortimer-Clark. Recording Secretary, Mrs. Playfair. Corresponding Secretary, Mrs. Hugh Campbell. Home Secretary, Mrs. Grant. Foreign Secretary, Mrs. Shortreed. Secretary of the North-West and British Columbia Missions, Mrs. Jeffrey. Secretary-Treasurer of Publications, Mrs. Telfer. Treasurer, Miss George. Editor of the "Foreign Missionary Tidings," Mrs. John MacGillivray.

DISPOSAL OF THE MONEY.

Miss George moved the disposal of the money to the following effect: That of the \$20,201.58 that remained after paying the required estimates for the past year, \$19,000 be handed Dr. Warden towards the expenses of the ensuing year, and the sum of \$1,000 be held by the Board to meet the necessary expenses of the Ewart Missionary Training Home during the current year.

CLOSING WORDS.

We give a synopsis of the closing words of Mrs. D. A. MacKay, of Winnipeg, with regret that there is not space for her entire address, as it was particularly beautiful in sealing that spirit of consecration which had permeated every prayer and every action throughout the entire convention. She spoke with feeling of the deep waves of gratitude that had swept over the meetings as we thought of the privileges given to us by our Master. During these meetings we had been, as it were, on the Mount with Christ, and we would willingly remain; yet, as we gaze at our Master's face and see His yearning look over the plains below, where are those who are crying for help, we cannot linger; we must carry the message throughout the world. Some that are pleading are near at hand, others we must seek in distant Macedonia. Let us hasten down, then, from the Mount to fulfil our Master's longings. Fear need not be ours, for He, too, will go with us hand-in-hand, and some day we shall all go up to that eternal rest, to the mansions prepared for us, where we will meet the souls of the blessed who have been called into the Kingdom of Heaven. "I have redeemed thee, I have called thee by thy name. thou art Mine."

LIFE MEMBERS.

- Mrs. J. A. Sinclair, Spencerville.
 Miss L. M. Fraser, London Presbyterial.
 Miss H. Cant, Knox Church Auxiliary, Galt.
 Miss B. Goodall, Arthur.
 Mrs. W. Ross, St. Andrew's Auxiliary, London.
 Mrs. J. McIntosh, St. Andrew's Auxiliary, London.
 Mrs. J. M. Munro, Kintore.

TREASURER'S STATEMENT.

1898.

RECEIPTS.

April 1.	To	balance from last month.....	\$15,273 95
" 2.	"	Peterborough Presbyterial Society.....	1,610 81
" 4.	"	Paris Presbyterial Society.....	1,669 10
" 5.	"	Zion Church Auxiliary, Dundee.....	67 15
" 5.	"	Refunded by Secretary of Supplies.....	18 30
" 7.	"	Whitby Presbyterial Society	978 19
" 14.	"	Willing Workers' Mission Band, Floss Town- ship	20 00
" 15.	"	Secretary-Treasurer of Publications.....	578 71
			\$20,216 21

EXPENDITURE.

April 5.	By	postage, Treasurer	1 84
" 5.	"	Life members' certificates	85
" 5.	"	Corresponding Secretary	1 50
" 5.	"	Secretary for North-West and British Columbia	1 57
" 5.	"	postage, Home Secretary.....	1 00
" 5.	"	Foreign Secretary.....	3 67
" 5.	"	Cree Hymn Book	4 20
" 18.	"	Balance on hand	20,201 58
			\$20,216 21

ISABELLA L. GEORGE, Treasurer.

MEETINGS FOR DR. MARGARET O'HARA.

Some months ago, when Dr. McKellar's health gave way, the Board decided that when Dr. O'Hara's time for furlough should arrive they would decline to arrange meetings for her, but would urge upon her the necessity of spending the very short time at her disposal—her furlough is for eight months only—in perfect rest. All

who were present at the annual meeting were rejoiced at seeing Dr. O'Hara in perfect health, and surprised that she showed scarcely a sign of fatigue after her long journey. As a consequence, it was inevitable that many Societies pressed their claims for her services, and Dr. O'Hara, like all our missionaries, being more than willing to forward the work by every means in her power, the matter came once more before the Board at its regular meeting on Tuesday, May 11th. At that meeting the former decision was reconsidered and the following resolution passed: "In view of the fact that, owing to Dr. McKellar's illness, some of the Societies who expected her to address them were much disappointed, and that as Dr. O'Hara is apparently in the enjoyment of perfect health at present, the Foreign Secretary be instructed to arrange a few meetings for her in places which Dr. McKellar was unable to visit, with the understanding that the Board does not approve of Dr. O'Hara expending her strength in this direction beyond the meetings which may be thus arranged for her." We are sure our Societies will see that in the circumstances this is the wise course. Any who wish to correspond regarding meetings will please write to Mrs. Shortreed without delay.

FOREIGN DEPARTMENT.

Honan.

ENCOURAGING SIGNS IN HONAN.

FROM MRS. GOFORTH.

Chang-te Fu, Feb. 22, 1898.

It is some weeks since your kind letter reached me, in which you say you miss my letters. I am, indeed, sadly behind in my correspondence, and many of my old friends have forsaken me in consequence; but my failure to write as I used to do is not because the ones who were dear to me are any less dear, but because I really have not the time as in the past. Chang-te Fu is a very busy centre, and what with theatres, fairs, special festivals to the various gods, and so on, we are kept always busy with visitors. The past six weeks have been specially busy. The Chinese great annual holiday, the New Year season, is just past. Day after day crowds of women and children come to see us. It would be difficult to estimate how many have called, but certainly many hundreds; one afternoon I counted two hundred between two and five o'clock. For several Sabbaths we were obliged to hold the woman's Bible class, which I usually have in my living room, out on the front steps. It was a most encouraging and interesting sight to see women sitting for hours along the verandah,

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down the steps, and even on mats spread on the ground, listening to the Gospel. I was much pleased one Sabbath, after I had been speaking for a good while, I told the crowd I would have to go to the children, but there were several Christian women, who would speak to them of what they believe. I was away almost an hour, and on my return I found the crowd still there, and a number of the Christians scattered among them, each one the centre of a group of interested listeners. It has often encouraged me to see the willingness—even eagerness—with which the Christian women testify when called upon to do so. I might just mention that these crowds, coming as they do from time to time when anything special is going on, gives me a good deal of anxiety on account of the children. You know, no doubt, that the Chinese are utterly regardless of carrying infection. During the past few weeks I have ejected several women with children covered with smallpox—once from the bedroom where little four-weeks'-old Ruth was lying who had not been vaccinated. On one occasion I was horrified upon going into the living room to find the four older children with a smallpox child close beside them. There are other diseases that are not so easily discovered, but which we dread almost as much. For instance, two or three weeks ago I was holding little Ruth in my arms and talking to a crowd of women when one of them got up and stroked baby's head, and a moment after pulled up her sleeve, saying, "Lady, have you got any medicine for this?" pointing to her arm covered with the itch. Mrs. McClure wrote me a week ago that her nurse had been coming every day to mind her two little ones when she had a grandchild ill with smallpox at home.

But I fear I have written too much of this, for I want to tell you about our Station Class for women, which broke up this week. Very fortunately Miss McIntosh was able to come over and give us much help, for the class was a large one, and I scarcely know how we could have got along had she been unable to come. It was a curiously mixed class of twenty-one adult women, ages ranging from twenty-one to seventy-one, seven children able to learn, and five infants. We had three grades of learners: those in the Primer, the ones in Catechism, and the more advanced in the New Testament. There are now seven women who have got on far enough to start the New Testament. One is already able to read to the end of Acts and another has almost finished Matthew. There are eleven altogether who are through the Primer and studying the Catechism, some nearly finished. All of these were not able to attend the Station Class, but we were glad to have so many new ones. We are most thankful for the many encouraging signs. You will remember I have frequently mentioned that the greatest need we felt was a good Bible-woman. Well, I do believe and trust that God has answered our prayers in sending to us a Mrs. Chang, of Ho-pei, about sixty li to the west. She was an earnest believer in and propagator of the "Sheng-tao" sect, a "holy" sect of the Chinese. Two years or more ago, Wang

Mei, who is now an earnest Christian, heard the Gospel and believed. As soon as he believed, he went at once over to Mrs. Chang's home to tell her, as he knew she was a seeker after truth. She and her son accepted the Gospel and destroyed the false gods, but though they continued to study at home, they did not come out openly for the "true way" until three months ago Mrs. Chang came and spent ten days with us. Before returning home she made application for baptism, and since then her son has come out too. Mrs. Chang is a woman exceptionally well fitted for a Bible-woman. She has a clear, forcible way of speaking, and a woman of good common sense. She learns quickly. We must go slowly about taking her on as a paid Bible-woman, but I do trust she is a woman called of God for this needy field. I pray God's richest blessings upon your work, that no spirit of discouragement may enter your hearts, but thanksgiving that souls are being won from among the heathen.

Central India.

A FAMINE ORPHAN.

FROM MISS THOMSON.

Indore, March 9, 1898.

Kamelia, the orphan girl, who had rheumatic fever so badly, is still in the hospital. She has improved wonderfully in bodily health, though the disease has not quite left one leg. She is very anxious to learn to read and write, and works away diligently. There is also a great change in her character. She is more unselfish and kind than she was, and she and little Heralal are very happy together. The orphans look almost as if they had always been with us. They have quite settled down, and most of them look so well and healthy. I hope to write a longer letter soon, and a more interesting one. The annual report has just gone home.

Trinidad.

SPECIAL THANKS.

FROM MRS. MORTON.

Tunapuna, Trinidad, B.W.I., March 20, 1898.

I sent you not long ago a copy of a circular letter; this is a line to tell you about a box of good things sent us by the ladies of Chalmers' Church Auxiliary, Quebec. This Auxiliary deserves our special thanks for not growing weary of the cause they took up about six years ago, or perhaps seven. Each year since that, whoever else

sent a box to Tunapuna, these good ladies sent one of the very best, whoever forgot or grew weary of us, they did not. Their kindness has, year after year, helped missionary, teacher, and children to spend a happy Christmas, knowing that they were not forgotten in Canada, and looking forward to the gifts that we take care shall be continued in prospect until they have presented themselves after the holidays are over. The loving care which is shown by these ladies in preparing and packing their box is always evident, and is repaid by the good order in which it always comes. Dolls with shoes and stockings such as are seldom seen; sweet little baskets of the tiniest make; little boxes which, with the addition of a few marbles, would delight the heart of any boy, and will be a memory to these little ones who, coming as they commonly do, out of wretched homes, seldom dream of anything sweet and clean and pretty, far less aspire to own anything that might be thus described. Many of the little ones do not even care to possess anything; they choose a garment before anything else. These are provided by the good ladies of the Woman's Foreign Missionary Society (Eastern Section), but Quebec has the honour of sending nearly all our pretty things. Tiny looking glasses, tin plates, tea sets, which are carefully distributed at the rate of a cup and saucer apiece, or perhaps a cup or saucer only to the less deserving. For the elder boys this year one box contained some very nice pencil boxes, which were eagerly sought after. Too numerous to be all mentioned are the various articles, all good of their kind, and nearly always just the kind needed. We missionaries have many trials and discouragements that never find their way to paper. Where is the father or mother to be found that will blaze abroad the faults of the family in which centres all their joy, and much of their sorrow, too? Our big family is every year increasing, and if our sorrows increase with it, so do our joys. When we most realize that we are growing old and our time to serve them fast drawing toward its close, then it is, perhaps, that the sorrows are felt most heavily. Yet we have much to encourage us, especially among the young. The advance that is steadily going on seems to us to be based on a sure foundation, that must build up an intelligent and earnest Christian population from among these poor, mistaken, and degraded ones whom God has cast upon British soil, and laid it upon Canada to redeem for Him.

Canada has answered to the call, and I am quite safe in saying that wherever her work among the East Indians of Trinidad is known, she has made for herself an honourable name among the nations.

Over 400,000 copies of the Scriptures are now sold annually in China.

The Emperor of China has been making large purchases from the bookstores of the American Bible Society and of the A. B. C. F. M. in Pekin.

China.

WORK AMONG THE CHINESE BLIND.

The fact that the Chinese language is so difficult for the sighted to read, should naturally cause us to conclude that there was no hope whatever for the Chinese blind, but the following extract, condensed from the *Missionary Review*, will show what Christian patience and ingenuity have already done for that class.

Among the innumerable inventions of the present day, there is one, seemingly so small and simple, and produced by a worker so humble, that it is in danger of being overlooked; and yet so vast are its capabilities that I have no doubt that this small acorn will in due season develop into a wide-spreading tree of life—a most valuable handmaid to all missionary effort in those Provinces of China where Mandarin Chinese is spoken—that is to say, in three-fourths of the vast empire, and by a population roughly estimated at 300,000,000.

The result of this invention may be briefly summarized thus: (1) Word for the blind. (2) Work by trained blind for other blind. (3) Work by the blind for illiterate sighted persons.

The inventor of the simple, but valuable invention, Rev. William Murray, was the only son of a poor saw-miller near Glasgow, Scotland. He finally found his way into the missionary ranks as a colporteur for the National Bible Society of Scotland in China. When engaged in selling the Scriptures a blind Chinaman came wishing to buy a portion of this "foreign classic of Jesus." When Mr. Murray asked, "What is the use to you of a book which you cannot see to read?" the answer was, "If I have the book, perhaps some day some one will read it to me." Mr. Murray told him how, in Europe and America blind people were taught to read for themselves, but, naturally, he seemed to him as one that mocked. From that time, however, he never ceased to yearn for some way in which to help the blind, and made it his ceaseless prayer that he might be guided how to do it. He had need of truly God-given patience, for eight years elapsed ere he arrived at a satisfactory solution, and during all that time he was ceaselessly selling, to the few who could read them, books printed in the intricate Chinese characters. Suffice it to say that Mr. Murray's discovery consisted in the use of raised dots to represent the multitudinous Chinese words.

Great was Mr. Murray's joy when his years of patient and ingenious toil were thus crowned with success. His first four pupils were miserably poor, ignorant street beggars, whom he brought to his own lodgings that he might feed and clothe them, and isolate them from contaminating surroundings. But even these unpromising pupils were able to read and write fluently in three months.

Mr. Murray has also taught his pupils both to play the organ and

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to write from dictation, so that a number of them are now acting as organists in mission chapels.

I would gladly tell of the missionary work of Blind Chang, of Manchuria, whose earnest preaching has led upwards of five hundred men to seek baptism, in spite of all the chances of cruel persecution which may at any time result from thus openly confessing their faith.

The first blind woman who mastered the new system was taught by a small, blind boy, so young that he was still allowed access to the women's quarters. Of course Mr. Murray could not possibly be allowed to teach women, but by this means the difficulty was overcome. This ingenious woman became the teacher of all blind girls and women who subsequently have ventured to come and be taught.

Some have faced almost incredible difficulties to secure this precious power. One blind woman persuaded her husband, another persuaded her father to wheel in a cumbersome wheelbarrow from a remote mission station all the way to Peking. In each case it was a thirty days' journey in bitter cold weather, and across a country whose roads are practically non-existent. But these blind Christian women persevered, and in due season returned to their homes, not only able to read the Holy Scriptures for themselves, but competent to instruct others also, both in reading and writing.

North-West Indians

OPPOSITION OVERCOME.

FROM MISS BAKER.

Makoce Waste, Prince Albert.

You will see by last quarter's report that our school has increased. All children on the Reserve of school age are now enrolled. You will all rejoice with us that the opposition to sending the girls has finally been overcome. We have waged a constant warfare against that prejudice ever since we came here. After the death of the three little girls who attended the school we could get no Sioux girls to come. Oh, the weary hours of talking and persuading, Miss Cameron and I spent with them. When we talked with the fathers, their answer was, "We do send our children to school," meaning the boys. "But where are the girls?" "Oh, talk to their mothers; they own and rule them." And most assuredly they did and were most obdurate in the case.

And now something about our girls. In our family there are eight—two are over school age, one twenty, the other is eighteen years old, have been invalids for three years. They come to school

to learn to knit and sew, have pieced and quilted four very pretty quilts. Of course they cannot work long at a time, but it does them good to have a change of scene. They are now under good medical treatment, and we think are improving. Four are of school age, come regularly, and are doing well. Two are under school age, but the elder of the two, whose name is Tiojanjan (the light of the house), a most interesting child, only four years old, came very regularly before the severe weather set in and has had many a bitter cry since because she could not come through the snow. Then, we have Maza Canku wi (railroad woman), a little girl eight years old. We call her Lucy. Emma Swift Bear, five years old, a very regular attendant. Five treaty Cree girls and two white girls complete our number.

Our five boys are doing fairly well. Willie is doing well in Standard II.

With the exception of shoes, our supply this year was a liberal one, but the increase in our school is reducing it quickly. Miss Cameron's brother kindly gave us a cow's hide, and one of the women tanned it for moccasins, which will tide us over the winter, but as soon as spring sets in they cannot come to school without boots.

The children come in the morning and remain until evening. A large pot of good soup is prepared for them every day. When the little ones see their dinner come in they often call out with such glee, "Oh, Miss Baker, span kaga waste!" (Miss Baker is a good cook). The soup, with the addition of two biscuits each, granted to them by the Government, gives them, at least, one good meal a day. It is lack of proper food that causes so much sickness among the children. The act of sitting down to a table and being taught to eat like Christians has, we think, a civilizing effect. Then, the girls are taught to wash up the dishes, sweep and dust the room.

On December 28th their annual Christmas treat was given them. At 6 p.m. they all assembled in the school-room. Fifty-four sat down to dinner, a happier group you could not have found, and how they did enjoy that dinner! We could not give them turkey and plum pudding, however. Suffice it to say, we did not fail in quantity, which was a most important point, and the quality was the best we could afford. Perhaps you would like to know our menu—stewed beef, vegetables, bread, currant buns, cake, apple pie, rice and apple, of which we cooked several gallons, tea. After dinner the children sang several pieces and gave a few recitations. The Chief, Flying Buffalo, and Little Chief, all gave good addresses. They expressed in a very hearty manner their appreciation of what is being done for them. One said, "I am now sending all my children to school. I believe the Great Spirit knows all about it, and is pleased with what I am doing." Little Chief said, "My children are all gone. When they were living and in school they believed every word the teachers told them, and now I am doing the same."

The last thing on the programme was the tree. I wish all the Mission Bands that so kindly contributed to it could have got a peep at the happy faces. Their dolls and toys just looked lovely, and delighted the little ones, and the candy bags from Cowan Avenue Mission Band were an ornament to the tree, and you may be sure the contents were very sweet. The old people all received some useful present. At the close all rose in a very decorous manner and joined, as well as they could, with the children in singing "God Save the Queen." Our Sunday school is quite encouraging. I will send you a copy of a report I have just filled out for Regina Presbyterian Sabbath school convention.

"THE ASSINABOINES."

FROM MR. F. T. DODDS.

Moose Mountain.

I promised in a former letter to write something about the two bands of Indians, included in this mission, who live on the other end of the mountain.

The Indians on the two adjoining Reserves on the western end of Moose Mountain, about thirty-five miles by the trail from White Bear's Reserve, are Assinaboines (literally, Stone Indians). There are, strictly speaking, two bands, although for convenience I shall speak of them as one, since they, with perhaps two or three exceptions, belong to the same tribe or nation, and what may be said of one is equally applicable to the other.

There are on these reservations 26 men, 27 women and 29 children. The term "children" includes all under sixteen. A few of the children are at the industrial schools, Regina and Qu'Appelle. The adults are comparatively healthy, but a large proportion of the children die before reaching the age of ten. When safely past the period of growth, many of them live to a very great age. One Indian living there now is said to be about one hundred and fifteen years old, and he still walks about the Reserve alone.

These Indians, separated as they are from white settlers by a space of about ten miles, depend in a greater measure for their subsistence upon their farms and cattle than do many others who are situated nearer the white settlements, and who, consequently, have opportunities of making a living by other and perhaps more congenial employment. They have a fine herd of cattle. In summer these cattle have a good feeding ground in the mountains; in winter they are stabled, and their feeding furnishes profitable employment to the Indians. They also grow grain and vegetables in considerable quantities. Besides a good supply of flour, which one sees in nearly every

house, they had last year a surplus to sell, which, together with their income from the sale of beef cattle, enabled them to purchase household necessities, and even, in some instances, farm implements. Of course, all their work is planned, directed and supervised by the capable and energetic Government farmer, Mr. W. Murison, who is also in sympathy with the mission work there.

Unlike many others, these Indians seem always pleased to see the missionary, who endeavours to visit them fortnightly in summer and monthly in winter. Their language is quite distinct from the Cree, being akin to the Dakota or Sioux. The Assinaboines are a branch of the Dakota family, and, although they have been associated with the Crees for hundreds of years, they still speak their own language. Of course, they never refuse a present of a little tea, etc., and the clothing given to those unable to work was gladly received. Altogether the prospect of civilizing and Christianizing these bands is perhaps as good as on the majority of the Reserves in the North-West.

FROM MR. JACOB BEAR.

Round Lake, March 19, 1898.

If I could talk to you in my own language I would have a long letter to send you, but I find it hard to say what I have to say in English. I did not spend as much time at Muscowpetung as I would have liked. The reason why I did not go up in February was that my horse was played out, through improper food and long trips, and another reason was, sickness and trouble in my family. One of my grandchildren, a young man of twenty, died last week, and my youngest daughter is not far from death. For the past month we have been sitting by her bedside expecting death at any time, and I did not like to leave home with my child so ill. Consumption is taking her. We find it hard to part with our children. My wife feels it very much, and is about giving up through anxious watching day and night.

My wife always likes to go with me on my missionary trips. She is a great help, for she knows all the old women where we used to hunt the buffalo on the prairie.

Some of the Indians I visit till the soil, and raise cattle, and are making a good living for themselves. Others are all right in summer, but are badly off in winter. In summer they have tents, but in winter they move into little log houses. Sometimes in the valley they haul hay and wood to town and earn a little.

I am writing this letter with a sad heart. I know you will pray for us.

FROM MR. JOHN THUNDER.

Pipestone, Man., March 31, 1898.

First of all, I am glad to report that by the help of my Heavenly Father, who has given us strength, we have been able to carry on the work during the past year. We have had oppositions and trials; yet these difficulties always remind me of Jesus, who, after receiving the Holy Spirit, was tempted in the wilderness for forty days and forty nights. On Sabbaths we have two regular services. The attendance is fifteen to eighteen, and all listen very attentively and sing nicely. Our organ helps us much in learning the tunes. In summer most of the white people come to our meeting, and then we can sing in both Indian and English.

We have had the stairway in our house altered, and we find it a great convenience.

You asked me how our people passed through the winter. They are all fairly well, except four of our old and feeble ones. Mr. and Mrs. McQuarrie and I gave them some oatmeal during the winter. Our Indians are wanting seed again this spring. I hardly know yet how they will manage.

One child has asked for baptism, and a single woman is anxious to give herself to the Saviour. I will lay both matters before the Rev. Mr. McQuarrie. The Indian women love to hear the story of Dorcas, so full of good works, making coats and garments for the poor. They will afterwards gather round Mrs. Thunder, asking her questions, which gives her the opportunity of talking more earnestly to them.

The only sickness we have is that of a grandchild of Shunk-a-Washty and my own daughter, Lucy Thunder.

Major McGibbon, the Indian inspector, who visited here a few weeks ago, reported the houses in a much better condition than they were a year ago.

HAPPY INDIAN CHILDREN.

FROM MISS CARSON.

Crowstand, Kamsack, Assa., March 16, 1898.

For some time I have been thinking of writing you to try and give you a little Crowstand news. We are all in the enjoyment of good health at present with the exception of Letitia, who is not as well as usual.

Our North-West winter is almost over, or rather we are commencing to feel that it is almost over, though we can see abundance of snow on all sides of us yet, but the weather is very mild, and unless it turns colder the snow will soon disappear, as the sun is hot for some hours during the day now.

Fortunately for Miss Petch, her first winter in the West has been

a mild one. Miss Gilmour and Miss Petch are happy in their life and work at Crowstand, and are both of the opinion that time passes very swiftly here.

We had our Christmas-tree for the children later than usual this year owing to the measles visiting us at Christmas time, but being a little later made it none the less enjoyable for the little folks. A large box, containing Christmas presents from little girls and boys, friends of Miss McIlwaine's in Hamilton, reached us in time for our tree. The nice things from the Hamilton box, together with the number of very nice dolls and other things sent us in the bales, enabled us to have our tree well filled. A number of Indians gathered in the school-room on the evening we had our Christmas-tree, and seemed very happy as they watched Santa Claus handing the presents to all of the children; and we think if the little girls and boys from the Paris Presbyterial Society could have seen how happy their little Indian sisters and brothers looked after getting their presents from Santa Claus, they would feel repaid for their labour of love. Chief Cote was present, having driven down for the Christmas-tree entertainment, and to leave his little son Frank in school with us. When it came to Frank's turn to take his present from Santa Claus' hand, he grew quite frightened and got as close to his father as he could, leaving his father to take the present for him. This was amusement for the other children, as they all felt well acquainted with Santa Claus, though they fancied he was getting old and much thinner than he was when he visited them before. Mr. Bradbrook took the part of Santa Claus for us. After all the presents were taken from the tree, Mr. Gilmour gave us a Gramophone entertainment which was very much appreciated by both Indians and children. At the close of the entertainment we had worship, and retired for the night about half-past ten, the children all feeling that Santa Claus had been very good to them this year.

We have little Lola McVicar in school now, and we think she is going to be clever. She does not talk much English yet, but is doing good work in the school-room for one so young.

Our Sabbath school work is encouraging. Miss Petch has the girls' class in Sabbath school, Miss Gilmour the boys and I have the infant class. Some of the little ones are very bright, and have remarkably good memories. They can remember the Golden Texts for the quarter without any trouble. We are looking for good results from our children, and are more convinced than ever that the children should be taken when quite young and trained to live the lives we are anxious for them to live as faithful followers of the meek and lowly Jesus. The work among the children is interesting, and we ask your prayers in our behalf, that we may be guided to act with the wisdom God would have us use.

I almost forgot to mention what a comfort the new sewing-machine is to us. Miss Gilmour thinks it a very good machine, and when using it we have thought of the kindly thoughtfulness of the ladies in attending to our needs in this way.

THE INSPIRATION OF DIFFICULTY.

The following article, written by a missionary, which we reproduce from "The Indian Standard," is so full of truth and good common sense that we commend it specially to readers of "Foreign Missionary Tidings." The principles which it sets forth are equally applicable to home and foreign work :

"One of the great encouragements in Christian work arises out of its difficulty. This sounds a paradox, and yet it is true. For if we clearly conceive and persistently keep in view the enormous difficulty of our task, we shall never fall into discouragement by the slowness of our progress or the smallness of our results.

"For just consider what the work is to which we are to put our hands. It is the establishing of a universal kingdom, and that, too, a spiritual one. It is the doing of battle for holiness and truth and all that is of God. And what are the forces arrayed against us? Sin, worldliness, selfishness, prejudice, and all the hydra-headed powers of evil. 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' The feeble few are drawn up against the powerful many; the Church against the world. We are like David before Goliath or like the Greeks against the barbarian hosts of Xerxes. Our deadliest enemy is worldliness—not Hinduism or atheism or any other abstract thing. Men are children of this world. They are interested in the things and thoughts of this world, and so deeply interested are they that only with the greatest difficulty can they be brought to think of the things of God. Speak to men of their worldly interests, they will crowd to hear us and applaud us as sensible men; but speak to them of sin and judgment, they soon allow their minds to run back into the wonted channels. It is not easy to attract a child from his toys to his lessons; it is even less easy to draw men's eyes from worldly to the heavenly. Nor are men worldly only, but fallen into unrighteous habits in which, too often, the world has a vested interest, and the result is that, like the Jews to whom Isaiah wrote, they are impatient of all rebuke and cannot bear the 'line upon line and precept upon precept' in which all true preaching must ever deal.

"Such are the forces against which we have to fight—sin and worldliness and dead indifference. But that is not all. Not only are our enemies mighty, but our weapons weak. Here, again, we are like David with his shepherd's sling pitted against the Philistine with his beam-like spear and ponderous blade. For what is our weapon? It is preaching. There are, indeed, other weapons—good example, charity, medicine and the like; but our weapon-in-chief, our fighting blade, is preaching—the foolishness of preaching, the foolishness of the Cross. We go out to conquer the world with words. Neither is our message such as the worldly mind finds palatable. It requires him to assume that he is a lost sinner; it offers him a Saviour who

was crucified; it promises all good things—with persecutions. With the foolish things of the world and the things that are weak, we go out against the things that are mighty.

“And even had our weapons been strong, we ourselves are weak. We claim to possess a spiritual something which non-Christians do not have; and the worldly man, unwilling that any one should have what he lacks, puts our claim aside as ridiculous. We preach unworldliness, and yet are clearly not without worldly interests ourselves; we preach perfection, yet cannot hide our own defects. The world declares that we do not practise what we preach, and stigmatizes us as hypocrites. Try as we may to remove such suspicions, we cannot remove them altogether, and they act as a sort of chain armour against the shafts of our preaching.

“Our weapons are weak and we are weak; yet the usual resource of weakness, deceit, is forbidden us. Not only may we not make use of any deceit or stratagem—such as baptizing a man first and trying to convert him afterwards—but we are not allowed even to make a sudden rush so as to carry the enemy’s position by assault—as the Salvation Army and other sensationalists at times attempt to do.

“We have heard a great deal lately about ‘the evangelization of the world within the present generation.’ The motive of this-sensational cry is to stir up interest and increase the number of workers in the mission field. Certainly we need more workers, and the sooner we have them the better. But we cannot rush God’s work. God never hurries. We might indeed by an effort manage, before the end of the century, to let every living soul hear the Gospel message. But that would not be God’s work. It would be hurried, superficial, fruitless labour—rich in sensation but poor in reality. Of such work the God of reality—the ‘I am that I am’—could never approve. We cannot say, ‘Heaven or hell!’ as the highwayman says, ‘Your money or your life!’—giving men but a moment to decide, and then leaving them to their fate.

“All such methods we must put aside. The one and only way for us is to set ourselves down quietly and resolutely to make an impression and to keep at it day after day and year after year, hoping ever for the best. The conversion of the world cannot come in a few years any more than a crop of wheat in a few days. The one method of Christian advance is ‘line upon line and precept upon precept.’

“Look first at mission work and afterwards at church work. After a day’s hard work the missionary is sometimes visited by the reflection, ‘Spite of all my striving, what have I really succeeded in doing?’ After a year’s work he puts in one scale his efforts and in the other his results; and he is discouraged. He has an uneasy feeling that if a business man, to whom time is money and every day brings tangible results, were to make a searching enquiry into our missionary activity he would despise us as incompetent blunderers. We have preached in the bazaars, and only one or two were interested; we have worked at the dispensary, and no one cared for any-

thing but his medicine; we have taught in school or college, and the class, except one or two perhaps, was dull and irresponsible. Moreover, we have worked for years, employing many agents and spending much money, and only a few converts have been baptized. A business man would tell us that each of these few had cost many pounds sterling, and of course we are discouraged.

"And yet we should not be. Our work is difficult work. Men's minds are so deeply given to worldly interests that even to gain one good listener in a day or even one good convert in a year is not a thing despicable. Our method is line on line, precept on precept. That man was impressed to-day; he may come back to-morrow, and his impression will be renewed and deepened. That other listener may have carried away a little good seed; in coming days we shall water and nourish it. You have seen a huge boiler being taken into a cotton mill. It is put on a trolley and a multitude of coolies are set to the ropes. The word is given and they all pull together. The thing has moved one inch. They pull again and win another inch. They pull again and win another inch. They work by littles, and no sudden effort can effect anything. That is a homely picture of the task we missionaries are set to. We can do but little at a time. Let us do it and not be discouraged.

"In church life we not seldom hear complaints about the number of meetings, the commonplaces of sermons, the sameness of addresses. We are told that one can get more good from a book at home than by going to church; or that busy men have no time for prayer meetings. The minister himself loses heart at times and wonders what good that sermon did or any sermon can do; he conducts the prayer meeting just because it is a church institution and not because he expects any good from it. We dare not admit such doubts and questionings. In even trifling with them we know instinctively that we are wrong. Wherever and whenever God's name is called upon, some good is done. A single sermon may do but little. A single meeting may do but little. Therefore we need many sermons and many meetings in order to do much. We are all so worldly and unspiritual that we need every possible help to deliver us and keep us from going back. Just as we cannot make a muscle strong by excessive exercise on one day, but must give it a little exercise day after day for many days, so our spiritual sense cannot be developed suddenly, but must grow slowly by prayer and reading and ordinances. Every sermon strengthens some good impulse, whether we know it or not. Every prayer draws us for a moment at least into God's presence. Every meeting stirs some chord of Christian sympathy. We may learn nothing new from a sermon, yet some good feeling within us is sure to be refreshed and invigorated—our love of right it may be, or our hatred of sin. Even if a meeting had as its sole result the deepening of a single impression in a single soul, that meeting has its value in the kingdom. One sermon does little, but the next may do more; one meeting makes an impression, the

FOREIGN MISSIONARY TIDINGS.

next deepens it; and so, slowly but surely, unconsciously perhaps, but yet certainly, church members are saved from worldliness and built up in their most holy faith.

"The work of the kingdom, then, moves slowly. Yet that does not mean that the workers are to do likewise. The work moves by littles. Yet that does not mean that we are to do little. We are so curiously perverse as sometimes to extract a counsel of laziness out of the gradualness of our work. No. The work is difficult and must needs go slowly; but not more slowly than we can help. The work moves by littles; therefore let us do as many littles as we can. Many littles make a much."—J. L., in "The Indian Standard."

FOR JULY MEETINGS.

SOUTH AMERICA.

Another half century has almost elapsed, and there are even now but a handful of workers among its 37,000,000 of Christless people. God calls for volunteers of person and of purse, of men and of money, for the neglected fields of South America. Who will make response, "Lord, here am I; send me; use me"?

SOUTH AMERICAN INDIANS.

One of the principal reasons why the South American Indian has been very largely overlooked in the missionary movement of this century is because we of the north and in Europe fail to realize that the situation, as regards the Indian population, is very different in South America from what it is in the northern hemisphere. Whereas the Indians of the United States and British America number only 278,746, which is a small percentage of the total population, in South America the ratio between the white and the red race is nearly reversed, only twenty per cent. of the population being pure white, while almost seventy-two per cent. of the southern people have Indian blood in their veins. The Catholic Church as a whole has failed to lift the Indian under their charge into anything beyond a mere formal acquiescence of Christian doctrine, and has left him, for the most part, with simply a substitution of one form of idolatrous worship for another. It also holds true, if the testimony of reputable explorers can be believed, who claim that the ethical standards of the Indian tribes in the interior of the continent is superior to that of tribes, who have been contaminated with the whites.

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The port where the missionary first lands is the City of Guayaquil, on the gulf of the same name. It is a town with a population of some 45,000, and most unhealthy because of its low-lying situation, and more especially its filth. During the rainy season nearly a year ago 15,000 people, one-third of its population, were sick at one time. The chief diseases are smallpox, Peruvian and yellow fevers.

Nor is the rainy season, which lasts from about December 15th to April 15th as a rule, the most unhealthy period; but greater danger is even to be feared during the weeks and months of continuous sunshine, equatorial in directness and heat, that follow. At Lima, the capital of Peru, to the south of Guayaquil, we are told it never rains from one year's end to the other. But our informants tell us, although on the equator, that they have not found the heat oppressive as yet, the thermometer in their rooms ranging from 74 to 85 degrees, a temperature we quite often exceed in Canada, and the nights being even chilly. They have, however, still to experience the season of perpetual sun.

The question of food in a mission field is always an interesting, and indeed an important one. So much of the work depends upon the workers being properly nourished. Here are some facts that throw light on this matter in Ecuador. We are assured that almost everything in the eatable line may be purchased there. Butter and eggs are very expensive in Guayaquil, but cheap further inland. The staple foods (of our correspondents) are rice, 6c. per lb.; beans, 4c. per lb.; corn, 6c. per lb.; meat 7 to 10c. per lb.; eggs, 20c. per doz.; butter, 40c. per lb.; bread, 10c. per loaf, and milk, 5c. per quart. Oranges may be had in season for 2 1-2c. per dozen, and fine, large ones at that! An American cooking stove is a most valuable accessory, permitting the making of palatable dishes impossible with a native stove, which simply consists of a box 2 1-2 feet square by 10 inches deep filled with earth, upon which a charcoal fire is kindled. Our friends rent five rooms for \$1.50 per month, and estimate their living expenses for three people, including everything but clothing, at \$1.50 per day.

The spiritual condition of the country brings to us a picture pathetic in the extreme. The brightest feature at present is the favourable attitude of the new Liberal Government, whose sympathy is with Gospel work. The temper of the common people and priesthood, however, still holds them in check, and the strongest ground for hope lies in the expectation of their being returned to power at the next election two years from now. To this end let us unite in seeking God's aid. A sentiment of liberality and hatred of priestcraft is growing among the educated and thinking classes, but the power of the Church is still everywhere evident. At Cueriga, three days' journey from Guayaquil, it would probably mean death by stoning to attempt to preach the Gospel. Only recently a worker was stoned in Quito, the capital, for selling Bibles. A society called the Catholic Union has

lately been organized to combat all evangelistic effort. Belonging to Ecuador, and stretching for a thousand miles along the Amazon, lies the "Oriente," inhabited by Indians, who are still in the depths of pagan darkness. Many of the tribes are reported to be cannibal, and have an intense hatred of the priests. A priest who tried to go and dwell among them was killed and his head sent back to Quito, with the message that such was the reception awaiting any who dared to follow him. But these people can be won by the love of Christ. They only wait the preaching of the Gospel of love to be made willing prisoners of the world's Redeemer. Who will go? Here is an open field, untouched as yet by hand of priest or Protestant. Who will go and be God's hand to touch it, and to bring it life?

YE'RE A' WELCOME HAME.*

Ahint the clouds the sun is bricht
 And whiles oor hearts are fain
 To lea' the struggles o' this warl'
 And flee to yon bricht hame.
 The mansions o' the blest are there;
 Wi' herts a' free frae pain,
 We'll gang when His guid time comes roon,
 For we're a' welcome hame.

We'll meet wi' frien's we kent lang syne
 Wha fra our herts were taen;
 They couldna bide, for Jesus ca'd
 Them up to His ain hame.
 We'll meet them, and we'll welcome be
 Whaur Jesus is to reign;
 We'll gang when His guid time comes roon,
 For we're a' welcome hame.

China, like a great sleeping giant, is slowly but surely awakening, and asking what is the secret of the power, the wealth, and influence of Western nations. Christians must tell her. The foreign office in Pekin has recommended that the Government establish a university in each of the eighteen provinces, with smaller schools in the chief cities, where the Chinese can study English. The schools where it is now taught are besieged by multitudes, though already overflowing.—Missionary Record.

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