

FOREIGN MISSIONARY TIDINGS

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

THE
WORLD
FOR
CHRIST.



"LO!"
I AM WITH
YOU
ALWAYS.

Vol. I. (Old Series, Vol. XV.) TORONTO, AUG., 1897.

No. 4.

NEW SERIES

W. E. LAUGH, LITH.

NOTICES.

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

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

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

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

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

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

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

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

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

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. I.

TORONTO, AUGUST, 1897.

No. 4.

SUBJECTS FOR PRAYER.

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

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

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

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

HOME DEPARTMENT.

INCREASE.

Presbyterial Society—

Lanark and Renfrew.....	Alice Township Auxiliary. Calgary, Knox Church, “McKellar” Aux. Moose Jaw, “Ledingham” Auxiliary. Medicine Hat, St. John’s Church Auxiliary.
Paris.....	Chalmers’ Church, Tenth Line Auxiliary.
Toronto	Toronto Junction, “Rainbow” Mission Band.
Chatham	Dresden, “Anderson” Mission Band.
Lindsay	Cannington, “Cheerful Workers” M. Band.
Peterborough	Cold Springs, “Jubilee” Mission Band.
Ottawa	Portage du Fort, “Jubilee” Mission Band.
Glengarry	Munroe’s Mills Auxiliary.
Saugeen	Clifford, “Happy Workers” Mission Band.
Toronto	Bethesda Auxiliary.
Glengarry	McGillivray’s Bridge, “Gleaners” M. Band.

FOREIGN MISSIONARY TIDINGS.

LIFE MEMBERS.

- Mrs. D. McColl, Knox Church Auxiliary, Ayr.
 Mrs. J. M. MacAlister, Iroquois.
 Mrs. D. McPhail, St. Andrew's, Perth.
 Mrs. L. Harold, Hensall.
 Mrs. Adelaide Ferrier, Chalmers Church, Woodstock.
 Mrs. Monteith, Murray Mitchell Auxiliary, St. James' Square,
 Toronto.
 Mrs. Joseph Lawson, Geneva Church Auxiliary, Chesley.
 Miss Margaret Little, Wardrope Aux., Chalmers' Church, Guelph.

TREASURER'S STATEMENT.

RECEIPTS.

May	3.	To balance from last month.....	\$1,308 96
April	10.	" Pupils in Chinese Sabbath School, Lethbridge.	41 00
"	12.	" Mrs. McRae, Eburne, B.C.....	5 00
"	12.	" Mrs. Stewart, Eburne, B.C.....	1 00
"	24.	" Mrs. Stevenson, St. Andrew's Manse, Danville, Que.	1 00
"	21.	" Collection at Annual Meeting, Central Church, Hamilton	80 80
"	1.	" Tweed Presbyterian Church, for child in Miss Sinclair's Boarding School.....	16 00
"	20.	" Vancouver Auxiliary.....	5 10
"	31.	" Interest on bank account.....	64 34
Total			\$1,523 20

EXPENDITURE.

May	5.	By Arbuthnot Bros. & Co.....	\$7 00
April	6.	" Ribbon for badges.....	1 50
May	1.	" Recording Secretary, postage, etc.....	1 17
"	4.	" Corresponding Secretary, postage, etc.....	1 85
"	4.	" Miss I. Ross, expenses to Annual Meeting....	3 00
"	4.	" Life Members' Certificates, postage, etc.....	1 50
"	4.	" Dr. and Mrs. Buchanan, expenses to Annual Meeting	2 40
"	26.	" Presbyterian Publishing Co., on account of Annual Report.....	250 00
"	31.	" Balance in bank.....	1,254 78
Total			\$1,523 20

RECEIPTS.

June 1.	To balance in bank.....	\$1,245 78
" 18.	" Dovercourt Auxiliary.....	8 00
" 21.	" Saugeen Presbyterial.....	67 70
" 30.	" Bethesda Auxiliary.....	3 00
	Total	<u>\$1,333 48</u>

EXPENDITURE.

June 4.	By Mr. and Mrs. M. McKenzie's expenses to Annual Meeting.....	\$2 40
" 4.	" Secretary of North-West, postage, etc.....	3 00
" 4.	" Treasurer's postage, etc.....	3 00
" 4.	" Home Secretary's postage, etc.....	1 35
" 31.	" balance in bank.....	1,325 23
	Total	<u>\$1,333 48</u>

M. H. GRANT, Acting Treasurer.

CORRECTIONS.

In the tabulated form of the Glengarry Presbyterial in the Annual Report the life member who is credited to Cornwall should have been credited to Maxville, and the name of Mrs. Fisher, Maxville, should have been added to the list of life members.

Also in the Paris Presbyterial, "Ayr Knox Church Auxiliary" should be "Ayr Auxiliary," Knox Church Auxiliary having been formed after the annual meeting of the Presbyterial Society.

SUPPLY DEPARTMENT.

Addresses of Missionaries and Directions for Shipping Goods to the North-West and India.

Barrie	Rev. Hugh McKay, Whitewood, Assa.
*Bruce	Regina, Assa.
Brockville	Mr. R. W. McPherson, Strathclair, Man.
Chatham	Rev. W. S. Moore, Duck Lake, Sask.
Glengarry	Rev. A. J. McLeod, Regina, Assa.
Guelph	Miss Fraser, Portage la Prairie, Man.

Hamilton.....	Rev. Hugh McKay, Whitewood, Assa.
Huron	Mr. W. J. Wright, Minnedosa, Man.
Kingston	Miss Baker, Prince Albert, Sask.
Lanark and Renfrew.....	Mr. John Thunder, care Rev. Mr. McQuarrie, Pipestone, Man.
*Lindsay	Regina, N.W.T.
London	Mr. W. J. Small, Birtle, Man.
Maitland	Rev. John McArthur, Beulah, Man.
Ottawa	Mr. Alex. Skene, Qu'Appelle, Assa.
Orangeville.....	Mr. John Black, care Mr. W. J. Small, Birtle, Man.
Owen Sound	Rev. W. S. Moore, Duck Lake, Sask.
Paris.....	Rev. Neil Gilmour, Yorkton, Assa.
Peterborough	Mrs. Shortreed, 18 Elm Street, Toronto.
Sarnia	Rev. A. J. McLeod, Regina, N.W.T.
Saugeen	Mr. F. T. Dodds, Moosomin, Assa.
Stratford	Rev. A. J. McLeod, Regina, N.W.T.
*Toronto	Woolsley, Assa., Miss Johnstone, Alberni, B.C.
Whitby	Rev. Hugh McKay, Whitewood, Assa.

*New appointments are being made at these Stations, names of Missionaries will be given later.

Directions for Shipping.—All goods should be forwarded to the North-West in September. Parcels from Auxiliaries and Mission Bands to be sent (freight prepaid) to one or more central places in the Presbytery, to be repacked by the Committee appointed by the Presbyterian Society. Invoices for the Indian Department at Ottawa should be prepared by this Committee. Great care should be exercised in sending only such goods as are well worth the freight and suitable for the climate of the North-West. All goods must be prepaid at full rates. As soon as goods are shipped, send the shipping bill and invoice to Mrs. A. Jeffrey, 4 Classic Avenue, Toronto. The missionary will be notified by the Board of the goods having been forwarded.

C. M. JEFFREY.

DONATIONS TO MEMORIAL FUND TO JULY 1st.

Parkhill Auxiliary and Mission Band, \$5; St. Catharines, Knox Church, \$4.25; Burlington, \$1.45; Scotch Block, 65c.; Glengarry Presbyterian Society, \$50; Bethel Auxiliary, \$2.50; Goderich, McGillivray Mission Band, \$4.50; Hamilton, St. Paul's, \$20; Toronto, Burns', \$3; Leith, 80c.; Campbellville, \$2.50; Harriston, Guthrie Church, \$4.75; Branchton, \$1.05; Merrivale Auxiliary, \$1.25; St.

Mary's, First Church, \$1.50; Listowel, \$1.75; Arnprior, \$2.30; Nanpatee, \$4; Colborne, 70c.; Ayr, Knox Church \$2, and Mission Band, 50c.; Barrie Auxiliary \$1.65, and Mission Band, \$1.30; Woodstock, Knox Church Auxiliary \$23, and Mission Band \$5; Tottenham, \$1.70; Chesterfield, 80c.; Windsor Auxiliary \$5, and Mission Band \$1.10; Watford, \$1; Hamilton, St. Paul's Mission Band, \$2.50; Vancouver, \$2.30; Mount Forest, \$2.60; Stratford, Knox Church, \$7.20; Underwood, \$3.20; Churchill, 75c.; St. Catharines, \$2; Wingham, \$6.20; Lorneville, Eldon Auxiliary, \$1.50; North Gower, 40c.; Hintonburg, \$3; Prescott, \$1; Toronto, St. Enoch's, \$1.55; Wexford, \$1; Brandon, \$13; Rodney, \$1; Caledon, Melville Church, \$1; Stewarton, \$6.50; Desboro', 70c.; Toronto, Old St. Andrew's, \$35.65; Hamilton, Central Church, \$5; Galt, Knox Church Mission Band, \$1; Beaverton, \$2.20; Port Dover, \$1.20; McDonald Auxiliary (Portage la Prairie,), 70c.; Agincourt Auxiliary \$2.50, and Mission Band \$1.10; Aylmer, 30c.; Ottawa, St. Paul's, \$4.55; Kintyre, \$1; Toronto, St. James' Square, Hopeful Gleaners' Mission Band, \$3.50; Hamilton, A Friend, \$1; Cambray, \$1.50; Carlow, \$1; Motherwell, \$3; Galt, Central Church Mission Band, \$1; Mrs. Stewart, Southampton, 10c.; Nairn, \$2; Millbank, \$1; Chesley, \$25.19; Dundas, \$6; Lyn, \$2.15; Lindsay, \$2.95; Woodford, 80c.; Hamilton, St. John's, \$4.70; Bury's Green, \$1; Ottawa, Knox Church, \$13; Acton, \$2; Winchester, \$3; Ridgetown, \$1.10; Lucan, Mrs. Hossack, \$1.50. Mrs. Anderson, 50c.; Hagersville, \$1.80; Carluke, \$2.75; North Plympton, Man., \$1.25; Petrolea Auxiliary \$3.20, Mission Band \$1.35; Cobourg, \$6; Keady, \$1.55; Owen Sound, Knox Church, \$2; Boston Church, Esquesing, \$5; Drumbo, \$3.40; Toronto, St. James' Square, \$40.05; Tara, \$1.55; Camilla, \$1; Guelph, St. Andrew's Church Mission Band, \$2; Ermosa, \$1; Columbus, \$1; Carleton Place, Zion Church Auxiliary and Mission Band, \$7.50; Winnipeg, Knox Church, \$10; Camden and Newburgh, \$2.30; Nassagaweya, \$8.15; Attwood, \$2; Kirkton, \$1.50; Mrs. Stevenson, Danville, Que., 50c.; Brockville, St. John's, \$1.25; Beamsville, \$2; New Westminster, St. Andrew's, \$2.20; Ardtrea, \$1; Thedford Auxiliary \$4, and Mission Band \$1; Goderich, \$7.75; Mandamin, \$1; Alvinston, \$1; St. Paul's, Sydenham, \$1.45; Avonton, \$6; Smithville, \$3; Ayr, Stanley Street Auxiliary \$1.80, and Mission Band 20c.; Glenarm, \$3; Kilbride, \$1; South Nissouri, \$1; Springbank, \$1; Centreville, \$2; Aurora, \$2; Leamington, \$1; Cardinal, \$2.20; Richmond Hill, \$1.30; Carp, \$1.20; Russell, \$1; Nelson, 70c.; St. Mary's, Knox Church \$2.65, and Mission Band 20c.; Elora, Knox Church, \$3.50; Paisley, \$2.50; Toronto, St. Paul's, \$7.40; Toronto, Deer Park, \$1.75; Galt, Knox Church, \$4.80; Seaforth Auxiliary \$6, and Mission Band \$2; Kirkwall Auxiliary and Mission Band, \$4; Egmondville, \$1.66; Erin, \$2; Sarnia, \$6.10; Stella, \$2.25; Paris, \$2.20; A Sympathiser, 25c.; Alexander, \$1.15; Wick, 50c.; Toronto, St. John's, \$2.50; Clinton, \$4.75; Grimsby Auxiliary \$4.50, and Mission Band \$1; Pembroke, \$6.15; Milton, \$1.85; Esson Church, Oro,

\$1.25; Waterdown, 80c.; Winnipeg, St. Stephen's, \$4.15; Carberry, \$1.50; Lakefield, \$2; Belwood, \$1.30; Franktown, \$1.70; Lucan Mission Band, \$1; Toronto, College Street, \$6.40; Eglinton, \$2.50; Stratford, Gordon Mission Band, \$3.25; Centre Bruce, \$1.55; Ingersoll, \$2.70; Waterloo, \$3.25; Hamilton, Wentworth Church, \$1.60; Hamilton, Knox Church, \$5.85; Toronto, Old St. Andrew's Mission Band, \$3.10; Toronto, Westminster Church Mission Band, \$4.50; Toronto, Topp Auxiliary, \$25; Pickering, 60c.; Guthrie Church, Oro, \$1.50; Toronto, "McLaren" Auxiliary, \$26.45; Gananoque Auxiliary \$1.24, and Mission Band \$3.26; Guelph, "Wardrope" Auxiliary, \$23.45; Guelph, Knox, \$2; Guelph, St. Andrew's, \$11; West Flamboro', \$1.35; Perth, St. Andrew's, \$2.50; Birr, \$2.55; Lethbridge, Alta., 40c.; Woodville, \$2.45; Ottawa, Bank Street, \$3.60; Lindsay (additional), \$1.17; St. Andrew's, Scott, \$2.10; Ailsa Craig, \$2.30; Woodstock, Chalmers Church, \$1; Iroquois, \$1.70; Lakefield Mission Band, 30c.; Bowmanville, \$5.55; Claude, \$1; London, First Church, \$8.80; Thorold, 80c.; Newtonville, \$1.30; Wick, \$1.25; Brooksdale, \$3.83; Penetanguishene, \$3; Blenheim, St. Andrew's, \$1; Ashton, \$3.35; London, St. Andrew's Auxiliary and Mission Band, \$13.50; St. George, \$3; South Plympton, \$2; Meaford, \$1.60; Arthur, \$2.50; Chatham, St. Andrew's, \$2; Vernonville, 60c.; Carleton Place, Zion Church (additional), 50c.; Cardinal, 65c.; Auburn, \$1.10; Corunna, \$4.40; Bothwell, \$1.05; Strathroy, \$5.90; Zephyr, \$1; Carleton Place, St. Andrew's, \$3.40; Ottawa, Erskine Church, \$7; Mandamin, \$1; Ripley, \$2; Glenmorris, \$2; Brampton, \$7; Cannington, \$1; Tilsonburg, \$1.45; Seaforth (additional), \$1; St. Andrew's, Scarboro', \$1.30; Toronto, Westminster, \$18; Chesley (additional), 50c.; Grant's School Auxiliary, \$1.70; Hamilton, McNab Street, \$6; Port Elgin, \$3; Oakwood, \$1; Ottawa, St. Andrew's, \$5.15; Dutton, Duff's Church, Dunwich, \$1.80; Blyth, \$1.35; Kincardine, \$1; Renfrew, \$3; Seymour East, St. Andrew's, \$2; North Easthope, \$1; Dresden, \$1; Chatham Township, \$1.10; Simcoe, \$2; Moosomin, \$1.75; Mitchell Auxiliary \$2.20, and Mission Band 60c.; St. Helen's, \$1; Thamesford, \$4; Oshawa, \$2.35; St. Thomas, Knox Church, \$7; Chatham, First Church, \$2; Caledonia, \$1.20; Leaskdale, \$1.25; Manotick, \$1.70; Toronto, Central Church, \$17; Metcalfe, \$1.30; Hamilton, Erskine Church, \$8; North Easthope, St. Andrew's, \$2; Petrolea, \$1.65; Toronto, Dunn Avenue, \$1.30; Hespeler, \$5.55; Peterborough Mission Band, \$2; Streetsville, \$2; Fenelon Falls, \$1; Eganville, \$1.10; Toronto, Dovercourt, \$1; Berlin, \$1.95; Whitby, \$2; Ottawa, Knox Church (additional), 75c.; Durham, 80c.; Hamilton, Erskine Church Mission Band, 75c.; Clear Springs, \$1.50; Cheltenham, \$1; Orillia, \$11.20; Midland, \$2.50; Bradford, \$2; Severn Bridge, \$1.10; Nottawasaga, \$1; W. Gwillimbury, \$1; Allandale, \$1.67; Winnipeg, St. Giles, \$1; Cashel, \$1.20; Gorrie, \$1.30; Copleston Auxiliary 50c., and Mission Band 45c.; Ivan, \$1; Clinton (additional) \$2.80; Burns' Church, \$1; Blackheath Mission Band, 75c.; Wroxeter, 60c.; Brantford, Far-

ringdon Auxiliary, \$1.25; Ballinafad, \$11.05; The Ridge, \$1; Burnstowntown, 45c.; Crinan, \$1.05; Masham, \$1; Toronto, St. Andrew's, \$22 (per Mrs. Fisher, 95c.); Cayuga, \$1; Westwood, \$1.45; Chatsworth, \$1.30; Pickering (additional), 55c.; Drummond Hill, \$4; Baltimore, \$1.75; Norwood, \$1.10; Smith's Falls, St. Andrew's, \$5; Geneva, Que., \$6; Holstein, \$1; Leamington (additional), \$1; Toronto, Chalmers, \$1; Hull, \$1.30; Cobourg (additional), \$2; Cowal, \$1.70; Winnipeg, Westminster Church, \$6.75; Toronto, St. Mark's, \$1; Blackheath, \$1.15; Mount Pleasant, \$1; Coldsprings, \$1.50; Strabane, \$1; Owen Sound, Division Street, \$5; Bromley, 70c.; Niagara Falls, \$2; Fergus, Melville Church, \$10.50; Willing Workers' Mission Band Soc., and Harvesters' Mission Band, \$1.05; Keene, \$3.20; Vankleek Hill, \$1; London, First Church (additional), \$1.50; Ottawa, Union Mission Band, \$2.15; Sarnia (additional), 35c.; Forest, \$1.94; Brantford, Zion Church Auxiliary \$1.85, Mission Band 60c.; Winnipeg, Augustine Church, \$2.10; Boston Church (additional), \$1.20; Toronto, Erskine Church, \$3; Dorchester, \$2; Toronto, Harvesters' Mission Band, \$1.27; Happy Hours Mission Band, \$1; Toronto, St. John's (additional), 30c.; Brockville, \$10.33; Clinton, \$1; Thames Road Auxiliary \$2.30, and Mission Band 40c.; Kew Beach, \$1.20; St. Thomas Y.W.M.B., \$1; London, "Victoria" Mission Band, \$3; Toronto, Oak Street, \$1.50; Toronto, "Mackay" Auxiliary, \$7; Toronto, College Street (additional), 40c.; Toronto, Queen Street East, \$1.50; Peterborough, \$8.

PRESBYTERIAL MEETINGS.

Glengarry.—The fourteenth annual meeting was held in Knox Church, Cornwall, June 2 and 3, 1897, Mrs. A. F. Alguire presiding. The convention consisted of three sessions and a public meeting over which Rev. Mr. Hastie presided, assisted by Rev. Dr. McNish in the opening exercises. The Rev. N. A. McLeod, Woodlands, spoke on "The Outlook of Missions," and Rev. P. F. Langill, Martintown, on "Mission Work in the West." The choirs of both Presbyterian churches united in conducting the praise. The thirty Auxiliaries and ten Mission Bands of the Presbyterian Society were represented by ninety-one delegates and twenty-six auxiliaries. The ten Mission Bands gave encouraging reports of their work. Three new Auxiliaries and one Mission Band have been added during the year. Among the many helpful things presented was an inspiring address by Mrs. Becksteadt on "Discouragements and Encouragements in the Work." Another excellent paper on "Mission Band Work" was given by Miss Tulloch. Three topics for discussion, viz., 1. "How to interest the women of our church"; 2. "Does it pay to send delegates to general convention?" 3. "How to get our members to at-

tend meetings," were brought forward, causing quite a number to take part. A most interesting feature was a Mission Band drill conducted by Mrs. Hastie, assisted by Miss Cline and Miss McLennan, in the musical part.

A resolution re the death of our beloved President, Mrs. Ewart, Toronto, was adopted, and a copy ordered to be sent to the Secretary of the General Society, and another to the family of the deceased.

C. A. SCOTT, Secretary.

Peterborough.—The semi-annual meeting was held in the Presbyterian Church, Millbrook, June 1st. Two sessions were held. The first opened at 2.30 p.m., the President, Miss Gilchrist, presided, and conducted the opening exercises, assisted by Miss Forsythe, Peterborough. The President, in her address, referred most touchingly to the loss the W.F.M.S. had sustained in the removal by death of our late beloved President, Mrs. Ewart. The appended resolution was moved by Mrs. Fairbairn, seconded by Mrs. W. M. Roger, and carried unanimously. Mrs. McKenzie, of Honan, was present, and gave a most helpful and interesting address. Mesdames McPherson and Garvin gave very full reports of the Annual Meeting held in Hamilton. Miss Hillier welcomed the delegates, and invited them to tea in the basement of the church. Miss Chambers added greatly to the pleasure of the meeting by her sweet singing. The following Auxiliaries were represented: Cobourg, Port Hope, Peterborough, Havelock and Centerville. At the evening session the Rev. Mr. Johnston, pastor of the church, presided, and the Rev. M. McKenzie, of Honan, gave one of the most soul-stirring addresses to which we have ever listened. A very excellent paper on "Missionary Work" was prepared by Miss Moffatt, of Baltimore, and read by Mrs. Garvin in Miss Moffatt's absence. The choir contributed excellent music.

Resolution: "That an expression of our sympathy be extended to the Board of the W.F.M.S. in the loss they have sustained by the sudden call to glory of their President—a loss that will be felt by every member of the W.F.M.S. Joy is also mingled with our sorrow that our beloved and valued leader should have been taken from her post here to receive her reward, and hear from the Master the commendation of 'She hath done what she could.' We desire to be stimulated by her example, and follow her as she followed Christ. And also, that the sympathy of the Presbyterian be extended to Mrs. Telfer in the great loss which she has sustained; our prayer is that God may comfort her with the comfort wherewith he comforteth His own children."

MARTHA DICKSON, Secretary.

Brandon and Portage la Prairie.—The first annual meeting of this Presbyterian since assuming its new name was held in Portage la Prairie on June 15. Notwithstanding the fact that the morning was wet and cloudy a goodly number responded to the roll call, and the reports gave assurance of interest in the work, and a desire to go forward. Very pleasing features of the afternoon were the greetings from sister societies, and the children's hour, in which we may include the report of the Indian School at Portage la Prairie. The appearance and deportment of the children afforded tangible evidence as to the good effects of careful and loving training, while the report was both interesting and encouraging. An excellent paper by Mrs. Freer, of Rounthwaite, "Why should the women of our Church belong to the W.F.M.S.?" was much appreciated. Resolutions of condolence as follows were adopted: With regard to the deep loss our Society has sustained in the death of our beloved and valued President, Mrs. Ewart; to Mrs. Telfer in her late sore bereavement, and to Auxiliaries who have suffered loss by the death of valued members. Sympathetic regrets were expressed for the removal of Mrs. John McLeod from Portage, a faithful and earnest leader in the work. Mr. Winchester, of Victoria, B.C., was the speaker of the evening, and, having had ten years' experience as missionary to the Chinese, both in China and British Columbia, he was able to speak with authority on the subject of Chinese characteristics and capabilities. His earnest and powerful address was such as to inspire us with fresh zeal and awaken renewed and increased interest in our great Mission work. All through the day, and in the evening, we were favoured with excellent music, and altogether, the day was felt to be one in which "it was good for us to be there."

H. ROSS, Presbyterian President.

FOREIGN DEPARTMENT.

THE MISSIONARY STANDARD OF LIVING.

BY REV. F. H. CHALFANT, CHINA.

The oft-mooted recommendation that missionaries should live as the natives of their several fields is too ambiguous for practical application. If applied to Africa and the South Sea Islands, it is preposterous. If adopted as the principle of living for such countries as India, Japan or China, we find the greatest extremes of wealth and poverty which render our assumed standard too vague for practical use. Shall we live as the beggars and mendicant priests who are in bad repute even among their own people, or shall we

adapt ourselves to the artificial habits and secluded life of the rich? If we attempt to compromise and accept the middle classes as our model—well, I have studied the conditions of living among these hard-working and frugal folk in China, and conclude that even the poor of America could not endure such mode of existence for more than a twelvemonth. To live on \$25 a year, as do the middle classes of China, means a degree of economy, hardship and exposure for which the more favoured man of America, though he be of the humblest sphere, is utterly incapacitated. For us to endure such mode of life it were necessary that we began to practise it several generations ago.

Let the would-be dweller in any foreign land live naturally and not artificially. This I consider of the first importance. Those who affect a monastic style find themselves still compelled to far exceed the allowance of even the "well-to-do" native, to say nothing of the scant living of the native mendicant. Even were it possible to imitate the native in his economy, the missionary must needs cut off all communication with his home land, for his postage and stationery bill will exceed \$25, which is assumed as his entire annuity. He must abstain from books and periodicals, or he will surely squander his whole income (\$25) upon these luxuries. He must remove carpets from his floor and stove from his kitchen, or either of these luxuries (?) will consume more than his limited salary. In China at least he must abstain from such extravagances as milk, butter and yeast bread, or he will have nothing at the end of three months.

No absolute rule can be laid down to limit the amount one ought to expend, because people differ so radically in their capacity to subsist upon a given amount. One will live on a certain sum and have nothing left. Another will manage on the same scale of living to save half his income. This is a well-known anomaly of human life. Hence it is not fair to fix the rate of income too low, else the conscientious spendthrift may suffer! Nor may the amount be too low, lest either class of consumers may have to waste valuable time in making ends meet.

But the missionary is said to be lazy because he employs two or more servants. The frugal householder in America holds up his hands in horror and exclaims, "Several servants! Why I have but one!" "Only one?" I would say, "Who carries your letters from place to place? Who sees that your spigots flow with water at the turn of the finger? Who delivers the groceries and other supplies upon your order? Who keeps the railroads and express companies in running order that your person and goods may be transported at a moment's notice? Who patrols your street day and night to see that your premises are not invaded?" Ay, there's the rub! In China and many other mission fields, especially away from the ports, a servant must be letter carrier, drawer of water from a deep well and with a clumsy windlass, and messenger to and from the local

stores. (Remember that in many lands you cannot go to a shop to buy, even if willing.) A servant must spend half a day hunting a vehicle, whether your journey be for five miles or a hundred. A servant must watch your gate by day and guard your house by night, that the welcome visitor may find admittance and the unwelcome be restrained. He must wash and iron, for there is no laundry. Asiatic servants may be industrious, but they are slow and cannot be hurried. And finally be it understood that no missionary employs a host of servants merely for the fun of it. The fewest possible are employed, and you may trust to the common sense of the householder how many that shall be.

Not a few missionaries are large contributors to the cause they represent, besides giving their time to its development. Shall they be censured for living in comfort consistent with their private means? Let us not judge hastily in these matters. I have seen many comfortable missionary homes (and I thank God for it), but for mere living for worldly enjoyment the mission field is the last place to select. This is not the age when the Gospel is most effective at the mouth of mendicant preachers, however devout and sincere they may be. The most successful missionaries of the last quarter-century are such as affect no artificial mode of life, but are filled with love for the souls of men. Though they gave their bodies to be burned, though they sold their goods for the benefit of the poor, and lacked this great essential, love, it had profited them nothing.—Church at Home and Abroad.

AFRICA.

The eyes of men in all parts of the world are turned toward South Africa, since European nations, as well as Africa, are concerned in what is transpiring there. It is just 410 years since the Cape of Good Hope was discovered by Europeans. A little more than 100 years later the Dutch East India Company began a plan for colonizing that region, but it was not until 1652 that a settlement of 100 Dutch colonists was made near the Cape. This Colony, however, was increased, before the seventeenth century closed, by a large number of Huguenot refugees who were exiled from Europe upon the revocation of the Edict of Nantes in 1685. The English came there about the beginning of the present century, and Cape Colony was governed alternately by British and Dutch officials. By the Treaty of Paris, in 1815, the Colony was formally ceded to Great Britain, and since then it has developed rapidly. It has an area considerably larger than that of New England and the Middle States combined, and a population, including its dependencies, of about one and a half millions, of whom 376,000 are of European descent. The Dutch settlers in Cape Colony have always chafed under British

rule, and they were especially irritated when, in 1833, slavery was abolished within British domains. These Boers, as they are called, were great farmers, and wished to keep their large landed estates with plenty of Hottentots and Kaffirs as their slaves. Many of them, therefore, broke away from their homes in Cape Colony and moved northward into the unoccupied regions. Some of them went to Natal, hoping to find a home there, but the British were before them, and they turned again toward the interior. As a result of these removals they have established two States; first, the Orange Free State, north of the Orange River and south of the Vaal River. This has an area about the same as that of the State of New York, and a population of about 200,000, of whom 80,000 are whites. Immense changes took place in the Free State upon the discovery of diamond mines, and people flocked into the territory, not only from all parts of Africa, but also from England, Germany and the United States.

To the north and northeast of the Orange Free State, and across the Vaal River, is the Transvaal, now known as the South African Republic, having a population of about 650,000, of whom 120,000 are foreign-born. This is an independent republic, though by treaty with Great Britain the latter Government has the management of all its foreign affairs. The region is favourable to agriculture, and within the Republic there are about 30,000 farms. But the great attraction which has drawn such multitudes to the Republic has been its gold fields, which have yielded large returns. The Witswatersrand, usually shortened to "The Rand," is a reef about fifty miles in length, rich in deposits of gold. Johannesburg, in the centre of the mining region, is a city of over 60,000 inhabitants, with banks, street railways, electric lights, etc. Yet ten years ago the very name of the place did not appear on any map. So many Zulus from Natal and the east coast have flocked to Johannesburg to obtain the large wages paid to miners, that our Zulu mission has sent one of its members, Rev. H. D. Goodenough, to labour there. He finds these men quite accessible, and the effort in their behalf proves eminently successful.

The recent political disturbances in the South African Republic have arisen on account of the hostility between the Dutch Boers, who control the government, and the "Uitlanders," or foreigners, who have been attracted by the mineral riches of the district, and who now, beside largely outnumbering the Boers, are said to own nine-tenths of all the property. These Uitlanders claim that their rights are disregarded, while the Boers, under their President, Paul Kruger, claim that it is their country, which they have a right to rule, and that the Uitlanders are interlopers.

The vast district west and north of the Free State and the Transvaal is called Zambesia. It is known in South Africa as Rhodesia, so called in honour of Hon. Cecil Rhodes, late premier of Cape Colony, and the leading spirit in bringing this region under the British

flag. It is indeed an enormous territory, covering about 750,000 square miles, which is about one-fourth of the area of the whole United States, from Maine to California. It embraces Bechuanaland and the country of Khama, that noble African chieftain whose ability and Christian character have made his name so famous not only in Africa but in all the civilized world. It covers also Matebeleland, where Lobengula and his fierce warriors made his capital, Bulawayo, a great camp of warriors, from which incursions were made into all the regions round about. Zambesia includes also Mashonaland, and stretching up to the Zambesi, and crossing that river, it extends northward till it reaches the south border of the Congo Free State.

This region which we have thus briefly described is most interesting to us because it is so intimately connected with the missionary labours of Moffat and Livingstone and other brave and sainted men who have given their lives for the benefit of their fellow-men. Robert Moffat laboured long and successfully among the Bechuanas. Livingstone went from Kuruman northward to Lake Ngami, and then on until he reached the Zambesi, discovering the Victoria Falls, probably the most marvelous of all the cataracts on the face of the earth. Later, Livingstone went still farther northward, revealing to the world something of the horrors of the slave traffic and calling upon Christendom to send the Gospel to the tribes of the interior. Upon the northern boundaries of what is now called Zambesia, Livingstone died, while upon his knees praying for Africa. Sooner than he thought has the civilized world reached out to the region which he explored, and commerce and Christian missionaries have attempted to do what he sought to have them do.

As for missionary enterprises in Zambesia, the London Society is still at work among the Bechuanas. King Khama is labouring steadfastly to bring his people under the power of Christian truth. Missionaries among the Matebeles had laboured for thirty years, and did not dare to reckon more than one or two converts, but since the overthrow of Lobengula a Mission force has been well established at Bulawayo. On the eastern border of Mashonaland, at Mount Silinda, the American Board has established its East Central African Mission. The French Evangelical Mission is labouring most successfully among the Barotse, just north of the Zambesi, while on Lakes Nyassa and Shire the Scotch Free and Established Churches are having marked success. And still farther to the north, toward Lake Tanganyika, the heralds of the Cross are telling of the Saviour of men. How the heart of Livingstone would have rejoiced could he have seen the progress which has been made since 1849, when he started northward from Kolobeng on his first missionary journey!

We rejoice in the development of Zambesia, because the way is thus opened for the bringing of this vast region under the sway of the King of kings. There are millions of human beings there needing the Gospel of our Lord Jesus Christ.—Missionary Herald.

In Uganda, a country where nothing was known of Christianity twenty years ago, the work of the missionaries has produced the most pleasing results. The demand for Bibles and New Testaments is most extraordinary. According to *The Presbyterianer*, Chicago, 10,000 copies of the Gospels have been sold there within five months, besides 25,000 other books pertaining to Christian literature. Curiously enough, the Catholics evince the same desire to read the Bible as the Protestants. Bishop Hirsh, the chief of the Catholic mission at Uganda, writes: "I am compelled to acknowledge that we will be forced to print a translation of the New Testament, which is being spread by the Protestants all over the country. We cannot prevent our people from reading it, for every one, with the exception of the women and aged people, wishes to learn how to read before being baptized. We are therefore busy with an edition of the New Testament, with commentaries by the Fathers of the Church."

The Nyassa Industrial Mission of British Central Africa is an interdenominational society, aiming to found self-supporting and self-propagating missionary plantations or centres of industry, so that Christians at home shall not be called upon to support the work. The governing board is in England, Richard Cory, president; Benjamin I. Greenwood, treasurer, and Charles Rudge, secretary. The field of operations is the Shire Highlands of South Nyassaland, a country healthful and fertile, where the natives are friendly and teachable, but unevangelized. This plan for establishing a colony may, with prudence and perseverance, prove most effectual in the evangelization of the Dark Continent.

The Livingstonia Mission (Free Church Scotland) is making astonishingly rapid progress at Baudawe, Nyassaland, the "hearers" classes numbered at close of last session, 500 men and 1,000 women (more than double); the number of communicants is 120, and of attendants at church, 1,000 and over.

It is gratifying to learn that in Bechuanaland, especially in the territory occupied by Chief Khama, the distress caused by drought, locusts, and the rinderpest is somewhat relieved. Aid has been forwarded from England, chiefly through the agency of the London Missionary Society. There was an absolute dearth of grain, but food was supplied, and especially seed, so that now a harvest is being gathered which gives promise to save the district from further famine.

The Congo railway, which is soon to span with its iron limbs, the cataract region of 230 miles, has involved not only an enormous

outlay in money, but a hecatomb of human lives. No one will ever know how many graves have been necessitated by that stupendous work, and yet these obstacles have never for a moment been deemed insurmountable in face of the end in view. The rocks must be blasted, the mountains scaled, the valleys exalted and the ravines bridged over, to make the way of civilization plain. Whatever was involved in the way of suffering or of death was not to be taken into consideration; and even if the sum expended were more than a million sterling, this, too, should be gladly subscribed for the work in hand. Gigantic outlay is considered advisable for the facilitation of trade and civilization. Shall it not be equally reasonable when expended on the spiritual elevation and eternal salvation of nations which sit in darkness? Are not the souls of men worth more than the rubber of the forest, or the ivory of the elephant? Belgian, French, English, and Portuguese traders do not flinch from encountering the dangers of the Congo climate for the sake of worldly advancement. It were a thousand shames were Christians to lag behind.

THE JEWS.

Archdeacon Sinclair, in "Jewish Missionary Intelligence," admirably says: "With regard to the Jews, what we need is more love, affection, brotherliness, kindness. We must make the transition easier for the Hebrew. He must no longer live in isolated and unassimilated masses in the midst of an unsympathetic Gentile population, but become one of us in nation, heart, and association. Thirty-one years is but a short time for the Hebrew to have forgotten the disabilities and suspicion from which, during long centuries, he suffered. We must not treat each individual Hebrew as if he personally and of his own deliberate device had rejected Him whom we believe to be the Messiah. Nineteen centuries of un-Christlike treatment and of national concentration have made it almost impossible for him to share our faith.

"He has been thrown back upon himself, and he has not thought of Christianity as even a possibility. By far the larger number of Hebrews in our country know absolutely nothing about Christians, except that they pass their lives amongst large populations who bear the name of Christian, but who are no recommendation to any faith whatever. We must try to persuade the Hebrews that it is worth their while to enquire about this strong inalienable belief of ours that the Messiah did come nineteen hundred years ago. How is it that, whereas there are in the population of the world eight millions of Hebrews, there are no less than three hundred and ninety-three millions of those who agree with the Hebrews in accepting the Holy Scriptures of the Old Testament as the Word of God, but also be-

lieve that the Messiah was that marvelous person born of a Hebrew mother, Jesus of Nazareth? Ought they not, as patriotic Hebrews, to look with an earnestness which they direct to no other subject, into the history of that character, so unique in His influence, who has added no less than three hundred and ninety-three millions of believers to the adherents of the Old Testament Scriptures, and whom those three hundred and ninety-three millions believe to have been Him of whom the Law and the Prophets continually spoke?

“Thirdly, we ought as Christians to take much more trouble than we have taken hitherto in supplying them with short, clear, and succinct statements in their own language of the reasons for our own belief. These ought to be accessible to every one of the ninety-two thousand in this country, and part of their familiar literature, as our religion teaches us every item and precept of theirs; and as they are living in the midst of us who have so much and of such incalculable importance in common with themselves, it is not too much to ask that also in their turn they should try to understand our principles, our beliefs, our reason, and our hope.”

Central India.

A MISSIONARY HOME BEREFT.

In a letter dated Yenilba, Simla, June 1, 1897, we received the sad news of the death of Neville, infant son of Dr. and Mrs. Woods. The child was very delicate while on the plains, and it was hoped that the change to the hills would prove of benefit to him. For the first few days there seemed to be an improvement, but afterwards he gradually grew weaker until death released him from his sufferings. We deeply sympathize with the sorrowing parents who have been bereaved, a second time, of a much-loved child. They have now two little graves in India, and two spotless lambs with Jesus, safe from all cares and sorrows. We know and rejoice that they are comforted in this thought, and in the glorious hope of the resurrection, but we know that they have found it hard to part with the dear treasures, and that there is now a great blank in their home that ever reminds them of their loss. May our loving Lord comfort and sustain them and by His continued presence dispel the loneliness which is so hard to endure. The sorrowing mother writes that her heart goes out in sympathy for the heathen mothers who, without hope, are called to part from their loved ones, and who know not of the loving Saviour whose tender care is more than a mother's. She also gives expression to her deep thankfulness for all the blessed Christian privileges that have been granted her.

FAMINE CHILDREN CLOTHED AND FED.

FROM MISS SINCLAIR.

Indore, May 25, 1897.

You will be glad to know that the first detachment of famine orphans has arrived. Mr. Wilkie returned from the famine district last Thursday bringing 19 girls and 14 boys. The boys have been sent to Mhow to Dr. Smith and the girls are with me, though the larger ones among them will go to the Industrial Home.*

Some of them do not look so bad, but some are very much emaciated, especially the smaller ones about five years of age, who, I suppose, could not so successfully forage for themselves as the older ones. There is one wee thing about five years of age who has won all our hearts by her sweet smile. She is literally skin and bone, and one almost fears to handle her lest her arms and legs snap. The afternoon they arrived we had a busy time getting them all bathed, cleaned and fed. I had clothing from my Mission box for the little ones, and sent to the bazaar for a web of unbleached cotton to make saris for the larger ones for whom there were no ready-made skirts long enough. They have, of course, to be fed carefully and sparingly, and one must harden one's heart to their piteous cries for more. They are already eating less ravenously, and some of them will even admit that they are "full" at the close of the meal. There was a good deal of diarrhoea and dysentery among them, and some dreadful scalps, and time will be required to get them into healthy condition. For about an hour in the morning at 6 o'clock the place is turned into a dispensary, and they get whatever medicine their special needs call for. Miss Oliver, of course, supplying the medicine.

Most of the Boarding School girls are away at their homes for the holidays, but the larger ones who are here, and who, being orphans, know no other home, have been most helpful. One, especially, a Brahmin girl, who has sometimes given trouble in the past, has been most helpful since these new girls came.

The hot season is wearing away, and has not been at all unbearable. Every one is anxious about the breaking of the rains this year. It means so much for India. Unless the rainfall is satisfactory it means distress and death for millions more. I think some found it impossible to realize and difficult to believe my statements about the economic condition of the people of India; but, indeed, they were not exaggerated. In a country where millions habitually live on the very verge of starvation, scarcity must mean death.

We are all well at Indore, and good news comes from those who are revelling in the cooler climate of higher altitudes.

* We understand that Mr. Wilkie was careful to get only orphans and little widows, so no interference with the training of them is likely to take place.

CHRISTIAN WORK BY HEATHEN TEACHERS.

FROM MISS PTOLEMY.

Much of my time this year has been spent in study, and last month I was in Ahmednagar and Poona, preparing for and taking my first examination in Marathi. It is a relief to know that it is over, and I can now take up more work.

On returning to Indore I was told that one of the heathen teachers in the Marathi school, who had been ill for about six weeks, was no better, and I went to see her. She could talk, but was very weak, and died the following morning. The Bible-women who visited her the same day said, "She died in the good way. She said Jesus was calling her. He had prepared a place for her, and she didn't want to stay." From the time she was a little girl she attended the Marathi school, first as a pupil, then pupil-teacher, and finally as a teacher. She was called one of our heathen teachers, and yet who can tell the effect these years of Christian influence and listening to the truths of Christianity may have had upon her life? Another of our heathen teachers has many friends among her Brahmin caste people. In visiting some of their homes with her I found that she had taught them some of the Marathi hymns, and interested them so much in Christianity that they were not only willing but eager to hear more. She seems truly a Christian at heart, and is, perhaps, doing more to influence her friends in favour of Christianity than she could if she broke her caste and left her family. One cannot always judge of results by numbers.

The Marathi School has passed through many changes this year. After Miss Dougan went to Dhar Miss Greir had the supervision for eleven months, and then it was passed on to me in November. During the year the Christian teachers who had the highest classes both left—one married and moved away, the other was dismissed, so that of the five teachers now in the school only two were there a year ago. The average attendance for the year is about forty-two. They come very irregularly. A few come nearly every day; but there are many more names on the register than the average daily attendance. Since Shantibai—the present head teacher—came the attendance has gradually increased, and, as two of the other teachers are also above the average, I hope the coming year will be a successful one. As these little ones are learning the mysteries of printed characters and figures, and reading and writing become easy, we pray that the mysteries of the Gospel also may be revealed to them, and that its simple truths and the sweet story of the life of Jesus may sink deeply into their hearts. Every day they have a Bible lesson, verses to repeat or a hymn to learn, and on Sunday morning the usual Sunday School work is taken up.

Until now I have done very little visiting in the pupils' homes, but regular zenana work in connection with the two schools has been done by the Bible-women.

MEDICAL WORK AT INDORE.

Extracts from Report to F. M. Committee by Dr. Oliver and Dr. McKellar.

Throughout the year there have been evidences that the Spirit of the Lord is working. We have had many earnest, quiet talks with women ready, and in some cases anxious, to ask about Christ—women whose hearts we felt were being wrought upon by the Holy Spirit. Others, through fear, have not even dared to show that they were listening. Only last week an in-patient said to us that her husband told her she must shut her ears to all the words about Christ we would speak to her, and we are often conscious that the women have been thus warned. A nice Mohammedan woman, who was in the hospital nearly three months, used frequently to send her mother out of the ward on one excuse or other, then when the mother was out of hearing she would say, "Tell me about Jesus; teach me to pray to Him."

This year 271 patients have been received into the hospital for treatment. On the whole they have been more satisfactory than in some of the previous years. We have had four Borah women. Early in the year we had two of them who were anxious to learn the hymns, and to hear of Christ. After they left we did not have a Borah woman in the hospital for some months. They are very dirty, and it was a pleasure to be without them; but in spite of their filthy habits it is a greater pleasure to see them coming back again. During the year there have been several deaths in the hospital. Of these, three were young Christian women, and one, a girl, from the Industrial Home. One of these young women, Elizabai, was from Mhow, one of Miss Ross' teachers. She came one afternoon complaining of great weakness, and before morning symptoms of peritonitis had set in. After two weeks of intense suffering she passed away. She had been brought up a Roman Catholic, but some years ago joined our Mission Church in Mhow. When her illness became serious we sent for her people. They sought by coaxing, and by threats to get her to recant. Failing in this they sought to prevail on her to go home with them. It was an anxious time, but we bless God that never once did Eliza waver in her faith. Often in delirium would she pray for her people, and say, "I want only Jesus." The friends were so abusive that the temptation was strong upon us to order them off the compound, but instead we showed them every kindness. May God bless Eliza's death to the salvation of her relatives.

A few weeks later, Kashibai, the wife of one of the Ujjain Christians, came into the hospital very ill with phthisis, which in three weeks' time carried her off. As is so often the case in that disease, her friends could not be convinced that she would not recover, and when one morning she quietly fell asleep they were astounded.

In the end of August, Helena, the younger sister of Hattiebai, who has been one of our workers for some years, became an in-patient. She came knowing that death was near, but that she might have every possible care and comfort. Consumption, too, had laid hold on her. When her father came to Indore from North India she was left behind in a boarding school, and only came here a year ago. We are glad to have had her among us. Her's was a rarely beautiful Christian character. When on earth she lived in heaven, and to her death was joyfully looked forward to as to going home.

Two months ago we engaged a middle-aged Eurasian widow as matron, and she gives promise of being the very woman we have so long been looking for—a quiet, kindly woman, and a sincere Christian.

We were, in October, obliged to move the Pepale bazaar dispensary into another house, and also to another part of the city, as no suitable house could be rented in that street. The house we have now is far more convenient to work in, but is not in so good a neighbourhood. Still, almost all the old patients find their way to it, and the attendance is better than we usually had in Pepale bazaar. This dispensary is now in Anniebai's charge, and we are much pleased with her work in it.

Of the hospital dispensary there is nothing new to report. The daily attendance is much the same as it has been for some years past. Lukabai, the Bible-woman, when not out in the villages spends her forenoons in talking to the women while they wait their turn for treatment.

We seek to persuade all patients, whom we are called to see, to come into the hospital for treatment, but there are a few of the wealthier class who are willing to pay something for the privilege of being treated at home. During the year 141 women were treated in their own homes.

Sunday School Work.—Every Sunday morning for an hour or more a Sunday School, with an attendance of from twenty-five to thirty, is conducted in the waiting room of the hospital. In this work Miss McKellar has been assisted by Anniebai and the Bible-woman. The lessons on the Life of Christ have been gone over this year for the second time, and the golden texts, Ten Commandments, the creed, and several hymns committed to memory by the women, none of whom can read. During the hot season some of them were taught daily by the Bible-woman, who took them over the lives of Abraham, Joseph, Moses, Ruth and David.

As in former years Miss Oliver has had charge of the Sunday School in the Christian Girls' Boarding School. This year Miss Chase shared this work with her, taking the girls who are most advanced in English.

BOARDING SCHOOL AND COLLEGE WORK.

REPORT BY MISS WHITE, INDORE.

For the greater part of the year my work has been continued in the Girls' Boarding School at Indore. During the first half year, thirty-three resident pupils were enrolled. Two of the number did not return at the end of the summer holidays—one was retained to help Miss O'Hara, M.D., in the dispensary at Dhar, the other was married, and is now helping Miss Jamieson in the school work at Ujjain, and if she keeps up the reputation gained in school, she cannot fail to be a kind and painstaking teacher.

Another of our senior girls was married to one of the native Christian workers here, and is now doing good work under Miss Grier in one of our city girls' schools. I have been ably assisted in the teaching of the little ones by two of the most advanced girls in the school who have carried on their own studies as well.

The following from the report of the Government School Inspector will be of interest: "The attendance is almost perfectly regular as all the girls board in the school premises. Owing to ill-health I was unable to examine the school thoroughly, but I found the progress in Hindi very satisfactory, and the girls are also making good progress in English. I was particularly well pleased with the performances of Class V., the state of which is most creditable in all respects. Singing by ear was in beautiful tune and time, and in the lower classes Kindergarten drill and action songs were done correctly and with great spirit. As regards accommodation, furniture and appliances, the school is very well appointed, and I am glad to see that in all respects it maintains its high standard of efficiency. I congratulate Miss White and her assistants on the very useful work they have accomplished. (Signed), A. P. Mitchell, Inspector of European Schools, Central Provinces and C. India."

The Sabbath School has been acceptably taught as formerly by Miss Oliver and Miss Chase, thus setting me free to teach in the College Sabbath School. This year again, a number of our girls were prize winners at the annual examination by the Sabbath School Committee.

The Y. W. C. A. has kept together in spite of the many changes of office-bearers; meetings have been held weekly, and the desire and interest has never flagged. The contributions, so far, since the

summer holidays amount to ten rupees. The health of the girls has been good, and there is much cause for gratitude to our Heavenly Father for all the way He has led us and kept us.

Miss Sinclair resumed charge of the Boarding School soon after her arrival at Indore in November, and so I have been set free to begin other work.

It has been a pleasure and privilege to me to have been associated with the Girls' Boarding School for a year and nine months.

The normal training classes were begun in the College early in July. The work has been carried on in two divisions—"Methods of Teaching" and "School Management"—the former is taken by Miss Ptolomy and the latter by myself*. Lectures have been given on y weekly as yet, so it cannot be expected that much has been overtaken. In School Management the subjects chiefly dealt with have been the main essentials—"the teacher's qualifications," "school organization" and "discipline." The students have proved attentive, willing and apt. Written examinations were held at intervals, and the results were very fair, which is the more remarkable when one remembers that the work has not been taken up in their own language. It is hoped that during the year part of the work will be conducted in the vernacular languages.

Mang Women's Sewing Class.—The Mang Women's Sewing Class was handed over completely to me by Mrs. Wilkie nearly three months ago. The work had been carried on by Mrs. Wilkie with very little help from me until then. The progress is cheering and beyond expectation. Sewing and knitting, whilst very essential to these poor women, have only been used as a means to introduce Jesus as "the Way, the Truth and the Life." The meetings are well attended and a fair outline of the Scriptures seems to have been grasped. Nine of the women received prizes as the result of the examination by the Sabbath School Committee. Lately seven of the younger women have begun to learn with the hope that they will in time be able to read the Bible for themselves. They are getting on nicely and others, seeing their success, wish to begin too.

I have begun Zenana visiting in the camp and with the assistance of a Bible-woman have access, so far, into twenty-five houses in which seventy women are reached. Many of these homes were opened up some years ago by Miss Rogers, whose memory is still kindly cherished by many of the women. Hindoos and Mohammedans alike receive us willingly, and invite us to return. They listen to the Bible stories, ask questions, and hum the tunes of the hymns when sung; soon I hope they will know the words and their meaning. Many are anxious to learn to read and sew, which I trust will be accomplished. I have one pupil studying English; she is fairly edu-

* Miss Chase also has taken classes in the College, teaching English Literature for two hours daily.

cated in her own language, her father is a Nawab and seems to have educated her himself, so she is more fortunate than the majority of Mohammedan women. She is bright and clever.

I trust to be able to report more fully on Zenana work at some future date, as this is part of the new work taken up since I handed over the Boarding School to Miss Sinclair.

North-West Indians.

CLOTHING THE CHILDREN.

Makoce Waste, Prince Albert, June 10, 1897.

The extra supplies so kindly sent by Toronto Presbyterial were received a few days before your letter. Sincere thanks to the Toronto Presbyterial; also to you for your great kindness in sending them. The print for the girls and the cottonade for the boys will enable us to dress our school children quite respectably. I think, after dressing our girls, we will have enough to give each of the women who have been attending regularly our Sabbath services a dress. Four for some time have been attending quite regularly. They have asked me quite often since the warm weather came if I could not give them a dress for Sunday. I told them if I did they must only wear it on that day. The reply was, "Oh, yes; we will just keep it for Anpetu Wakan (Holy Day)." We do not believe in hiring them to come, but in their case it can scarcely be considered so. The dresses that were given them last winter have been worn constantly, and they have no means to buy new ones until the berries come in. It helps the work in many ways to have the school children look tidy.

We are now busy getting the boys' clothes made. One mother was quite delighted yesterday as she watched her boy's pants being cut out. She said, "You know we want to take our children down to the town to the Jubilee celebration, and we want them to look a great deal better than the Indian children who do not live on the reserve."

The chief's son, who was ill for some months, died on the 4th ult. The poor old man is very lonely. He visits us daily for two reasons: primarily, for something to eat; secondly, because he finds it more cheerful than his own hut. He is here now: has just had his dinner. I told him I was writing to you. He said, "Tell the great lady I nape ci yuzapi (shake hands with her). She is the same as Mamma Tanka (the Queen) to us."

Mr. Skene, of File Hills, writes: "Three of our boys—Fred, Willie and Ernest—are out at service and are doing well. They earn,

together, \$20 per month. I miss them very much. I am glad I do, for a boy that you would not miss is not much good."

FOR SEPTEMBER MEETINGS.

Trinidad.

GOOD RESULTS IN THE GIRLS' TRAINING HOME.

FROM MRS. MORTON.

Tunapuna, Trinidad, B.W.I., March 7, 1897.

I have long felt that in the eyes of my Toronto friends I must stand disgraced as a correspondent. I have received other kind letters besides your own, and allowed them to lie unanswered. I feel that all this looks very much against me; yet I am glad to be able to say that my conscience scarcely reproaches me in the matter. The pleasure of corresponding with our Toronto friends and helpers was only one of many sacrifices I was forced to make while giving myself to the training of girls in my little home.

When you know more about my work you will remember that our only daughter was my right hand in it. Her health for some time was not satisfactory, and at last she was taken down suddenly with pneumonia. We had a consultation of the best doctors, and, following their advice, she embarked for Scotland under a brother's care while unable to walk the length of the wharf. I was left alone with the work, and partly as the result of this was obliged to follow Agnes nine months later. Nervous prostration kept me on furlough for nineteen months. Six months previous to our return our daughter was married, as you know, to one of our missionaries, who met us in New York. Dr. Morton could not be present; he had long before returned to his work.

We were all sorry for the mistake that led to our missing our Toronto friends, but no one was to blame for it. We guessed at the reason before hearing from Mrs. Ewart, who very kindly wrote me about it.

My health was still not good on my return in December, 1895, and Mrs. Thompson was not strong either. We are both better now than at that time. Still, I could not rest till I re-opened the Home, as a few girls had come on in my absence who needed protection and training. I secured the best help I could get—a coloured woman. She costs only \$3 per month and her food, because I made her teach sewing in the Tunapuna School, by which \$3 monthly was earned.

I must refer you to Dr. Morton's annual report, which must be out in *The Record* by this time, for a resume of last year's work in the Home.

Dr. Morrison is to forward to you a photo of myself and the girls, taken the week we closed the Home, just before Christmas. I am looking fresher than that picture represents me since I have been relieved of the care of the girls. I could not stand the work straight on; it is too confining and exhausting. I cannot get the right kind of help to make it easier. Eight girls were trained; four only were Tanapuna girls, of whom three are now helping in our schools. The Home can be closed for a while without loss while another set of girls comes on. In all, thirty-nine have been trained. Only three were very disappointing. Perhaps I should not say it, even of them, for in one case the parents were to blame; in the other two we had no solid grounds for expecting much good of them, for one belonged to a very low, drunken family, who had given her before she came to us to a lad, with whom she quarreled all the time. She was married to him after only about four months in the Home, and they are quarreling still. The second was a girl who ran away from a mission school in India, and who did not seem to be quite right at times. The third was led into a sinful life by her parents after being left a widow at fifteen. In this case, too, we had less reason to be disappointed than in some others, for she was a heathen girl, of a very bad family, brought to me to be trained by the man who afterwards married her (at thirteen, to save her from her parents), and not allowed by the parents to remain very long, as they were impatient to make money out of her.

The girls—only four—whom I left unmarried when I went home all behaved like ladies, and the last two of them will soon be married to teachers. On the whole, the work of both sessions of the Home was altogether satisfactory. It is a work that brings in more speedy and certain results than anything else I can do. It is very wearing, because I must work myself and the girls very hard in order to do the very most for them in the short time I am allowed by the parents to keep them.

New Hebrides.

A NEW YEAR'S GATHERING.

We are indebted to the kindness of Mrs. Bannerman, of Dunedin, our New Zealand correspondent, for the following most interesting letter by Mrs. Milne, of Nguna, one of the islands of the New Hebrides. Mr. and Mrs. Milne are labouring under the Presbyterian Church of Otago and Southland:

"I must tell you about the New Year's gathering. Last year about 650 were present, amongst whom were a number of almost naked heathens, whose painted bodies left marks on the church seats. But these men, at the teachers' conference next day, sent a deputation, asking Mr. Milne to give them a teacher, and they would put up a schoolhouse for themselves. It was only a few months previously that these same men had come to the mission station saying that they did not want a teacher. But all things are possible with God, and at last, after clinging to heathenism, within sound of the Gospel bell for twenty-six years, they have acknowledged Jesus as King. After holding out so long, they broke right off from all heathen practices, and kept the teacher up nearly all night often, so anxious were they to learn to read, and during the year they have made steady progress. Part of the population of other villages came in at the same time; but that one of Mere was the last one that never had a teacher. Many times had the Mere men threatened the lives of those who went to tell them of Jesus and His love.

"This year heathen were conspicuous for their absence, for there is not one left on the island.

"On the morning of December 31st fully 750 people, besides babies, of whom there were plenty, gathered at the head station. The natives are a happy, light-hearted people at all times, but on such an occasion everyone was bubbling over with excitement. What a jabbering! But the scene wants a readier pen than mine to describe.

"The morning and forenoon were mostly occupied by the cooking of the dinner and supper. The collection of edibles was astonishing, and no wonder, when so many hundreds had to be provided for. Each village had been bringing in food, firewood, boilers, etc., for several days before. Now, in case anyone wonders what a native feast consists of, I will tell you some of the things they had to eat.

"When we came first to Nguna the whole population did not possess a single pot among them. They did not know the art of boiling. Soup was never heard of. All their food was baked among hot stones, covered with leaves and earth. When a pig was killed, it was cut up immediately, and the hair singed off on the fire which was to cook it. But civilization follows Christianity, so the pigs and goats for the feast were properly dressed and hung up the night before. At noon the gong was beaten for dinner, when a sudden hush prevailed, hats were taken off and heads bowed while a blessing was asked on the food to be partaken of. The people sat on the ground, under the shade of the trees, with the bright blue sky above, and peeps of the deep blue sea through the waving leaves of the young cocoanut palms. Broad banana leaves were laid on the ground, on which the cooked yams, bananas, taros, etc., were laid. Numbers of boilers there were, containing boiled rice, pork soup, goat-mutton soup, thickened with rice, yam or pumpkin. There was

even a roast joint in a camp-oven, with green cocoanut and sugar cane as dessert.

"A group stands or sits round a pot, each with a spoon, a tin bowl, a cup, or a shell, which they dipped into the pot; or one gets a lump of rice on a leaf, and goes promenading around while eating it without chop-sticks! Talking and laughing go on merrily all the while. The supper consisted of native pudding, made with yam, bananas, or manioka, besides biscuit, tea and coffee, the latter of their own growing.

"Imagine me going around to all the pots of boiling water, with two pages, one carrying a tin of tea and the other a large jar of sugar, myself with a long iron spoon, ladling in the tea and sugar, scalding my mouth with tasting. Then everyone dipped in their pannikins for the much-relished tea.

"The congregation that gathered in the church, filling every available space by 2.30 p.m., was a sight to see. There was scarcely a man, woman or child who had not on a new dress, or shirt, or hat for the occasion, and all looked so clean, bright and respectable, although I did notice one or two hats which I trimmed not less than ten years ago. That says something for native thrift. It looked a little comical, too, to see an old dame march down the aisle with a towel over her head. It took some time to get all seated, for the native style is to take the end of the seat, and it is wonderfully hard to get them to move when once they are seated.

"At length the service commenced, continuing for fully two and a half hours, the large audience being quiet and attentive throughout, though they were packed closely, and the thermometer stood at 86 degrees in the shade. The chairman, of course, was privileged, but about a dozen teachers gave short addresses besides, which, though short, were pithy. We feel quite proud of our teachers as one after another steps on the platform—a nice-looking lot of men, well clad in full suits, and, above all, earnest, devoted workers for Christ. Both English and native hymns were sung between the addresses, all joining in the latter, while we had quite a large choir for the former.

"On retiring, a collection was taken up, which amounted to £3 17s. 2d. It would have been larger, but the people have contributed so well to the Teachers' Fund throughout the year that we did not press them—the principal reason of its being taken was to count the people. One hundred and thirty-two put in small stones, 618 gave pieces of money, making 750, in all, present. (On such occasions it is customary for those who have no money to put in a small stone, in token of their having been present.)

"In the evening we gave a magic lantern exhibition, and, although we exhibit the same slides year after year, they always come out with fresh interest. The gathering always continues two days. The second day, being New Year's Day, was full of meetings. At daylight the teachers and chiefs had an important meeting. At 7 a.m. the church

was full to overflowing for the prayer meeting. In the forenoon there was a teachers' conference, with a second sederunt from 7 to 10 p.m. The great meeting of the day was that of the Band of Hope and Anti-Tobacco League. This is a crowded and enthusiastic meeting. After the opening address by the missionary, the meeting is open to any who like to speak, when one after another testify as to how much better they are in health and pocket since they gave up smoking. Between the speeches we sang native and English hymns. Great interest was manifested, and at the end of the meeting thirty-one new names were added to the roll. On this subject I may say that all our professing Christians are pledged teetotallers, and the large majority have given up voluntarily the use of tobacco; while the women give up their pipes with the heathenism as a matter of course without a word being said to them.

"The collections during the year for Nguna, Pele and Emau were £157 14s. 5d., which paid all the teachers, and left a balance of £25 odd towards paying for native labour at the alterations on the church. For the same object the few teachers, who get £6 per annum, gave back a sixth part—a most liberal donation. Emae, Makura and Mataso had at least £43; but they keep the balance in their own hands. Emae gave £2 to help Emau, and gave £3 to weaker schools on Emae. Altogether fully £200 were contributed last year, besides nearly 7,000 pounds of arrowroot.

"The work generally is progressing steadily. Books and slates are continually being applied for by the out-stations. The whole population attend church and school. The church here is filled every Sabbath forenoon. Some, both children and adults, walk from Utanilagi, ten miles here and back. All the villages on Pele and Kakula gather at Piluri on Sabbath afternoon. We have started an afternoon class for teachers on Friday for two hours and a half; then the ordinary school, one hour and a half, making four hours (and more) on that day. Writing, counting, geography and English reading are the subjects. The weekly prayer meetings are also well attended. On the 4th inst. a large party of teachers and students went north by the Ysabel—twenty-three, besides two children. Forty couples are out from this district as teachers and servants; besides two couples and eight young men and lads at the Teachers' Training Institution, Santo. These, with their children, make over a hundred of our people out north, like so many candles shining in the dark. May they enlighten many! Do not forget that many thousands in the New Hebrides have never yet heard the name of Jesus. Help is needed to send the Gospel to those sitting in heathen darkness. Labourers are needed until all these isles are brought to know our God as the only Living and True God, and Jesus Christ, whom He has sent. Pray for us all—for the heathen, the native Christians, teachers, native and white missionaries, not forgetting the missionary mothers, yearning over the absent bairns."

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