

FOREIGN MISSIONARY TIDINGS

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



Vol. III. (Old Series, Vol. XV.) TORONTO, AUGUST, 1899. No. 4.

NEW SERIES

TE LAUGH, LTD.

NOTICES.

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

President's address: Mrs. Shortreed, 236 Bloor St. West, Toronto.

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. Bell, Foreign Secretary, 29 Prince Arthur Ave., Toronto.

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

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

All requests for life-membership certificates should be sent to Miss Craig 228 Beverley 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. J. MacGillivray, B.A., 72 St. Alban's Street, Toronto.

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. III.

TORONTO, AUGUST, 1899.

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.

“Even unto this day when, Moses is read, the veil is upon the heart.”

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

HOME DEPARTMENT.

LIFE MEMBERS.

Miss Neilson, Portage la Prairie.

Mrs. Potter, St. Andrew's Aux., Peterboro'.

Mrs. Wm. Hart, Chalmer's Church, Guelph.

Miss Robina Murdock, Knox Church, Elora.

Mrs. John Brown, Westminster Church, Winnipeg.

Miss Ross, Parkhill.

Mrs. MacWilliams, Wentworth Church Aux., Hamilton.

Mrs. Walter Barr, St. Thomas.

Mrs. Jas. L. McArthur, Frankton Aux.

TREASURER'S STATEMENT.

RECEIPTS.

June 1. To balance from last month.....	\$18,930 40
“ 9. “ Indians on Rolling River Reserve.....	2 00
	<hr/>
	\$18,932 40

EXPENDITURE.

June 2.	By paid Rev. R. H. Warden, D.D.....	\$18,000 00
" 6.	" postage, Corresponding Secretary	2 10
" 6.	" postage, Secretary for Indian Work	1 70
" 6.	" Balance expenses at Annual Meeting.....	6 00
" 30.	" Balance on hand	922 60
		\$18,932 40

ISABELLA L. GEORGE, Treasurer.

PUBLICATION DEPARTMENT.

The Publication Department will, as customary, be closed during July and August. All communications concerning "The Tidings" will receive prompt attention.

EWART TRAINING HOME.

Mrs. Livingston, of Winnipeg, a lady of wide experience and much success in Christian work, has been appointed Superintendent of the Training Home. She will enter upon her duties on the first of September. Classes will re-open early in October. It is important that any who wish to enter the Home should apply as soon as possible. Applications may be sent to Mrs. Jones Bell, Foreign Secretary, 29 Prince Arthur Avenue, Toronto.

**NOTICE TO OUR SOCIETIES, RE MISSIONARIES
ON FURLOUGH.**

Mrs. Campbell, Corresponding Secretary, has been appointed by the Board to make all arrangements for our missionaries on furlough addressing meetings. Will Presbyterian Societies, Auxiliaries, and Mission Bands bear this in mind, and not write direct to the missionaries, but address all necessary correspondence to the Secretary, 220 Richmond Street West, Toronto.

PRESBYTERIAL REPORT.

OWEN SOUND.

The Tenth Annual Meeting of the Owen Sound Presbyterial Woman's Foreign Missionary Society was held in Knox Church, Owen Sound. All the Auxiliaries were well represented even those from a distance and encouraging reports were read by the Secretaries. The officers for the year were elected. President, Mrs. MacLennan; first Vice-Pres., Mrs. Eastman; second Vice-Pres., Mrs. Brown; third Vice-Pres., Mrs. Burnett; Rec.-Sec., Mrs. McGill; Cor.-Sec., Mrs. Fraser; Sec. Supplies, Mrs. Caton; Treas., Mrs.

Waits. At the afternoon meeting the Secretary's Report showed that there are now nineteen Auxiliaries and ten Mission Bands, two of the latter being added during the year. The contribution for the year amounted to \$874, an increase of \$126 over last year. The amount of clothing sent to the North-West is valued at \$443. The President's address was well received. A very practical address was given by Miss MacLaren, of Birtle, Man., showing that there are not many idle minutes for either the staff or the children in the Indian Mission School under her charge. Miss Goodfellow, of Thornbury, told how she was led to give herself for work in the Foreign Field. Mrs. Acheson, of Warton, gave a very vivid and interesting account of the annual meeting held in Woodstock. Mrs. Rodger's closing words will be long remembered. At the evening meeting the Moderator of the Presbytery, Mr. Hunter, presided. Several members of Presbytery gave short addresses, followed by a most earnest and eloquent account of the different departments of mission work in India by the Rev. Mr. Wilkie, of Indore.

SUPPLY DEPARTMENT.

DIRECTIONS FOR SHIPPING GOODS, AND ADDRESSES OF MISSIONARIES.

- Barrie Presbyterian Society*.—Mr. C. H. Munro, Regina, N.W.T.
Brockville Presbyterian Society.—Mr. R. D. McPherson, Strathclair, Man.
Bruce Presbyterian Society.—Mr. C. H. Munro, Regina, N.W.T.
Chatham Presbyterian Society.—Rev. Hugh McKay, Whitewood, Assa.
Glengary Presbyterian Society.—Rev. Neil Gilmour, Yorkton, Assa.
Hamilton Presbyterian Society.—Miss Fraser, Portage la Prairie, Man.
Huron Presbyterian Society.—Rev. John McArthur, Beulah, Birtle, Man.
Kingston Presbyterian Society.—Rev. E. McKenzie, Wolsley, Assa.
Lanark and Renfrew Presbyterian Society.—Rev. A. J. McLeod, Regina, N.W.T.
Lindsay Presbyterian Society.—Mr. W. J. Wright, Minnedosa, Man.
London Presbyterian Society.—Rev. A. J. McLeod, Regina, N.W.T.
Maitland Presbyterian Society.—Mr. C. H. Munro, Regina, N.W.T.
Orangeville Presbyterian Society.—Mr. W. J. Small, Birtle, Man.
Ottawa Presbyterian Society.—Mr. J. R. Motion, Alberni, B.C., via Victoria.
Owen Sound Presbyterian Society.—Mr. Alex. Skene, Qu'Appelle, Assa.
Paris Presbyterian Society.—Rev. Hugh McKay, Whitewood, Assa.

Peterboro' Presbyterian Society.—Mr. W. J. Small, Birtle, Man.
Sarnia Presbyterian Society.—Mr. John Thunder, care of Rev. Mr. Spiers, Pipestone, Man.

Saugeen Presbyterian Society.—Rev. Hugh McKay, Whitewood, Assa.

Stratford Presbyterian Society.—Mr. Alex. Skene, Qu'Appelle, Assa.
Toronto Presbyterian Society.—Miss Gillespie, Duck Lake; Rev. W. S. Moore, Duck Lake; Mr. F. T. Dodds, Moosomin, Assa; Rev. Neil Gilmour, Yorkton, Assa.

Whitby Presbyterian Society.—Rev. Neil Gilmour, Yorkton, Assa.

Winnipeg Presbyterian Society.—Miss Baker, Prince Albert, Sask.

All goods should be forwarded to the North-West in September. Parcels from Auxiliaries and Mission Bands to be sent (freight paid) 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 prepaid 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, 62 St. George Street, Toronto. The missionary will be notified by the Board of the goods having been forwarded. C. M. JEFFERY.

SUPPLIES FOR INDIA.

Guelph Presbyterian Society and others, who have prepared gifts for our mission schools in India, are requested to forward them to Toronto not later than the 8th of September. It is very important that these supplies should be shipped as early in September as possible, otherwise they cannot reach their destination in time for distribution at Christmas. Send shipping bills and invoices to Mrs. Bell, 29 Prince Arthur Avenue, and address the boxes to Mrs. Bell, 18 Elm Street, Toronto. The goods are repacked in Toronto.

FOREIGN DEPARTMENT.

The Jews.

THE STORY OF THE CONVERSION OF THE REV. SOLOMON J. WEINBERG, THE BRITISH SOCIETY'S MISSIONARY AT MANCHESTER.

BY REV. ISAAC LEVINSON.

In the town of Prusina, Russia, the subject of our sketch was born in 1868. His parents were orthodox and pious Jews, who bestowed all the care possible to train their son in the ways of Talmudical

Judaism. At the early age of four Solomon was sent to a religious school, where his sole education consisted in religious rites and ceremonies, reading Hebrew, the law, and prophets. This he continued to do until he was nine years of age. After that period he was sent to a Talmudical school under the presidency of Rabbi Krüter. There the laborious studies of the Talmud commenced. From early morning to ten at night the studies were prosecuted earnestly.

At that early age young Solomon had already learned to fear the name of God, and His commandments came to him with the thundering and lightning of Sinai; and even before he became a "son of the law" at the age of 13, when Jewish boys become responsible for their sins in the sight of God, he was ever most anxious to keep all the ritual and the precepts. Never to eat without attending to the prescribed ablutions; careful always to wait six hours before partaking of milk food after meat; he regularly fasted on all fast days. To do otherwise meant to add sins to the account of his father. Not to add such misfortune to his father, he did his best to keep himself pure and spotless before God and men.

Although he tried from his early youth to please God, he often felt that he could not keep the law, and frequently prayed most earnestly that God might send the Messiah, so as to be relieved from the great burden of sin.

Christianity was pointed out to him as idolatry. The Rabbi would often call the attention of his pupils to brass and wooden crosses and crucifixes, which zealous Russian Christians often carried about during religious processions in the streets; sacred pictures were also carried with great solemnity by Christians. The Rabbi took care to impress upon his youthful pupils the heinousness of the sin of idolatry, and at the same time stimulate them to earnest observance of Hebrew religion, and particularly to be careful in attending to the 613 precepts. One day the Rabbi and his pupils witnessed a religious festal procession: young Solomon earnestly enquired of his Rabbi, "Why the Jews, having a knowledge of the true God, did not make efforts to teach the deluded Gentiles the true religion, and the worship of the true God?" To his disappointment the venerable Rabbi gave him the Talmudical reply, "It is forbidden to teach the Goim (Gentiles) the Law." Little did the youthful Hebrew know at that time that the Lord would make him a light unto Goim and Jews, teaching them the truth which alone can make men free.

Having done well under the tuition of Rabbi Krüter, he left his native land for Germany. Having heard of a celebrated Rabbi Getz in Hamburg, he went to that ancient free city.

He spent some time prosecuting his Talmudical studies under this great Rav. His spirit moved him towards England, the land of the free. Arriving in this country he was not favorably impressed with his co-religionists—he thought they were indifferent to their re-

ligious observances; in fact, he looked upon them as terribly fallen sinners. He wrote home expressing his profound regret that the Jews in England, as he said, were, in his judgment, only "infidel Jews," and wished himself back in Russia. Having received financial help from home in order to return to Russia, he thought, as he might never again see England, he ought to visit several of the largest towns before leaving English soil. He therefore went from London to Birmingham; thence to Manchester, Liverpool, Hull, and, lastly, Leeds. In the latter place he was more favorably impressed with the religious condition of his brethren. He was, however, bitterly disappointed when he found no synagogue perpetually open for the study of the Talmud, as is the case in all Russian synagogues.

In Leeds lived a good man, the Rev. M. L. Mollis, Missionary of the British Society for the Propagation of the Gospel among the Jews. This missionary always took the deepest interest in young men. A large bill he usually had hanging in his window, with Hebrew writing, giving an open invitation to Jews to be taught English gratis. It was on a Friday evening Solomon, low-spirited, walked about the streets, when his eyes beheld a Hebrew bill in the window of Mr. Mollis. Out of curiosity at first, he entered the house; there he found several young men, all Jews, one of whom recognized in the new-comer an old friend, and at once inquired, "What are you doing here?" to which he answered, "Having been attracted by the bill in the window, I thought I should like to see the teacher." "Do you know him?" asked his friend. "No," was the reply; "but he must be a good Jew to take the trouble to teach you English free." "He is not a Jew at all," responded the other; "he is a meshumad" (an apostate). "What do you mean?" asked Solomon. "What do I mean? Don't you know he believes in Jesus of Nazareth, the Christ? Don't you remember what you saw in Russia? He kneels before the cross and prays to it, yet he was once a Jew; but by receiving a large sum of money he pretends that he believes now in another God." Solomon then said, "This is a wrong place for Jews to come to."

Just as he was about to leave this strange school, the teacher himself entered. Mr. Mollis spoke a few kindly words to him, and gave him an invitation to come again and visit him at any time most convenient; but Solomon felt in his heart an hatred for the man of whom he heard as "an apostate," having for money sold his God and his own soul; but at the same time accepted a New Testament the Missionary gave him.

Having left the missionary, probably thinking he would never again enter his house, he arrived at his lodgings, locked his door, and began to read the book which, to his conscience, was "forbidden fruit." His primary object, however, in reading the book was to find fault with it. The more he read, the more he was struck with the Gospel narratives. "Finding fault" gave place to an earnest

inquiry after the truth. He read the book again and again. His previous determination "never again to cross the threshold of the missionary" was given up. He paid Mr. Mollis another visit, and expressed a desire that they might read the book together, and that by doing so he might open his heart and bring forth his mental difficulties, which naturally cluster round the Jewish inquirers.

The Missionary's friendliness and sympathy won the heart and confidence of the young inquirer. Mr. Mollis invited Solomon to a prayer meeting at St. James' Church. It was the first time in his life he entered a Christian meeting. We give his impressions of that prayer meeting in his own words:

"Never shall I forget when Mr. Mollis took me for the first time to a prayer meeting at St. James' Church; the earnestness of the people, the solemn silence, all kneeling in prayer, impressed me greatly; and as all had their eyes shut, and were on their knees, I looked round the room to see if there was any cross or image. I could see none. I then thought it must be true what Mr. Mollis told me, that they do not pray to the cross, but to God Almighty. Mr. Mollis saw the struggle raging in my heart, and took me for a long walk, and explained to me what the people prayed for; I did not understand, for I did not know a word of English. I went home very heavy laden, determined by God's help to investigate if the words of Mr. Mollis and what I read in the New Testament were true, that Christ is able to take away my sins. I locked my door as usual when I came home after this memorable walk, and thought I would do the same as I saw those Christians doing; for the first time in my life I went on my knees, and God, who never despises the prayer of a broken heart and contrite spirit, heard my prayers, and I felt that very same night that Christ on the cross atoned for my sins, which I felt so heavy."

It was a night of joy and gladness when Solomon J. W. found peace and joy in believing. Redeeming love has ever since been his theme. Fear was changed into love, and his heart was overflowing with praise. This was on a Saturday, the Jewish Sabbath, and this Sabbath had become to him doubly precious. The next day, Sunday, he determined openly to witness for Christ to the Jewish crowd in the open air. Mr. Mollis was accustomed to hold an open-air service in the Jewish quarter. Solomon took his stand by his aged spiritual father, took part in the service, and gladly and openly confessed Christ.

It was on the 20th February, 1887, he was baptized in St. Peter's Chapel, Leeds. It was to him a day of joy, and also mingled with sorrow. He knew well that the rite of baptism had cut him off from his nation, and what troubled him most was the thought that if he informed his parents of his conversion and baptism they would grieve over him, and consider him dead to them. Solomon J. W., though

cut off by his beloved parents, has found God his refuge, and the redeemed of the Lord his companions.

Solomon's frequent addresses in the open air in Leeds convinced Mr. Mollis that the young man had the ability and talents for the ministry of the Gospel, if only an English education could be given him somehow. The missionary then advised him to go to London, at the same time recommending him to the kindly consideration of some Hebrew-Christian brethren, and especially to the Rev. John Dunlop, D.D., Secretary of the British Society for the Propagation of the Gospel among the Jews. Dr. Dunlop, who has always been known to the missionaries of that Society as a true friend of Hebrew Christians, and is always ready to give a helping hand to Jewish converts in need, has done his best for Solomon.

The Society, with its large and heavy demands on its exchequer, having no educational funds at its disposal, decided to ask Dr. Cave to receive the young Jew into Hackney College without charge, the British Society undertaking to give a grant to support him and his young family during his college course; in consideration of which he was to give all his leisure time to the society, assisting in mission work in the east end of London.

With real enthusiasm Solomon J. W. set to work; and notwithstanding that he was a foreigner, with great disadvantages, yet he very soon managed to take a good position in his classes. His earnestness and devotion soon made him friends in the college. All the theological students, as they came in contact with him, found him to be a man of faith and most industrious.

Having completed his course of studies, he felt in honor bound to offer himself to that Society for service among the Jews, his own brethren according to the flesh.

He was appointed missionary to his brethren in Manchester. There he threw himself into his work with the utmost enthusiasm, visiting the Jews in their homes, and conducting services in the Mission Hall, and at the same time taking services in various places of worship on the Lord's Day. So has he endeared himself to his Jewish brethren that some who had left England for America and Russia have written to him from those countries, expressing their warmest thanks for the noble service he has rendered them when in Leeds; the same writers have even sent him money to enable him to assist their poor co-religionists!

About eighteen months ago the writer of this sketch had a long interview with Solomon. The young missionary expressed himself burdened with the conviction that he ought to undertake the study of medicine in order to qualify himself for work among his brethren as medical missionary, believing that in that capacity he would be a great power for good. His heart has many times been filled with pity and compassion when visiting Jewish homes and beholding the poverty and sickness of so many. "If I could heal their bodies, I believe I

should have more power as missionary to lead them to the Great Physician for healing of their souls."

So far, the Lord has enabled Solomon J. W. to prosecute his studies; and means have thus far been sent, in answer to prayer, to meet the various demands. We ask for the prayers of our readers on behalf of Solomon, that the desire of his heart may be realized. We close with his own words:

"My earnest prayer is that God may use me as an instrument in His hand for the salvation of many sons and daughters of Abraham; and that he may prepare me more and more to be a workman not ashamed of his work."—Condensed from "Jewish Herald."

ANTI-SEMITISM AND ZIONISM.

BY JOSEPH RABINOWITZ, KISCHINEFF, RUSSIA.

The striking political and social events which have occurred during the last two years have awfully changed the mind and spirit of the Jews. The thick and dark clouds of the Talmud, which till now covered the multitudes of Israel, preventing them from knowing and understanding their own position among the European nations; and also the real physical character of those nations among whom they live and move, are beginning quickly to dissipate and vanish away by the influence of increasing scientific knowledge and new discoveries. Just at the end of the nineteenth century, when the Jews reckoned it to be a time of their deliverance from all their misfortunes of the past ages, thinking that they are already at agreement with the human world, and having no fear whatever of being disturbed because of the curses written in the book of the law; just then, suddenly, came upon them those plagues which are not written in the book of the law (Deut. 28 : 61), namely: Anti-Semitism and Zionism.

Anti-Semitism is an external pain which is destroying the body, and Zionism is an internal malady, crushing down the spiritual health; but both these things operate mightily for the opening and breaking the clods of the Jewish national field, in order that some of the Jews might be able to receive seed, the Word of God.

Because of Anti-Semitism the Jews became very sensitive to every evil expression in the daily press against the least individual of their nation, and constantly try to take counsel how to answer those who reproach them. It is almost impossible even to describe the overwhelming grief which the affair of Dreyfus has caused them. In every small place in Russia where Jews are residing, old and young, men and women, rave about Dreyfus day and night. Thousands of pamphlets and booklets in Hebrew and Jargon under various striking titles, about the official intrigue in France, about her officers of the headquarters' staff of the army, about Captain Dreyfus,

Commandant Esterhazy, Colonels Picquart, and Henry, are circulated among the Jewish mass. Some editors of Jewish papers fancy that in Alfred Dreyfus the Anti-Semitists have succeeded in condemning the whole Jewish nation to live on the Devil's Isle forever.

The Jews can take the sad things of Russia, Roumania and Austria as they are, but the things of the humanitarian France, which till now they esteemed as the one country in Europe where the old story of Christ and the sin committed by the Jews against Him are forgotten; and therefore there is no more Frenchman nor Jew, but true Republicans—are unbearable to them. It is a fact, that some Jewish congregations have sainted Dreyfus, and it would not be strange if that some patriotic Jews come to the idea, that the prophet in Isaiah 53 speaks of Dreyfus.

THE MEANING AND INFLUENCE OF ZIONISM.

Zionism, about the meaning of which there are disputes and debates between its adherents in the Jewish papers, is only whirling the Jewish brains, making them stupid. Those men who know the Jews only from the newspapers, and the speeches of their publishers and delegates of the Basle Congress, can congratulate the movement of Zionism and rejoice over it; but those who know the Jews of the present time, and the origin, growth, and influence of Zionism upon the Jewish mass, they can only rank this movement among those calamities which have happened to the Jews during their wanderings in this world without Jehovah.

Zionism is a combination of modern Jewish ungodly literature with old Tadmudical hypothesis, mingled with some portions of mammon interest. Every sensible man can already observe the influence of it. Discord and derangement are prevailing in every place where two or three Zionists begin to lift up their voice, seeing the orthodox Jews, together with their rabbis, are against the devices and plans of Dr. Herzl. The whole uproar of Zionism is carried on by the young people only, boys and girls who never mind or care about all that is holy and dear to the heart of their nation. The authors of the flaming articles in the Jewish papers about the unmeasurable growth of Zionism are chiefly young people who care not about responsibility for the truth.

In these days one can remark great disappointment and loss of courage in the Zionistic world. The reasons are, first, because of the strict forbidding of the Sultan to let Jews enter Palestine, where there ought to be the state which Dr. Herzl is planning; and, second, because of the journey of the German Emperor, William II., to Jerusalem—especially the fact, that the German Evangelical Emperor, when ascending the Hill of Zion, made a breach there for Roman Catholicism—this pricks the heart of the Zionists badly.

As the Jews were pleased and rejoicing over the first Zionist Congress at Basle, which opened for them a new hope for a Jewish

state in Palestine, so in the same measure the Jews are now crushed down with grief by the unexpected events which have followed immediately after the second Zionist Congress. What a strange sight before our eyes: representatives of the Jewish nation sitting at Basle, caring for its rest and peace in Jerusalem, from one side; and the representative of the German nation standing at Jerusalem, caring for the interests of the German Catholics there, from the other side! But both these mentioned representatives are ignoring the thoughts of Jehovah about Jerusalem, expressed by His prophets.—Missionary Review.

Africa.

MOTHERS AND HOMES IN AFRICA.

BY MRS. GEO. H. HULL.

Victor Hugo says: "Africa concerns the universe. Such a block-up of the traffic and circulation of mankind interferes with universal life. Human progress can no longer put up with the paralysis of a fifth part of the globe." The power of European thrones may develop the material resources of this pristine world, but the African home will determine the character of its people. Mothers and homes are the corner-stones of empires.

Hence the pertinent question of the hour is: What of woman and her social relations in Africa?

Glance across the Atlantic to the kraal of a Kaffir wife, which is constructed on this wise: A circle eight or ten feet in diameter is drawn. Within this the women make the floor by pounding the clay until very hard, washing with manure and water, which renders it smooth and gives a polish. The men assist in setting poles in this circle, bending them over and tying with rope made of long grass. The height in the centre is not more than four or five feet. After this framework is completed, the women thatch it with coarse grass, leaving in one side an opening two feet high, which serves for door, chimney and window. For a fireplace, the housewife makes in the centre of the floor a small circle with an elevated rim, to prevent the ashes and fire from scattering. She also fashions out of the clay cooking utensils of various sizes, and bakes them. A finely woven rush mat, two feet square, serves for a table. Chairs are not needed, for all sit upon the floor. A beer strainer of braided rushes, a few wooden spoons, a wooden milk pail, hollowed out of the branch of a tree, two smooth stones for grinding corn, sleeping mats, blankets, and wooden pillows, prepared by the women, complete the furniture.

Generally there are several wives in one household, and each has a separate kraal. These are built in a circle, enclosing a pen for

cattle, and the doors open toward this fold. In these kraals they cook the food for their dirty unclad children. All eat with their fingers, at all hours, even to gluttony, drink beer, take snuff, and smoke. The wife is the tiller of the soil, the bread-winner as well as the bread-maker. In rainy weather she braids mats, grinds corn, pounds snuff, and makes beer. In the summer season she takes her children with her to the bush for fuel, and to the fields to cultivate corn and tobacco, while her husband lounges, smokes and gossips. One of the men was highly indignant because a missionary lady suggested that he might help his wife, who, with a babe strapped to her back, was pounding corn.

From the nature of the case there is little affection in the marital relation. The husband regards the wife only for her fruitfulness and usefulness. She, knowing this, cares nothing for him, but lavishes her affection upon her children and will make great sacrifices to retain them with her. She takes a pride in her daughters, that they grow strong and healthy, well skilled in those industries which make profitable wives, thereby bringing a good price in cattle. Frequently a girl is taken to the kraal of her prospective husband on trial, to test her value. But the mother's training is not limited to physical development. Little girls are taught to lie and steal, the only disgrace consisting in not being shrewd enough to escape detection. Habits are filthy, words obscene, and thoughts impure in the extreme.

The one event of a woman's life is her marriage. At the age of twelve or fourteen it is talked about, and suitors with cattle are eagerly sought. At least one comes bringing eight or ten cows as purchase money. The bride's hair is shaved except a small tuft on top of her head. Her only garment is an apron of cow skin, loaded with ornaments, and given by her husband. She is taken with great pomp to her future husband's kraal. After feasting, dancing and beer drinking, the husband presents the bride with an ox. This completes the ceremony and binds the contract. He also gives her a hoe as an indication that she is henceforth to work for him.

Her new home is like the one she left, a low, dark, filthy kraal, and her life will be the counterpart of her mother's and grandmother's for generations, a life of toil and abject servitude, without hope for this world or the one beyond the grave, without one word of commendation or appreciation. If she incurs the displeasure of her husband, she will be unmercifully kicked or beaten, even though it be at a time when her condition pleads for kindly treatment. But wherefore should she complain? She is his property. A man on the coast replied to the protest of his Christian wife, when he had whipped her, "Shut up, I have paid for you."

From the harems of the Khedive of Egypt, to the kraals of South Africa, polygamy is a time-honored institution, and the idea of woman as property to be bought and sold, is thoroughly grounded

in the African mind. Woman and slaves are synonymous terms. They have no word for girl. Girls are "women-boys." There is not as in the Orient, lamentation at the birth of daughters. They are welcomed because an article of trade. A man sees a fortune in his daughters, a boy in his sisters. Why should he work? He is a lord and it is his business to dispose of these girls to get wives for himself. The wife and children belong to the estate of the husband. When he dies they become the property of his family, to be disposed of as they choose, often separating mothers and children.

The highest ambition to which an African mind ever rises is to have as large a number of wives as possible, for importance, position, wealth, depend upon this. Lady Barker relates that two Kaffir boys said they would work for her forty moons, then they would have money enough to buy plenty of wives to support them, and they would live in ease and luxury the rest of their lives.

Such is the effect of these inherited customs that they cannot see how it would be possible to get along with only one wife. "When that one is sick or absent," they ask, "who will cook our food and wait upon us and our guests? Who will raise our corn and tobacco, and make our beer?" The women, also, think it no degradation to be bought for cattle, but take it as an indication of worth and importance. Neither do they see anything objectionable in polygamy, but infinitely prefer to be one of a dozen wives than a sole representative of a man who had not enough force of character to raise himself above the one woman level: and such is the degradation of her moral character that she prefers the wide margin of licentious indulgence to the close surveillance of one wife. She takes any ill-treatment with stoical indifference. It is no disgrace to be whipped; it is better to be noticed by her husband in that way than not at all.

The custom of rendering an equivalent for wives is universal. On the coast of Guinea, marriages are effected between tribes by the interchange of sisters or daughters. The supply for the plurality of wives is kept up by frequent raids into the interior. Sometimes the knives or cattle brought are considered only as a present, or are given to secure possession of the wife's children, who otherwise would be the property of her father. Usually, however, the worth of a girl is computed in cattle, as a farmer would value his live stock, and with as little consideration for her feelings in the matter.

The status of women varies in different tribes. Livingstone found one tribe who had a woman Rondo or chief. There, of course, women commanded more respect, and were consulted in all transactions. Among the pigmies the women hunt elephants with the men. The son's loyalty to his mother is marked among the Kins. She, rather than the wives, is the recipient of all his favors. But with the majority of tribes woman is in abject servitude. Towards the north we see traces of Mohammedan influence in the seclusion of the women, but generally they come and go as they like, and eat

with their husbands. Sometimes all the wives are required to cook food for the husband, and eat a portion in his presence, thereby proving that it is not poisoned. He will then partake of what he likes, the children crowding around to be fed out of his abundance.

In the Mendi country when a brave warrior is about to die, all females are thrust from his presence, for they must not see the great one die, they might not think him divine.

The Krooman's ambition to marry as many wives as possible, induces him in early life to labor as a sailor, returning from time to time to his native place as he earns sufficient money to purchase a wife. As he grows old he retires altogether from the ocean, and lives in ease and plenty supported by his wives.

Subordination to a chief is inherent in the African mind, yet they are not sticklers for rank. A chief will take any of his slaves for a wife, if he fancies her, and a man who is successful in getting much labor and many daughters by his earlier wives, is able, in the decline of life to pay the highest price for girls. Hence it follows that many old and ugly men of low rank carry off the chief's daughters or princesses.

Female vanity and love of ornament is rife, and fashion is as tyrannical as in more enlightened lands. The head lady of the Shesheke wore eighteen solid brass rings on each leg, three of copper under each knee; on her right arm, nineteen brass rings, on her left, eight of copper, and a large ivory ring below each elbow. Some shave off all their hair, and cover heads and bodies with grease. Others tattoo them, and the raised protuberances are a mark of beauty. When a husband gets angry at a wife, he will cut these off, and she is debarred from all society until she is retattooed. The pepele, or upper lip ring, is two inches in diameter, the preparation for wearing it is painful, and the work of years. When it was suggested to some of these women to throw these away, for it made them look ugly, they replied: "Kodi, really, it is the fashion."

In Dahomey, the person of every female belongs to the king. Once every year he requires all marriageable girls to appear before him. He selects some for his harem, some for his guard, for some he chooses husbands, and the rest are returned to their parents.

His body-guard is composed entirely of women, and is a regiment from twelve to twenty-five hundred strong. They are tall and more masculine in appearance than the male soldiers, and are better fighters, being possessed of unflinching courage and ruthless cruelty. When out on parade they are allowed to adorn themselves with the scalps of those they have slain in battle. On the death of a prince, many of his wives are slain, and if the number is not deemed sufficient, the king adds a selection of girls, who are painted white, and hung with ornaments. These sit about the coffin for days, but are finally doomed to the grave as attendants to the departed.

In Ashantee, the king is limited to three thousand three hundred

and thirty-three wives, who, during the working season, are scattered over his plantations, but in winter they occupy two streets in the capital, and are kept secluded.

In Uhlanda, in the interior of Africa, Cameron describes the ghastly savagery which accompanies the burial of a chief. "A river is turned from its bed, a pit is dug, the bottom covered with living women; over these, as a platform, one woman is planted on her hands and knees, and on her back the corpse of the dead chief is placed, supported by his wives crouching around. Then the earth is shovelled in, while fifty male slaves are slaughtered and their blood poured over it before the river is brought back to its desecrated bed."

But, though degraded for centuries, the women of Africa are capable of being elevated from this condition. Clusters of neat, well-ordered homes, here and there, with Christian men at the head, each the husband of one wife, while the women are faithful as wives and mothers, attest the value of Christian missions even in Africa, and demonstrate what can be done. For ten years the missionaries of the American Board labored in Natal, before their hearts were gladdened with a single convert. The natives could see nothing to be desired in the religion of Jesus. Now their eyes are in a measure opened. Every letter speaks of girls coming long distances begging to be admitted to the school. They also tell us how the hearts of our missionaries ache because for lack of room and funds they must refuse to receive them and must send them back to the heathen kraal with all its attendant vices.

In view of these facts, can we say we have nothing to do, and rest at ease in Zion, pleased with arraying our persons in tasteful attire; satisfied in making our homes beautiful, content because our children promise to be refined and cultured men and women?

Rather let us ask, Can we not extend a helping hand across the Atlantic and take the Gospel to Africa's dusky daughters, that the Holy Spirit may come into their hearts with His transforming power.

THE PYGMIES OR DWARFS OF AFRICA.

One of the most important discoveries made by H. M. Stanley, was that of a tribe of dwarfs. Both Homer and Aristotle mentioned these pygmies, but mixed with so much fable that until this later discovery they were looked upon as a mythical people. They are children of the forest and continually migrating. They live by hunting and do not cultivate the soil, and live in constant dread of the other and more powerful tribes. Some years ago Miss Margaret MacLean, of Glasgow, was deeply touched with sympathy for these small and neglected people, and she arranged with the Presbyterian

Board of Foreign Missions to do what they could for them by endeavoring to get some of the young people into the schools established among the larger tribes their missionaries were working among. Notwithstanding all these facts, their very existence has been in question, and much interest and curiosity exists regarding them. Last year much information was gathered about them by travellers in Africa. They were found to be in scattered tribes in the great forests of South and Central Africa. Mr. Verner, in a letter to Miss Kingsley, says: "They never cultivate the soil; they subsist by the chase, and sell their game for farinaceous food to the dominant tribe. They say that before the big people came they got their food from game, roots, yams and nuts; that they lived in the country before the 'big people' (Bautu) came and destroyed most of their forefathers. They are very small of stature, a man with a family being no larger than a ten-year-old boy. I knew one case where a girl's age by incontestable record was nearly twenty, and she was positively not more than three feet high. They are singularly fearless, and go freely into the bush at night, something the other natives greatly fear to do. They are a remnant of an aboriginal race, and thus the lowest authenticated human beings in Africa." What Livingstone wrote with reference to these degraded tribes of Africa is equally true of these depressed people. "However degraded these people may be there is no need of telling them of the existence of God or of a future life. These two truths are universally admitted in Africa." A missionary trying to impress upon two dwarfs the fact of God's love, writes: "They knew that God is, but in all probability had never heard of His love." A dwarf tribe address a Supreme Being they name Ler in times of terror and sadness in these words, "Yea, if Thou dost really exist, why dost Thou let us be slain. We ask Thee not for food or clothing, for we live on snakes, ants, mice. Thou has made us, why dost Thou let us be trodden down?" How pathetic a downtrodden, oppressed people, obeying the impulse of their darkened hearts, feeling after God to protect them from oppression.—The Message.

"WILLIAM KOYI: AN AFRICAN SAVED BY GRACE,"

BY W. A. ELM SLIE, M.B., LIVINGSTONIA.

William Koyi was born of heathen parents at Thomas River in the year 1846. His mother died a Christian. When a boy he left home and sought employment among the Dutch farmers, and from thence he worked his way to Port Elizabeth, where he got in with an English firm. He began to feel the need of education, and set about learning to read Kaffir. About this time, too, he was led to confess Christ, and joined the Wesleyan Church at Port Elizabeth.

Through the influence of a missionary he sought to enter Love-

dale College, and in 1871 began a three years' course. He came to regard Lovedale as his home, and to be regarded as a humble but valuable worker, who could always be depended on.

In 1876 he offered, along with thirteen others, to go to Livingstonia as a native evangelist. Only four, including himself, were chosen. He continued up to the time of his death at the work at Lake Nyasa, and proved himself invaluable to the Free Church Mission in Central Africa.

A few notes of his life and character in Livingstonia may serve to show how God's grace and power may be manifested in and through the much-despised African native.

William's first service in Livingstonia was rendered when the mission was located at Cape Macleao, on the southern shores of Lake Nyasa. He was taken by Dr. Laws, the late Mr. James Stewart and Mr. John Moir on their important journeys of exploration on the west side of Lake Nyasa, and onward as far as Tanganyika, a great part of which country is now the field of the Livingstonia Mission. When the second station of the mission was opened half way up the lake, at Bandawe, William proceeded there and renewed his faithful labors in founding it.

THE RAID OF THE Ngoni WARRIORS.

Some incidents connected with his work will illustrate his character. On one occasion, not long after the mission had opened the Bandawe station, report of a large Ngoni war party being on its way to attack the people around the station, was brought from a village some miles distant. On such occasions the terror-stricken natives rushed to the vicinity of the station, in hope of protection. Thousands of helpless women and children crouched among the bushes around the station, or crawled into holes among the rocks on the neighboring hill, or lay on the beach ready to take to water as a last chance of life. On one such occasion not only were the natives alarmed, but so threatening were the circumstances that the missionaries hastily put together a few things and launched the boat ready for escape to the rocky island some hundred yards off.

When the report above referred to reached the station, a consultation was held, and William Koyi volunteered to go out and meet the war party and endeavor to turn it back from its purpose. He walked on for some hours, and at last met the party at a little stream, where it had made a temporary camp, to await a favorable opportunity to attack the village of Matete, some two hours' march from the mission station. It was composed of a section of the Ngoni, with whom the mission party had, on one of the journeys of exploration, come in contact. They were, it was stated, not only intending to attack the natives of the Bandawe district, but also the mission station, in order to secure the wealth of cloth, beads, and other goods they fancied were stored there. When William met the party,

and before he could open his mouth, the young warriors began to engage in war dancing. On such occasions the slightest indiscretion in speech or movement which might be interpreted as defiance, would have led to an immediate attack.

There, with only a few friendly boys, William beheld the awe-inspiring war dance of Ngoni. They danced in companies and they danced singly, each warrior clad in hideous-looking garb, which, with their large war-shields, almost hid their human form and made them more like war-demons than men, as they leaped and brandished their broad-bladed stabbing-spears, with which they fight. William stood for a time watching them, utterly unable to decide what to say or what to do to effect the purpose for which he had come out. Secretly praying to God for guidance and success, he sat down on the bank of the stream. Still at a loss to know what he should do, he took off one of his boots and stockings and began to wash his foot. That done, he as leisurely, and still puzzled, put on his boot again; but still the dancing went on, and there was no opportunity to speak, even had he known what to say. He then proceeded to wash his other foot, and the warriors sat down. He thereupon found the opportunity for speech, and remarked in an off-hand manner:

"Now, you are sensible people to rest yourselves on this hot day."

This produced a burst of laughter from the warriors. The spell was broken; the warlike intentions of the party were frustrated; free and open speech was found. The result was that war was averted, and a section of the party was conducted to the mission station, when it was arranged that William and Albert Namalabe, who was at that time at Bandawe, should go back with the party and see Mombera with a view to a permanent residence among the Ngoni. Thus, in the providence of God, the war party that left home bent on war and plunder, returned as guides and escort of the messengers of the Gospel of peace. This incident, which will illustrate the valuable work of our departed colleague, was the prelude to the commencement of the work among the Ngoni, the success of which has been very remarkable.

Mombera, the Ngoni chief, once said to me, "My army, when away from home, are like mad dogs; they cannot be kept in, but bite small and great the same;" and only those who pass through the fire of the pioneering days at Bandawe and in Ngoniland can measure the service done that day, not only to the thousands around Bandawe, but toward the success of the Livingstonia mission.

When William accompanied the warriors back to Ngoniland, he and Albert were introduced to Mombera, and resided in a hut in one of his villages. The Ngoni took some time ere they gave them a welcome, as there was one party favorable to, and another against, their being allowed to stay. They were exposed to many insults and threats, and their position was at times extremely critical. They

often feared to be both asleep at the same time, and took turns in watching on account of the threatening attitude of the people. In all those days William's knowledge of the Kaffir language was invaluable. Mombera, the chief, despite his rough manners and despotic behavior, was very fatherly and fond of children, and formed a remarkable attachment to Albert, who had a very attractive appearance and manner. This Albert, it should be noted, was the first convert in the Livingstonia mission, and has, since Cape Maclear station was vacated by Europeans in 1880, carried on the work there, many having been added to the Church through his labors.

William Koyi was known among the Ngoni by the native name Umtusani, and from love to him Mombera had a son named after him. Mombera was very kind to him, and although he often made sport of what was told him of the Gospel, he always showed him great respect, and was often in hot water with his head men on account of his attachment to him.

ACCUSED OF WITCHCRAFT.

William was in perils oft. On a visit to Ngoniland of some of the members of the Bandawe staff, one of the party in a very natural manner, touched the head of one of Mombera's children, and remarked how fine a child he was. To do such a thing is considered unlucky. It so happened that when the party left William, to return to Bandawe, the child sickened and died. The cry was raised that he had been bewitched when he was patted on the head. The matter was threatening enough at the time, and it revealed something of Mombera's character when he secretly informed William, and said that he himself did not agree with those who said the child had been bewitched. The matter was of great importance, and the council summoned the divining men who fortunately blamed some evil spirit, and not the member of the mission. The council were not satisfied, and more than likely the party opposed to the mission conceived the idea of seizing on this as a pretext for driving William out of the country, if not for killing him. Secretly, Mombera informed him of all that was going on. The council insisted on having recourse to the poison ordeal. Fowls, to represent the mission party, had the poison administered to them. They all vomited, which sign had to be taken as clearing the accused. But so determined, apparently, were the council to obtain a conviction, that they remembered that the usual test as to whether the presiding doctor was giving true poison (mwave) had not been carried out. They treated one other to fowl poison and the result established the innocence of the missionaries. The incident serves to show how insecure from man's point of view the position of our hero often was, but to one who walked with God there was in all these things great spiritual help.

In those early years of the work among the Ngoni, William had to bear the chief burden of the frequent outbursts of Ngoni pride and impatience. If he was not there alone, and having to meet them himself, he was, till near his death, required as interpreter and chief speaker. I became aware, on several occasions, that he hid from others and from me much of the anger, hard words, and evil intentions of the Ngoni. He was, as a native, able to discount what they said; but his kindly nature was shown in his rather suffering obloquy himself than that his white friends should be distressed.

WILLIAM AS AN EVANGELIST.

William Koyi was a devoted evangelist, and, so far as liberty to carry on mission work was given, he was eager to embrace every opportunity for telling of the love of Christ. His life was a sermon which made the people wonder, question, and think. More by personal talks than by set discourse he exercised an influence over the thought of the people, which we can never fully measure. He had persevered to acquire a very fair use of the English language and literature. A common Kaffir—"a mission Kaffir"—to be sneered at by white men not in possession of a tithe of his manliness or moral character he was one with whom it was a privilege to associate, and from whom, I acknowledge with pride, I received help, and to whose achievements in those early days the success we can now chronicle is in a large measure due. He died before he saw much fruit of his labors among the Ngoni. He could take a comprehensive view of the aims and work of the mission, looking beyond the immediate future, to a degree very remarkable for a native. He strongly urged upon his fellow-countrymen in the colony the importance and character of the work, and the call for them to give themselves to it.

A TRIUMPHANT DEATH.

And his death? How died the faithful soldier of the cross? As he had lived, strong in faith and in the assurance of acceptance with God through the merits of Jesus Christ. The sickness from which he died ran a rapid course. Having to go to Bandawe, I left him convalescent from an attack of fever. I had only been gone a few days when his condition became serious, and he expressed a desire to have me with him. I hurried back and found, to my dismay, that a dangerous affection of the heart had supervened. He rallied for a time, and though still confined to bed, he was full of hope that he was to be raised up again for his work. On day toward the end a large deputation of the chief's head men were seen ascending the hill to the station. From previous experience we had only too good reason to be anxious as to their object. Great was William's regret that he could not take his wonted place when the deputation arrived. It was the first occasion on which I had been deprived of his help

I was very anxious, but soon the occasion was one for glad thankfulness to Almighty God. They had come to proclaim that we were now free to teach the children and to go about in the country. As soon as they left, I hastened to the sick chamber to give the good news to my dear colleague. As I entered (he was sitting propped up in bed on account of his labored breathing) he said eagerly, "What is it?" "Can you believe it," I said, "we have now full liberty to carry on all our work and open schools?" Claspng his hands, and taking up the words of the aged Simeon as he beheld the Saviour, with a never-to-be-forgotten gleam of joy lighting up his wasted countenance, he said, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." He was overcome and lay for a time as if dead. The words he uttered were his prayer, and it was answered two days afterwards, when, in peace he was taken to the higher service of the sanctuary above. "My Saviour is with me," were his last words. The words he uttered were also his thanksgiving, and his resignation.

William Koyi died a humble and faithful follower of the Saviour; a trophy from heathenism, and the pioneer of the Gospel in Ngoniland. It was meet that, his work done, his dust should rest where he had fought the battle, and his grave become the title-deed to "Ngoniland for Christ." His was the first mission grave opened there.

John Ruskin says, "The lives we need to have written for us are those of the people whom the world has not thought of—who are yet doing the most of its work, and of whom we may learn how it can best be done."—Condensed from *Missionary Review*.

NEWS FROM OUR MISSIONS.

India.

A FURTHER REPORT OF MHOW WORK.

FROM MISS CALDER.

The work continues very encouraging, although owing to its extensiveness, one seems to make little progress.

Until July, when I was relieved by Miss Leyden taking full charge of her own work, I had the superintendence of six schools, and there were more houses open for visitation than could possibly be entered.

There is wonderful scope for work among the numerous villages about Mhow. People come long distances and beg me to open schools in their village, but, of course, we were unable to comply with their request.

The Bible women and teachers performed their duties very satis-

factorily. Indeed, on the whole, our native Christians are more faithful in the performance of their duties than many who consider themselves incomparably more enlightened. Oftentimes we are inclined to grow discouraged because we think our native Christians half-hearted and self-seeking, but in contrasting them with those in Christian Canada who have privileges far above them, we thank God and take courage.

During Dr. O'Hara's absence on furlough, I had charge of the Dhar orphan girls, and they, together with a few I had, made quite a little band. Two of my girls were sent to me by Capt. Newnham, who was then cantonment magistrate of Mhow. He always showed quite an interest in our work, and in his capacity as magistrate, could not endure seeing a poor native oppressed by a rich one.

Some of these girls are very bright. One, who is a Madrasi, learned to read Hindi up to the third standard in nine months. She was very fond of the Bible and of singing our hymns, and appeared to understand clearly the way of salvation. She asked to be baptized some time ago, and I believe Mr. Russell intends receiving her as a member of the Mhow congregation.

When preparing to leave India I was at a loss to know what to do with these girls, when Mrs. N. H. Russell very kindly volunteered to take charge of them, but I fear this work, with her manifold household duties, will overtax her strength.

The Sunday schools were very well attended during the year, and the little girls commit to memory the verses taught them much more readily than formerly, and show a greater interest in the beautiful truths of our Gospel.

The choir of our native Christian church at Mhow kept together and practised faithfully from week to week. It was a real pleasure to teach them, as they learned new pieces very quickly, and entered into the singing with much zest.

We were delighted to welcome Mr. and Mrs. Russell and the dear children back to India again, and the natives joined with Dr. and Mrs. Smith, Miss Leyden and myself in giving them a right royal welcome.

In closing I would thank the ladies for the splendid boxes sent us to Mhow, their contents were greatly appreciated. The quilts were particularly useful.

"AN OUT-OF-THE-WAY CORNER IN THE HARVEST FIELD."

FROM MISS BAYLY.*

Jawad, C.I., May, 1899.

At the suggestion of Dr. McKellar I will endeavor to give a short account of the work in Jawad, more especially that in which I am engaged, hoping it may interest some of your readers.

Jawad is twelve miles distant from Neemuch; the roads are good; we go by tonga and accomplish the journey in an hour and a half. The country is open and barren (except the opium fields). The heat and glare is most trying. The city is surrounded by high stone walls, and there are some six or seven gates which are closed at night. The streets, if such they can be called, are narrow and winding and the roads unkept, so that the bumping one gets is most disagreeable.

In travelling around one is so often delayed by meeting some ox-laden cart, and the question arises if we will ever get past. The children run after the tonga and shout Salam! At first this was a trial to me, but since becoming acquainted with so many women and children I rather enjoy it, and look upon them as my friends.

It is now over two years since I commenced work in Jawad. Our house is a good one, considering it is entirely native in style and arrangements. It is built of stone, and nearly all the houses are. The ground floor is arranged for dispensary, the up-stairs are my own quarters, and comprise a front room, 20 x 12 and 12 feet high, this is dining and sitting room in one. To reach the two back rooms we must go across a sort of bridge, and by stooping almost double pass through an opening and come out on a fairly good verandah, off which are two rooms, one a store room the other my dressing room. These have no windows; a small hole is cut in the stone wall which admits little light and less air. On this verandah I sleep during the rains, but have a room made of strong bamboo mats built on the roof (over the front room), and here I enjoy comparative comfort from 6 p.m. to 6 a.m. The steps up are steep and narrow, then there is another such flight to the roof over the back verandah, and two rooms on the roof used as servants' cook-room and for wood.

There is a view of the mountains behind, and the Bazar street below. We see many large trees in which there are peacocks and monkeys, both of which make a great noise, but the monkeys come right down into the court-yard and give trouble, they are large and have black faces and very long tails. There are no flowers, or even grass, to be seen in the city.

You, no doubt, know that I am the only European in Jawad. Up to date I have had a good servant, and his sister, who, after attending school for fourteen months, has been my only helper in the dispensary. They have gone home for a holiday, and I fear will not return.

The dispensary work is carried on as in all the other stations, and the doctor, Miss Sahib, comes about once a fortnight. There is a good attendance from the surrounding villages. There is a girls' school which I visit daily. The teachers are the wife and daughter of the head master of the boys' school. These (with one

exception) are the only Christians, but I feel sure that many boys and not a few girls are interested in Christianity.

I will close this short letter, but should you care to know more details of this out-of-the-way corner of the great harvest field in Central India from my pen, I will endeavor to comply. The season is extremely hot and makes writing harder work.

*We are pleased to publish the above letter from Miss Emily Bayly, who has for some time acted as an assistant to our missionaries in their work around Neemuch.

China.

"LOVE FOR THE TRUTH."

FROM MRS. GOFORTH.

Chang-te-fu, March 15, 1890.

We have just had our Woman's Spring Station Class. It has been an interesting and successful class. I was afraid that but few women would come for the place where most of our women Christians are has asked us to hold a class in their village instead of their coming to the main station, as it is most inconvenient and often impossible for women to leave their homes. There have been in all sixteen women, two young girls and eleven little children here for about two weeks, one woman stayed three weeks. The class brought their own food, and a few little extras were paid for by them. The only thing we gave them was sufficient fuel to cook their food.

It is difficult for you to understand what a great step in advance this is, as compared with custom of feeding and keeping the classes free. I feel we should be grateful to God for moving the women to come when there is nothing to bring them but love for the truth. It is difficult for us to understand what it means to most of the women to leave their homes. Most of them are living, as Dr. A. H. Smith expresses it, "On the ragged edge of ruin." Ten or twelve days away means ten or twelve days loss of work for the general family keep. There has been a most hopeful movement among the women as regards the unbinding of the feet. There are ten or twelve who have already unbound. It is indeed sad to see the poor distorted stump—for it is little else. None of those who have bound for more than a few years will ever have feet resembling natural ones. The instep bone of the foot is, in every case I have seen, bent and deformed.

You will be sorry to know that Gracie's health is giving us cause

for much anxiety. The trouble has been caused, the doctors say, by malaria.

Paul, too, is not looking as I would wish. He is old enough to feel the confinement of the compound. I often have to remind myself of those lines of the hymn, "Just for to-day." If we knew the future we might be unfitted for the present. The future is God's, but, oh, don't you often feel that what you need is to know surely what God's will is. I feel sometimes if I only knew for certain what was really the Lord's will I would do it no matter what it cost, but it is the uncertainty. So often selfish wishes come in to bias our mind, and for the moment we think it is God's will and do it, when after we see we had but deceived our own hearts. Oh, how much we need your prayers!

"SICK AND YE VISITED ME."

FROM DR. MARGARET WALLACE.

Honan, May 15.

One evening Mrs. Menzies and I walked out to a village about a mile away to visit a Christian family. We were as free and safe as at home. A year or so ago when the ladies went out to the same village they had to go in carts. Little Jean went along because she wins her way right into the Chinese hearts, and does a great deal to disarm suspicion. The village was out to receive us, but only a favored few came into the family compound. The young daughter, a girl of eighteen, was overjoyed to see us, as she cannot get outside the yard like younger girls. She has to wait till she is married. We had bowls of tea, and started for home with a crowd of women and children to see us to the edge of the village. Chinese children are just like children at home. They are quite as happy to take your hand and walk along in a string across the road. Most of the little boys run about with their bare brown skins as their only protection.

One day while in Hsin Chen (sin jin) I visited a sick woman in her own home. My appearance outside the gate was the signal for a shout, and men, women and children ran to have a look. They were quite friendly, however, and accompanied me to the Chinese compound, waiting till I was through to accompany me back again.

The house itself was a small yellow clay one, with two rooms. In the outer one was a table, two chairs and a brick kong, or bed, built against the wall. The inner room was about six by eight feet. The floor was hard clay, slippery with water. On a kong at the side of the room lay the sick woman, under a pile of rags. A small table and a foreign pickle bottle with a candle stuck in it completed the furniture. One small paper window threw a

dim light across the room. This was not a poverty-stricken home, but considered quite a comfortable one.

When I say hospital you will begin to think of white beds and large cool rooms. The hospitals at Chang-te consist of several old Chinese houses. The walls are brick and the floors hard clay. The smoke of ages has stained the rafters black as mahogany. A brick kong, sometimes several of them, are built in each room. On these patients spread a straw mat and stretch out with feet to the wall and head to the outside. A paper window or the door allows exit to the smoke from the brick stove. Patients are required to bring bedding, food, fuel and nurses. As space is limited, over twenty patients may be crowded into one small room, which is the only way to warm some of the rooms in winter time. The dispensary itself is a small room. In it drugs are dispensed, patients treated and operations performed.

Indians in the North-West.

"IN GOD WE TRUST,"

FROM MISS DUNSMORE.

Industrial School, Regina, June 3rd.

If you could look into our school room just at this minute you would see a very muddy floor, but a number of bright little faces, which make a pleasant contrast to the dreariness without, for the rain has been falling all day, and the mud—well, I hope you will never get stuck in it, as I did one morning. There has been a great deal of rain this spring, and the children have had to stay indoors so much. This afternoon they are very happy with their games and other amusements in the school room. Maggie Coté is doing some very pretty drawing on the blackboard, and Miranda is trying very hard to make the organ add to the general entertainment. Rev. Mr. McLeod has offered forty cents to every girl who plays at three of our services, and the march at the close, so both day and night are filled with music, though it is not always the kind about which the poet sang, because many of our girls are just learning.

We miss Mrs. Moffat every day in many ways. She was so bright and sympathetic. It did me so much good just to hear her laugh. We also feel the loss of Miss Nicoll, especially do I in consultation over school difficulties, for her longer experience in Indian school work made her advice valuable to me. My sister has been helping me since February, and I shall miss her very much when she leaves for home at the close of the term.

Major McGibbon spent a couple of weeks with us lately, and we enjoyed his visit, and were sorry to see him go.

Three of our '98 graduates are filling responsible positions on the staff: George Hunter as farm instructor, his brother John in charge of the pile-driver, and Herman as carpenter. They all seem anxious to do their best.

I have just received a letter from one of our boys, who is home on a visit, and he writes:

"I am always very lonely when I write letters to the Regina Industrial School, and every evening I am wishing to be at the R. I. S. I am the boy that always gave you trouble when I was at school, and I hope no one ever gives you trouble now. I am very sorry for you that I ever gave you trouble, and I always think that I will never do that again when I am at school."

So you see that pupils do not forget all about their school home when they return to the reserve. The only hope is that they may become true Christians, strong in the power of God.

"DOMESTIC TRAINING FOR THE INDIAN WOMEN."

FROM MRS. M'KENZIE.

Hurricane Hills, N.W.T., June 10.

As my husband's vocabulary wherewith to describe the process of bread making and kindred sciences is limited, he has asked me to send you a note with reference to our domestic department.

Before we were in order it was towards the end of February. Since then fourteen women in all have taken advantage of the stove to bake their bread. We had no regular class, but had to take them, and attend to them singly or in pairs as they came. The last lesson was given a week ago, and I expect, as the stock of flour has run short, it will be the last until the new crop is reaped. Some who have stoves of their own, after two lessons, succeeded in making fair bread themselves. Those who have no cook stoves have the free use of the one furnished for them here.

Wishing to perfect one branch somewhat before introducing another, we confined our instruction to "baking." While waiting for their bread to bake some were taught knitting, and some prepared patches for quilts from old garments that could not be used otherwise. Four quilts have been made and a fifth is on hand. We had also talks on various subjects. We tried to work in as much of the "Gospel leaven" as possible, while such subjects as "The proper care of the body and of the home," were not overlooked. Two of the younger women show that what they have heard has profited them, as they have taken to butter making. We prompted one, but the other, who is a daughter-in-law to the chief, has commenced of her own free

will. Both are Sioux women, and I think, on the whole, are more ambitious.

We have had a busy winter and spring. There was much sickness among old and young. Nine deaths since the fall is a heavy rate for the population. We feel our labor has not been in vain, and we trust the fruit may continue to life everlasting.

"MR. R. MCKAY WELCOMED TO OUR NEW MISSION."

FROM MISS LAIDLAW.

Portage la Prairie Indian School, June 13, 1899.

The summer seems long in coming for there has been but little warm weather yet. All our children are well, and latest news from the hospital in Winnipeg says the doctors will not need to take Chaske's leg off, and we are so thankful it can be saved.

We were glad to welcome to Portage last week Mr. Robert McKay, who is to work among the Cree Indians at Long Plain, Indian ford and Swan Lake. He has made one trip already over the ground, and last Sabbath preached at Long Plain. He is pleased with the prospect ahead, and will, I am sure, prove a successful worker. He can speak the Cree language fluently, and that is a very necessary accomplishment when dealing with Indians.

Most of our Indians have been up at Brandon visiting their friends. For three Sabbaths David has been away and we have had no interpreter. However, this week we hope to see all home again.

The attendance on Sunday has increased, and we are much encouraged. There has not been a communion service this year. We expected Prof. Hart up, and hoped to have sacrament dispensed then, but he has not yet been able to come.

A few years ago some of the Indians saved a little money—about \$25—which Mr. A. D. Mackay kept, and now they are about to invest in some of the University lands offered for sale. The terms are very easy, and we are glad to see them alive to their own interests.

There have been few deaths recently at the Indian village, and all seem to have come through the long and severe winter very well. The village is looking at its best now, the gardens are all in, and the beautiful green around, together with the river flowing by, makes the village show to the very best advantage. We are glad to see even this improvement—and it is very marked—but we long for more zeal among them in the cause of Christ.

We had a visit from Principal McVicar, and enjoyed having him and hearing him preach.

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