

Foreign Missionary Tidings.

VOL. XVII.

TORONTO, APRIL, 1901.

No. 12.

Subjects for Prayer.

THE ANNUAL MEETING. MISSIONS IN CENTRAL INDIA.

That all the members of our Auxiliaries and Mission Bands may be stimulated to more earnest effort; that their numbers may be increased, and that each member may be able to consecrate time and money to the work of Foreign Missions.

In India, for the Medical and Zenana work, for our boarding and day schools, assistant teachers and bible women.

For ye have need of patience, that after ye have done the will of God, ye might receive the promise.—HEB. x. 36.

A little one shall become a thousand and a small one a strong nation: I, the Lord will hasten it in His time.—IS. lx. : 22.

EASTER ECHOES.

Oh, let me know
The power of Thy resurrection!
Oh, let me show
Thy risen life in clear reflection!
Oh, let me soar
Where Thou, my Saviour Christ, art gone before!
In mind and heart
Let me dwell always, only, where Thou art.

F. R. H.

AN EARNEST APPEAL FOR PRAYER for the women and children of China was laid before the Board last week. We feel we cannot do better than place it in Mrs. MacKenzie's own words, which so touchingly convey the situation.—“I would ask if a special request for very earnest prayer, for the women and children in China, could not be sent to all Auxiliaries just now. I do not think the people realize how great the famine is in North China. We thought it very terrible last winter, and yet that was only the beginning of it. I could tell you of many pitiful cases that came under our own observation. There were very few of the Christians who were not even then feeling the pinch of poverty, and many were entirely dependent on the help given by fellow Christians or the missionary. How they have been able to exist since we left it is hard to say. Probably only Chinese could live and endure such hardship. In famine time everything is sold to procure food,

and even houses torn down and the material sold; but the Christians in Honan were robbed, many of them, of everything before the winter began. You know, probably, that Dr. MacClure has twice sent in small sums by messengers, but the country is so unsettled and infested by robber bands that it is a very dangerous undertaking to carry money over the long road between Chefoo and Honan, I would also ask for special prayer for these messengers. The last sent was one of those young Helpers who so nobly volunteered to take that terrible journey to the coast last summer with us. Many a time we would not have known what to do without the assistance these two devoted men gave so willingly. We have not yet heard of his safe arrival. He is to distribute the relief funds as the money can be sent in little by little. It will be a most trying and dangerous task and he needs our earnest prayers that he may be given the wisdom and guidance he needs and be kept safe from harm.

We hear by to-day's mail, that the Governor of Shen-si is to be compelled to assist the Christians in that Province. We trust the commands may be carried out there and in Honan also, but have very little confidence in anything being done through officials. We cannot hope to get back to work in Honan till this famine is over, and for that, if for no other reason, we should pray that God will open up ways whereby relief may reach the famine-stricken, and that He will send the rain so long withheld from that thirsty land. But above all, we pray for the suffering women and children—the Christians, many of whom we knew and loved, and fear we shall never see again. We can pray for them, and that is much."

* * *

SPECIAL PRAYER was also offered at the Board for the recovery of Mrs. MacKenzie's little lad, who has been seriously ill at the isolation hospital. He is one of the little children who were so marvelously protected in the escape from Honan. He is out of danger, but very weak.

* * *

OUR MISSIONARY AT LAKE OF THE WOODS sends us two interesting sketches this month; one, that of the Indians harvesting wild rice fields, the other, the treatment of a sick child by the Indian Medicine Man at a camp some 60 miles from Keewatin, and on Shoal Lake, where our boarding school is to be built this spring. The point is called Atabaskasing, and around it live between 300 and 400 Ojibeways, all heathen.

During Mr. McKittrick's visit, accompanied by his interpreter, Jacob Bear, they were very kindly treated by the five Chiefs and their people. Several of the Chiefs and others asked him to write letters for them, for none can read or write. They were heartily thanked for their visit, and four days later, when they left for home, both were given a supply of rice.

Their trip home was eventful, as it often must be on a stormy lake in a small canoe. Amongst the innumerable islands they went astray about 15

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miles. They camped in Bishop's Bay lighthouse, sleeping on the floor, and so tired were they, after the hard paddling, that our missionary adds, "we were soon fast asleep as if on a feather bed." "On these trips," he also adds, "we never take our clothing off, nor have a comfortable bed till we get home. With a couple of blankets to cover us, we use a folded cow-hide or spruce branches to soften the bare rock or stumpy ground."

* * *

THOUGH THE FAMINE IN INDIA is well nigh a thing of the past, the effects remain and will for a long time be felt. One missionary writes of a morning travel with the doctor, "The mail man of the first village told us that before the famine there were 500 people living in the village, now there are 200, and of these only 50 fit for work. In the second village of 30 houses only 5 are now occupied. The third village had between 10 and 20 houses, out of 30, occupied.

* * *

MISS OLIVER writes, "Thank God the terrible famine is a thing of the past, and there is hope of an abundant harvest. Miss McCalla and I have had a busy and interesting day to-day. All our days are interesting in a life so full and varied as that of a medical woman among India's women."

* * *

MISS CAMPBELL AND MISS WHITE expect to sail from Bombay on March 9th, and Miss Oliver, M.D., a week later by the continental route.

* * *

MISS WHITE writes, Indore Jan. 19th,— "I must thank the ladies and kind friends for the Mission Box, especially for the supply of beautiful dolls, bags, etc. It will not be my privilege this year to see the eager, happy faces of the little ones, when these beautiful dolls are given, for I will be on my way to the home-land before the annual prize distribution takes place."

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THERE ARE SOME 70 OR 80 OUTSTANDING ACCOUNTS, amounting to only a few cents each, owing to the Literature Secretary. Mrs. Donald requests that those owing *kindly pay* as the books close this month, and the amounts are not large enough to make it worth while sending out formal bills.

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SUBSCRIBERS are reminded that the F. M. TIDINGS begins its new year with the May issue. Printed forms have already been sent to Presbyterian Tidings Secretaries, with the request that they be returned to the Secretary of Publication, Mrs. Telfer, not later than April 8th. It will be a help to the Secretary in making out the new lists, if you act promptly.

* * *

OUR SEMI-JUBILEE—The twenty-fifth annual meeting will be held in Knox Church, Toronto, May 7th, 8th and 9th. Think of it, plan for it, pray

for it. We have a great work to face during the coming year. Hitherto we have been able to keep fair pace with our missionaries as they broke down the barriers. Now these barriers are fast falling—as in India through the famine—and soon too we hope in China. In Mr. Russell's own words—"100 workers to meet the need in India alone!" In our own great Dominion, aside from many Indian tribes still pagan, foreigners of every nation are pouring in by thousands. In our share of responsibility can we keep pace? It is serious!

* * *

THE ARTICLE "A FAMINE AMONG THE BHILS" will be read with interest. Though the famine is over in the Central Provinces, there are grave prospects of a serious one in this section. Amkhut in the Bhil country is the last station opened up by our Church. Dr. Buchanan and his family are stationed there. To add to his anxiety, by the last mail word has come that his little boy has been taken ill with small-pox.

* * *

A LETTER FROM MR. MOTION contains the following:—As I write on Jan. 11th, it recalls very sad memories to me as on that day one of our large and most promising lads departed this life. Georgie Williams of Ucluelet took sick just before Christmas. He came down to dinner on Christmas day but was unable to come down to tea or to the Christmas tree later in the evening. It was the last time he came down-stairs; a very large abscess formed in the arm-pit; and it was of exhaustion from excessive suppuration that he died. Everything was done that could be done but it was the Master's will and we had to submit. We are glad that he gave evidence that his trust was in our Saviour and not in the heathen superstitions of his own people. He asked that his house at Ucluelet (a very nice frame one, fairly well furnished) should be given to his brother Jacob who is in the Home here, but when the mother returned to Ucluelet she was determined that Georgie should have the house and furniture, so burnt and smashed everything: sad is it not?

ANNUAL MEETING.

THE twenty-fifth annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Knox Church, Toronto, on Tuesday, Wednesday, and Thursday, May 7, 8 and 9, 1901.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division.

On Tuesday afternoon, at 2.30 o'clock, there will be a devotional meeting in the church, at the close of which the Presbyterian reports will be read. Afterwards delegates will be enrolled and billeted. The Nominating Committee will also meet on Tuesday afternoon at the close of the meeting. On Tuesday evening a conference of the Board with the Presbyterian Secretaries and Treasurers will be held, beginning at 7.30, at which questions may be asked, and subjects of interest to the Society considered.

Presidents', Secretaries', and Treasurers' substitutes will be welcomed to the conference, on condition that they are members of the Society they represent. A pink badge will be provided for substitutes. The Board will meet for the election of officers on Thursday morning. Presidents' substitutes are not entitled to vote at the meeting.

CONCERNING DELEGATES.

The following representatives from each Society, in addition to the thirty-six managers, are entitled to entertainment: From the Presbyterian Society, the President, Secretary, and one delegate; from the Auxiliary, the President or her substitute and one delegate; from the Mission Band, the President or her substitute.

In accord with Article 8 of General Society Constitution these delegates must be members of the General Society to be entitled to vote.

The Convener of the Committee on Credentials is Mrs. Greig, 131 Sherbourne Street, Toronto, to whom the names of all delegates must be sent by the Secretary of the Society they are to represent, giving also the Presbyterian Society to which the Auxiliary or Band belongs. Secretaries are particularly requested to forward all delegates' names *early in April*. Those received after April 24th will be given billets upon arrival at Knox Church, Toronto.

In sending names of delegates, please be particular to state whether or not a billet is desired. In case of any who may not wish to be billeted, the Secretary will kindly forward to Mrs. Greig the name and address of the friend with whom the delegate expects to stay. Delegates will receive notice from the Billeting Secretary of the names and addresses of their hostesses, *to whom replies should be sent in good time, stating explicitly when possible the train by which guests may be expected to arrive*. The official billet does not extend beyond the three days of the meeting. It is hoped that in no case will the travelling expenses of delegates be paid out of missionary funds. Where it is found expedient to pay such expenses, a special fund should be provided.

RAILWAY TICKETS.

Instructions to members and delegates attending the Annual Meeting:—

1. Please purchase a single full fare ticket through to Toronto, OBTAINING, AT THE SAME TIME, FROM THE TICKET AGENT A STANDARD CERTIFICATE, AND WRITE YOUR OWN NAME LEGIBLY ON THIS CERTIFICATE.
2. If you cannot buy a through ticket, BE CAREFUL TO OBTAIN A CERTIFICATE FOR ALL TICKETS BOUGHT AT JUNCTION POINTS.
3. All, whether delegates or not, can avail themselves of the reduction, and it is requested that everyone will bring a certificate, even if the journey be very short, so that, 300 certificates being received, the benefit of the *one fare rate* may be procured for all.

FOREIGN MISSIONARY TIDINGS.

4. Kindly hand certificate to the Railway Secretary, Miss Robinson, upon arrival at the meeting. Certificates must be endorsed by Railway Secretary, otherwise they will not be accepted at Ticket Office for return trip tickets.

5. TICKETS ARE GOOD FROM APRIL 30TH TO MAY 15TH, INCLUSIVE.

MATILDA ROBINSON, Railway Secretary.

THE "FEAR NOTS" OF THE BIBLE.

BIBLE READING, NO. 4.

(By the Late Mrs. J. Watt, of Winnipeg.)

- I. I BRING YOU GOOD TIDINGS. Luke. 2:10-11.
- II. ONLY BELIEVE. Luke 8:50.
- III. I AM WITH THEE. Isa. 41:10.
- IV. I WILL HOLD THY HAND. Isa. 41:13.
- V. I AM THY SHIELD. Gen. 15:1.
- VI. I AM THY REDEEMER. Isa. 41:14.
- VII. A KINGDOM READY. Luke 12:32.

PROGRAMME FOR UNITED STUDY OF MISSIONS.

FOURTH LESSON.

THE CENTURY IN JAPAN.

Keynote: "The Isles shall wait for His Law."—Isaiah xlii. 4.

Five-minute Papers on:

(a) The Peaceful Conquest of Japan by Commodore Perry, U.S.N.

"In 1853, on the Lord's Day, he, with a squadron of seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, he laid thereon an open Bible, read the One Hundredth Psalm, and then, with his Christian crew, sang from Kethe's version:—

All people that on earth do dwell.

This Christian Psalm echoed over the quiet waters, the signal of a peaceful conquest. Without the firing of a gun or shedding a drop of blood, Japan's ports were thrown open to the commerce of the world and to the evangel of God:—*From Crisis of Missions, by Rev. A. T. Pierson.*

(b) Three Famous Missionaries: Bishop C. M. Williams, Dr. J. C. Hepburn. Dr. G. F. Verbeck.

(c) The Roman Catholics of Nagasaki.

(d) The Russo-Greek Church and Bishop Nicolai.

(e) Joseph Hardy Neesima and the Doshisha.

(f) United Presbyterian Societies.

(g) *Nippon Sei Kokwai.*

Twenty-minute Review—Educational, Medical and Evangelistic.

Ten-minute Paper on Japan in the Family of Nations.

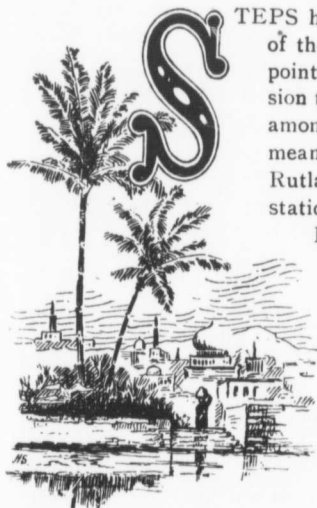
BOOKS OF REFERENCE.

1. "Japan and its Regeneration," by Otis Cary. Published by Student Volunteer Movement, New York.
2. "Narrative of the Expedition under Commodore M. C. Perry," by F. L. Hawkes. Published by U. S. Government. In three volumes.

Abridgment in one volume. 3. "Life and letters of Joseph Neesima," by A. S. Hardy. Published by Houghton, Mifflin & Co., Boston and New York. 4. "Verbeck of Japan: a Citizen of no Country," by W. E. Griffis. Published by Fleming H. Revell, New York. 5. "Japan and the Nippon Sei Kokwai," by Edward Abbott. For sale by E. S. Gorham, New York. 6. "The Gist of Japan," by R. B. Perry. Published by Fleming H. Revell, New York. 7. "An American Missionary in Japan," by M. L. Gordon. Published by Houghton, Mifflin & Co., Boston.

FAMINE AMONG THE BHILS.

REV. R. FRASER CAMPBELL, D.D.



STEPS have been taken by the Editor and Manager of the *Indian Standard* as part of a committee appointed by the Presbytery of the Canadian Mission to investigate as to the prospects of famine among the Bhils in our district and to find means for necessary relief: they accordingly left Rutlam lately for Amkhut, the special Bhil station of our mission.

Rutlam itself is on the edge of the Bhil country. Many of the villages to the east have one or more families of Bhils living on their outskirts who act as watchmen; only a few miles to the west is a comparatively wild Bhil district, in which to some extent the same state of things exists as is described below; and indeed almost immediately to the west the more characteristic Bhil habitations begin to be seen.

BHIL VILLAGES.

Instead of getting close together into small space as Hindoos love to do, the Bhil, like the Briton, prefers a roomy, breezy location, all to himself. And when we speak of Bhil villages please think not of a compact mass of mud walls packed or huddled together along narrow paths, but of a number of huts within a short distance of each other, but each of which is separate from the rest, and probably surrounded by its own enclosure which, in wilder districts, is often a high, close fence of upright poles interlaced with bamboos horizontally. Only occasionally do we see half a dozen gathered so near to each other as to resemble distantly a Hindoo village.

The huts are generally constructed of bamboo or similar material, with admirable results as to ventilation; and when plastered with clay, etc., a very good "wattle and daub" wall is thus made. When the bamboos are neatly plaited so that squares of six or eight inches appear running in lines alternately horizontal and perpendicular, the effect is quite pretty and at a distance

looks like cut stone. The roof is generally thatched, but sometimes tiled, and gourd and other creepers covering enclosure and roof lend their own grace to the scene.

LOOTING.

Even in ordinary times the Bhil is disposed to regard looting, especially of banyas, as a pleasurable, profitable and very pardonable if not absolutely praiseworthy excitement, helping to satisfy poetical justice and square accounts, not indeed the accounts which the banyas writes in those mysterious books of his which, to the utter bamboozlement of the simple minded Bhil, show his debt to be increasing in spite of all the payments he has made, but the accounts which are vaguely written in his own mind. Family feuds and reprisals seem to him to afford zest and full justification for the looting of even Bhils of another district. The sentiment is much like that of the Highlander of a former time regarding a cattle-lifting from the sassenach or a hostile clan.

Of course in the measure in which the control of settled government is felt the fun is too risky to be freely indulged in, and the game is not worth the candle in times of ordinary plenty. But when famine begins to bite, and has not yet reached the stage of despairing weakness in which there is neither courage nor strength left for a good fight, then is the time to annex the flock or herd or other property of a rival and more prosperous village; or to gather a large band and loot a number of villages in a neighboring State.

Shortly after crossing the Mabi river we passed through a district in which about fifty small villages were said to have been looted lately. The day we arrived at Amkhut we talked with one of the most comfortable men in that neighborhood, and presently he was hurried home by a message that his cattle had just been looted. And, at present, no man with comfortable clothing or wraps, or other signs of moderate prosperity, cares to travel unguarded through these districts.

Looting must be put down of course. But can it not better be prevented by food, timely provided, than by powder and shot? And here is one duty of, and advantage from, a strong central Government. Those States which are ready to follow the suggestions and example of the British political authorities, in relieving their people have to suffer through the failure of other States to do the same, and from which Bhils therefore cross over into better administered territories whose burdens they increase either as beggars to be relieved, or as criminals to be suppressed.

It seems plain that some, whose territories adjoin the Central India Agency, greatly need to be convinced that their own interests, as well as their duty to their people and to neighboring States, demand that those who in good years are the source of their income must be succoured by them from starvation when crops have failed.

DOHAD.

As the train glides into Dohad station one notices on the right a large, imposing front. It is not a public building, as one is ready to suppose, but the private residence of a Parsee liquor contractor. Remembering that few Hindoos, except the lowest and poorest, and fewer Mussulmans, are to be found among his customers, that in ordinary seasons the poor Bhils are prone to drunkenness and, little as it costs to get drunk on the cheap, vile, malodorous poison which is distilled from the mowra blossom, spend on that what would comfortably clothe their naked families and purchase what constitutes a Bhil's wealth and would stave off famine in a bad season, we who are here to enquire into and help to avert famine from the Bhils, think our own thoughts.

Mr. MacNeill, of the Irish Presbyterian Jungle Tribes Mission, met us at the station, cared for our comfort and helped us to make a speedy start on the first stage of our journey, which we must cover before dark.

OUR ROAD.

When we were about to start on our first camel ride, over twenty years ago, the catechist on tour with us took us aside and advised us not to be persuaded by the driver to take the back seat. "He will say the camel will bite, but if you hold the reins properly he cannot bite and the front seat is far more comfortable." And profiting by this advice one can get over the ground very easily on a good trotting dromedary, as we experienced on this journey, one of our number in turn riding on a camel which the Superintendent of Ali Rajpur State had kindly sent for the purpose. The rest of the party got over a very bad road with surprising comfort in Dr. Buchanan's Bhilo-Canadian carriage, with those Canadian or American wheels which astonish one by their lightness and strength, and timbers and bamboo matting floor which are manifestly of and for the jungle, part of our bedding, serving as cushions to save weight.

The road is certainly not creditable to the local governments, British or Native. Last year's famine afforded the best of opportunities for making a good road, and something was done toward it—with thousands of people slowly dying of starvation, why was this very necessary work not completed? Why did the people die? Surely there is heavy blame to be laid somewhere. We speak of it not to find fault, however, but in the hope that this year the work will be resumed before the people have been either driven to desperation or have become too weak to work.

From Bhabra, a village in which a number of baniyas and bohras do a fairly extensive business with the Bhils of the country around, the road to Amkhut passes through forest and jungle, over and between hills, now along the dry bed of a stream and then crossing it again and again as it winds along. The scenery is beautiful, and the road had lately been repaired and improved for the passing of the Political Agent.

AMKHUT.

The Mission buildings are most beautifully situated on a double-topped hill, surrounded with wooded hills which rise some 700 feet or more above the general surrounding level. Hitherto Dr. Buchanan and his family have had to live in tents or in a place intended as a hospital or school, but a commodious mission house is being built of stone and brick in lime, and when this is completed there will be less strain on the health of the mission party. Meanwhile the building operations have been a famine relief work and industrial school for a good many Bhils.

Loneliness and hard work have not overcome the spirit of fun, however much they have been lightened by it, and the guests were welcomed by a guard of honor consisting of boys and girls armed, one with a bow, another with an arrow, another with an old sword, and another with an ancient matchlock—sad memorials of famine-stricken Bhils who had sold them for food. Two tall palm trees, curiously embraced by a pipal and by creepers, form a unique and lofty pair of pillars between which we approach the mission buildings, and suspended between these the word "Welcome" was worked in green leaves on a white cloth.

Already the work done is very gratifying. Two wells have been dug and walled, on one of which is a Persian wheel, and the ground below the hill to the north is being cultivated by a number of the orphan boys. The present number of orphans is over forty. Several of the Bhils around have been baptized, and besides these are others who have become Christians though the missionary has not yet given them the outward sign and seal. Others, though not Christians, attend the preaching more or less regularly. Altogether, when we preached on Sabbath afternoon, the congregation, including helpers, instructors, etc., numbers about 170, besides the European.

CONDITION OF THE PEOPLE.

In this district many of the Bhils were in comparative comfort, and independent of the money lender. Last year wrought sad havoc among them. Dr. Buchanan spoke warmly of the devoted labors of the Political Agent to save them from famine, but notwithstanding all his efforts we found that even those who formerly owned respectable herds had few if any cattle remaining, while whole families had died, whole villages were now represented only by their names and by empty, deserted dwellings, and many survivors had no cattle with which to cultivate the ground and no saleable property to exchange for food. We visited two or three deserted villages, and others in which we were told by survivors that most of the former inhabitants had died of famine or cholera, or had otherwise disappeared. The Bhil is a cheery, hopeful, independent fellow, when not spoiled, and so there was no whining or faintest sign of begging, though all along the way, and on to Chandpur, and also from people at the Bhabra market, our inquiries brought out the same facts—that

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few of the people had any store of food or means of getting much, that, at present, most were living on grass seeds swept up in the jungle, which are not bad food but hard to digest and only eaten when people can not get the poorest of cultivated grains, that if there should come a good crop of mowra blossoms, where that tree is plentiful, it will tide them over the worst, but that if not they must just die. And this was said smilingly, without a word of appeal for help.

RELIEF WORK.

The Political and State authorities are arranging to provide, on the road to Dohad and on tanks, relief works which may last at least till the mowra season comes—March or April. Dr. Buchanan is already, as a relief work, gathering grass for the cattle which he has purchased for the people but which he wisely keeps under his own care meanwhile. And if money is provided he will open other relief work immediately. Certainly, if the mowra crop should fail, very much more will be needed to save alive these fine, manly, independent, though wild people, and to keep them from making a last struggle for life by looting those in better circumstances. We earnestly hope that full provision may be made in good time, so that relief may not come too late.—*Condensed from February "Indian Standard."*

WHAT A CENTURY LIES BEHIND US!

WHAT a record of missionary growth! Nearly 400 societies great and small in place of half a dozen when the century began. The few missionaries then have multiplied to 18,000 at work in every continent and nation and island of the globe. Missionary enterprise is the dominant movement of the day. The Bible speaks to-day in their own tongue to the vast majority of the human race. The Church of Christ is rising in India and China and in all the unevangelized portions of the world and its membership of 1,500,000 is increasing at an unprecedented rate. Native laborers, pastors, preachers, teachers, already five times as many as the missionaries, are making ready for widened responsibility and leadership. We meet to rehearse the deeds of God in many lands. We move on different lines, we use each our own equipment and armour, we employ our several methods but the God we seek is ONE. The victory of each is the victory of all, and the triumph of our Lord on earth is as sure and irresistible as the flash of the sunlight. His purpose is plain, the field is open, the march has begun, and IT RESTS WITH US what share we shall have in the glorious trial, and yet more glorious victory.

He is sounding forth the trumpet that shall never call retreat,

Oh! be swift, my heart to answer him; be jubilant my feet.

Our God is marching on.

—Dr. Judson Smith.



Letters from our Missionaries.

India.

SOME IMPRESSIONS BY A STRANGER IN INDIA.

REV. M. McKenzie shortly after reaching India took a short tour among our stations, and by kind permission of Mrs. McKenzie we give a few interesting extracts from his home letters.

Mhow, C. I., Jan. 31, 1901.

I left for Neemuch last Friday afternoon. Dr. Wallace came on at Indore. She is pleased at having received permission to stay in India, and I had interesting conversation with her all the way up to Neemuch, which we reached at 10 o'clock, and found Misses Duncan and McKellar waiting for us.

Dr. McKellar took Dr. Wallace and I in hand on Saturday forenoon and drove us around to see their work in the girls' schools. The scenes presented were exceedingly interesting. As we knew nothing of the language we had to depend entirely on Dr. McKellar for the impressions formed on what we saw and heard. She seemed very much at home among them. They sang hymns, repeated portions of Scripture, answered questions which we put to them on the lessons and awakened our interest pretty thoroughly. We visited a temple, too, and heard Dr. McKellar conduct a conversation in Hindi with a number of men there. We did not go inside as we usually did in China. It is not the custom in India to do so. In the afternoon we drove around through the district with the ladies and were agreeably surprised to see (as at Mhow, here) the evidence of British influence.

We drove around to see the schools again with Miss Duncan on Sabbath morning, and I had an opportunity of speaking through her as interpreter to most of the young folks. There is a simplicity, eagerness, seeming confidence and delight in answering questions which pleased me greatly. It was sadly disappointing then to hear that almost all the children were from heathen homes and that none of them professed conversion. This aspect of the work in India is one that I scarcely know what to think about in India as yet. Our friends are working faithfully among the children of heathen parents, with but little fruit as yet of their labors and against such odds as

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we know but little of in Honan. One has to come to India to see and know from sight what a terrible obstacle *caste* is to the gospel of our blessed Lord. I took the afternoon service, speaking through an interpreter, and along the line of asking what would Jesus think of the customs which I, as a stranger, was seeing in India and what would He have us think of and do in regard to them. One of the teachers did the interpreting this time and we seemed to get on all right. Just what the audience thought of the line of treatment I do not know. The text was the new cloth and the old garment.

Directly after breakfast on Monday, Miss Duncan, Dr. Wallace and I drove out twelve miles to see a girls' and boys' school. It is conducted in Jawud by a man who was once a Mohammedan. His wife and daughter teach in one school and the old gentleman in the other. He seems a born teacher and has excellent order kept among his pupils. He is the only Christian in the city and holds his own courageously. There, again, the children answered admirably and not one of them is in any way interested in Christianity. They all come from heathen homes, but are quite prepared to receive Christian instruction. So far not one has ventured to come out on the Christian side, but the workers are hopeful.

In the evening Miss Campbell drove me to see her work among the famine women. That was in some respects the most interesting and hopeful line of work that I have seen thus far in Central India Mission. Miss Campbell has these women and girls thoroughly under her control, away from all heathen associations, and at an age in life which leaves some of them at least peculiarly susceptible to Christian influences. Then they owe so much to her for what she has done in saving their lives, and providing for them since, that it is natural. I count on that as among the influences that will help to win them for Christ.

The work at Ujjain has suffered greatly through the illness, withdrawal and death of missionaries. Dr. Thomson has been there for a time, so has Mr. Jamieson. The main part of the work done now is by Miss Jamieson among the blind boys and girls and also among the widows. It was most pathetic to go in and sit down alongside of the blind. They had questions to ask of me regarding China before we reached the stage at which I was to question them. They read with remarkable readiness from many portions of the Old and New Testament, and had no difficulty in answering not a few of the questions put to them. Miss Jamieson is fully trusted and greatly beloved by them. She goes to see them regularly, forenoon and afternoon, and has the joy of knowing that several of them are decided Christians. They are learning how to make coarse rugs, and may add other branches of weaving to their stock in trade in course of time. The story she has told of the cholera visitation is a remarkable one, so, too, how some proud girls were led to become humble and most willing helpers in lines which they scorned at first. In some respects the work done by her, appealed as

strongly to me as any which I saw on my tour. In the evening they took me to see what they are doing for some lepers. Poor creatures, they are in a most woeful plight. In one or two cases the fingers are gone, with another the nose is affected and with some the side of the face. Three of them were received lately by baptism into the membership of the church, and the workers are satisfied that the Spirit of God is at work among them.

THE STORY OF CHANDIYA.

BY DR. MARION OLIVER—INDORE.



ONE afternoon in August last a woman brought a little girl of seven or eight, who appeared to be in a dying condition, to the hospital. The woman's story was that the little girl, who she said was her very own daughter, had fallen and injured her head. She pleaded to have the child taken into the hospital and was quite willing to leave her alone with us. The girl also seemed anxious to stay with us, and this fact, together with the woman's manner and general appearance, made me suspect that the child was not hers. The girl was very emaciated, and under a large portion of her scalp was a soft, fluctuating mass from which the pus poured out when we laid it open the following day. She lay for several days in a semi-conscious state, but made a good recovery; and, when she became able to tell her story, it was the all-too-common sad tale, such as many, many orphan girls in India could tell. The woman had gotten possession of her only a few weeks before, and when Chandiya tried to run away, she tied her to the wall of the house and beat her over the head with a bamboo. That the girl's story was true I had no doubt, as it explained how the head was in such a condition and the skull uninjured.

When Chandiya had been nearly two weeks in the hospital, the woman returned to see how she was getting on. I taxed her with having stolen and then ill-treated the child, at which she became very impudent, and declared she had not stolen her but had bought her for two rupees. Anxious to save the child from the life of shame that was before her if she remained in the hands of this woman, and, yet, not knowing what steps to take first, in order to gain time I told the woman that, as she had placed the child in the hospital under false pretensions, she must bring me Rs. 10 in payment for what we had done for her, and also proof that she had a legal claim on the girl. She returned next day, bringing two rupees, but was not allowed to see Chandiya.

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We saw no more of her, but eight or ten days later I received a letter from the British magistrate asking information regarding a girl named Chandiya, as a woman claiming to be her mother-in-law had lodged a complaint against me for detaining the girl in the hospital against the wishes of her relatives. I wrote the magistrate a full account of the case, telling him how the woman now calling herself Chandiya's mother-in-law had pleaded to have the girl taken into the hospital as a charity patient, as she—"her poor widowed mother"—had nothing to feed her with. I asked that, if possible, something be done to save Chandiya from falling into the hands of this woman. A few days later I saw the magistrate, and learned from him that he had made inquiry and found out that the woman was thoroughly bad, and would not be allowed to get possession of Chandiya. By this time Chandiya was quite recovered, and being of a very happy disposition, she had made a warm place for herself in Dora Bhai and Kenoka Bhai's (the matron and the nurse) hearts, so there was great rejoicing when I came home and told them that Chandiya would not be taken away. She was sent to the Boarding School shortly afterwards, where she is learning very quickly and is a great favorite with teachers and pupils. She remains, however, "The Child of the Hospital Staff," and once a month at our Sunday morning prayer meeting Chandiya is especially prayed for and a collection, to defray the cost of clothing and school fees, taken up. May God spare this little lamb to grow up and serve Him.

AN INTERESTING TOUCH OF FAMINE WORK.

BY MISS CAMPBELL.

OUR youngest is a little boy whose mother left him to us. She could not be persuaded to stay, she feared for her caste but she feared nothing for her child. The matron became ill and for a month I had to do her work. I could not attend to the wee chap at the Home, at night, so brought him and three girls to look after him to my dressing room. He had fever very severely, and several times I thought the little life was going out. He could not lift his head and was, oh, so white and thin. We forced the food down the poor little resisting throat; medicine we dared not give. The weak little wail went to my heart but we were powerless. He had a very hard cough, too. Then he began to mend. We fed him at first every two hours, night and day; now he gets food every three hours. I had bought Mrs. Wilson's goats for the Home, and as soon as we got the milk for him he began to improve. I had been feeding him on Nestle's food as we could not get good milk before our own goats came in. He is not yet much to boast of, but is daily getting stronger. I can now trust him in the daytime to the three little girls, all under twelve, who stay with him in my room. At night I always rise to see him fed and changed lest he get more cold. Of course he is a great pet among the Miss Sahibs as well as the girls and is in great danger of being spoiled. However, when he gets stronger he will fare harder.

The North-West.

INDIANS HARVESTING WILD RICE ON LAKE OF THE WOODS.

BY REV. A. G. MCKITTRICK, MISSIONARY.

THE Indian and his wife gather the rice into their canoe, one beating it towards them with two sticks, the grain falling into the canoe, while the other paddles it ahead, for it grows in shallow water, in sheltered bays. There must be many thousands of acres of it in this part of Canada. When the canoe loads are brought home to the camp, the rice is dried with fire, either in a large tin pan, or on long platforms or scaffolds, about four feet high, erected for the purpose by them, made of poplar poles and cedar laths fastened with pine roots. Over this is spread a thick layer of green balsam boughs, and on these are spread out the fresh gathered rice to dry. A slow fire is kept on the ground under it for many hours, carefully watched till the rice is all nicely dried without being scorched. Then it is ready to be threshed; this is done by placing it in carefully prepared conical pits dug out of the hard clay soil, about as large as a barrel at the top and as deep, but smaller at the bottom; these are hardened by fire and water like clay pottery, so that no clay sticks to the rice. When the dried rice is thrown in, perhaps eight or ten young men gather around and pound it with the sharpened ends of long poles, for over half an hour, stirring it all the while, till all the chaff and beardy ends are threshed off. Then they go to another pit and repeat the pounding for another Indian; this is very hard work, tiring on the muscles and very hard on the joints of arms and wrists. Jacob and I tried it and found it no lazy man's job, but these men kept at it earnestly all day long each day, leaving to the women the lighter work. After it was threshed the women and girls lifted it out and winnowed it, using flat birch bark baskets like trays. They threw it up in the wind, dexterously catching it again many times, till all was blown out except the solid rice, then they stored this in sacks and piled it away, covering it with little birch bark roofs to keep it dry till they canoed it home. Some families garner many sacks of rice, using it all winter and often even till the next spring, and it is excellent food, almost like the China rice.

CAMPING AMONG HEATHEN INDIANS.

BY REV. A. G. MCKITTRICK.

THEN the next tent to ours not three feet away was a sick child, whom I had seen before at Northwest Angle, and Chief Minwabinaiskung (whom the whites call "Hand Organ") told us soon after we came, that we must excuse him, for he had been invited (as a medicine man) with others to doctor this child.

He took his rattle and drum, root and herb medicines and then began in the evening, now drumming away the evil spirits, then saying over their sing-song long Indian prayers and incantations to the Great Spirit, much like the

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Romanists count their beads; then shaking his rattle and blowing away the evil spirits, etc. This they kept up all night till near morning, during the three nights we were there, and I don't know how long afterwards. Needless to say, I didn't sleep much the first two nights for I was so close to it, and I don't think the sick child slept either. The third night I slept more, for I could keep awake no longer and was getting more used to the drumming; without doubt, many have been the sick ones, whose death has been hastened by the noisy orgies of these ignorant old medicine-men, who are well paid for their religious zeal.

British Columbia.

OLD SUPERSTITIONS DIE HARD.

BY MRS. CAMERON, ALBERNI, B.C., JAN. 20TH, 1901.

HERE is much that is encouraging in the work here, although our Indians on the reserve joining the mission did observe the Klokwanna—their most sacred religious festival—about two months ago. It was, I believe, five years since it had been observed here before, and we hoped that so many had ceased to believe in wolf-worship that it would never be held here again; but the old superstitions die hard. Only the light of the Gospel will drive out the darkness of heathenism. Some say it is not worship, only amusement, and better it should not be kept up; others admit it used to be bad when they killed human beings and mutilated dogs, but what is done now is all right and good for the Indians. Others say it is "all the same as Sunday," that as Jesus gave the Bible to the white man, He gave the Klokwanna to the Indians, and that they must always keep it in memory, and hand it down to coming generations. It is at this festival that the history of the tribe, its traditions and legends are related and passed on from generation to generation, they say *without change*. We were well pleased with Dan Watts, one of our ex-pupils, who refused to have anything to do with it, though strongly urged, and offered much money if he would take part in it. Then he was told that since he would be chief of the tribe, he must take part, and that, if necessary, they would take him by force. He said that he did not want to be chief in what was not good, and came to the Mission until all danger was past. All seemed willing to suspend outward demonstration during the Sabbath day.

Some \$500 or \$600 were given away in presents, either cash or goods, and very soon after our Indians were invited by the Ohiahts to their "potlach," where about \$700 more was given away. They seem to think that the best use they can make of their money is to "potlach" (give it away); but it is that they may receive as much again, and also that they may be advanced in the social scale. Good social standing is of much importance among them.

Some half-dozen families, who have horses to take care of, will be staying on the reserve near us all winter. Nearly all the others, and most of the Opitchesahts have gone to the salt water, where it is warmer and a more abundant supply of fish. Housekeeping and home life among them is gradually improving.

There are now 23 boys and 13 girls in the Home. We were saddened by the death of one of our boys, the 11th inst., after about three weeks' illness, but thankful that he gave some evidence that he was trusting in Jesus for his salvation, and that he believed that Christ died for his sins.

When I heard of dear Mrs. Jeffrey's death, the world seemed suddenly to grow big and cold and empty. She was so thoroughly capable, so helpful, and so kindly that it was always a comfort to turn to her for counsel, help or sympathy. It is not possible to tell how much her visit to Alberni, in August, 1899, did to help on the work, and to encourage some of the workers. I thank our loving Father for having given us such a noble, faithful worker, and for all she has been to me as a personal friend.

Mission Bands.

DO BAND WORKERS CONSIDER THE MISSIONARY TREE A SUCCESS?

Mrs. Gardiner, of 381 O'Connor St., Ottawa, is anxious to have a candid report as to its utility not later than the first week in May, in time for the Annual Meeting. If these reports show that the Tree has been appreciated and proved helpful to those who have given it a fair trial she will be glad to continue the supply in the fall months, but until then asks that orders be discontinued.

We feel sure that all Band workers will take notice of the above request. We owe much to Mrs. Gardiner for the kind offer she made last May, and which has been so widely accepted; we fear even to the taxing of her time and strength. The number sent out has been quite large, orders having come in from the far east to the far west.

QUESTIONS AND ANSWERS ON INDIA.

1—When and by whom were Protestant Missions begun in India?

In 1705 by the Danes. The first missionaries were Bartholomew Brigenbalg and Henry Plutschau.

2—What English Society first sent missionaries to India?

The Baptists sent William Carey.

3—In what part of India does our church work?

The Central Provinces.

4—What new missionaries has our Board sent out to India during the year?

Miss McCalla and Miss Leach.

5—Were the Hindus the original inhabitants of India?

No; they came from Central Asia and conquered India about 5,000 years ago. The people they found there were savage tribes differing in origin and languages. They had no books nor written languages, and few mechanical arts. They were treated as servants by their conquerors, and were either included in the lowest caste or were driven to the mountains and to the south.

6—What was the worship of these tribes?

Most of them were, and are, demon worshipers. They think that the earth is full of spirits, which dwell in trees, plants, streams and rocks, and must be conciliated by sacrifices and offerings. Among some of the tribes human sacrifices were not uncommon, but these have been abolished.

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7—What is pleasant to think of in connection with these tribes?

That the "good news" of Jesus' love for them has touched many hearts, and that one tribe—the Santhal—now numbers many thousands of earnest Christians among the people.

HAPPY CHILDREN.

BY ONE OF OUR MISSIONARIES.

In the beginning of the year 1897, we were happy children, playing about in the little village where we were born. Too young then to understand what horrors were represented by the word "famine" which we began to hear so often on the lips of our parents—a word the meaning of which we were to understand only too well in the near future.



TAILOR AND HINDOO CHILDREN SEWING.

We never had more than enough to eat, so that when our father sold first the oxen, then the cart, afterwards the chickens, and lastly the little bit of jewellery that mother had, we knew there was nothing for it but to go out and beg for our food. But alas, every one in the village was as hard up as ourselves, and so we began to separate and wander here and there, hoping that perhaps one of us

at least, might find some one who had a little to give away. We prayed to our gods, and gave to them the last few grains of wheat we had, and placed garlands in front of them, hoping they might be thus induced to hear us in our sad plight; but they were either always sleeping, or as those who do not hear, and sadly we turned from our last hope, feeling the gods must have hearts as hard as the stones out of which they were made.

Then we wandered away from home and village, always in the hope of getting something to eat. How long we wandered we don't know, but many, oh so many of our friends and relations died by the way; and sometimes there was only one left out of a large family. At last, as we were getting too weak to drag ourselves along, and were wondering which of us would be the next to be left by the roadside. One day we met a man who did not look thin and hungry and dirty as we did, and he asked us if we would go with him to a place where we would get food and clothes. Gladly we said yes, but how were we to get there on account of our weak condition. Then he said he would send a cart for us, and so before long we were brought to a mission, where we were fed and washed and clothed. At first we grumbled much because we didn't get as much to eat as we wanted, but then we wanted to be eating all the time, and we were told that would not be good for us. But when the hunger passed away, we knew we were getting plenty.

Some of our party died, but the rest of us are getting fat, and have learned to read and write, and as you see in the picture, we sew with the tailor at the Industrial Home. The striped stuff we are working at, is shirts for the boys who live at the boys' home, where they have to work making rugs.

We know now that those stone gods of ours, whom we thought would'n't listen to us are only made of stone, and can neither see nor hear, and since coming to the mission we have found that there is a God who does hear even when the smallest of us speaks to Him; and many of us have learned to love Him so much, that when we are older we hope to go and tell others of the Jesus who loves us and who sent His servants to find us when we were ready to die.

Acknowledgments.

TO MOOSEJAW AUXILIARY.

FROM REV. N. GILMOUR, CROWSTAND,
FEB. 13TH. 1901.

I would like to acknowledge through the "Tidings" the receipt of a box of clothing from the Leddingham Auxiliary of Moosejaw, Assa. This is the second season we have been assisted by the friends in Moosejaw, and we are very thankful indeed for what they have done for us. I think these isolated auxiliaries, are especially worthy of mention because they have not the stimulus, which numbers and proximity to other auxiliaries always give. We have received two contributions from such sources this winter.

PRESBYTERIAL REPORTS.

TORONTO.—The Annual Meeting was held in Cooke's Church, Toronto, on Friday, February 22nd. At the Business Session the President addressed the meeting on "The Crises of our Times and God's Message to us as Women."

Report of Secretary was most encouraging; there has been an increase in the number of societies, membership and average attendance. The Report of the Treasurer showed a deficit, but thought this was partly due to the large amount sent to Famine Fund from this Presbyterian. The circulation of TIDINGS still continues to increase, and now numbers 2,485. The supplies, as in former years has been ample for the many calls made on us. The Library has been helpful to many. The number of short articles asked for is greater than in any other year.

A short conference on the Helpfulness of the Mission Studies, given from month to month in TIDINGS, was led by Mrs. Gray, the 1st Vice-President.

At the afternoon meeting Mrs. MacPherson of the Eastern Division gave an address on their field of labor, and of the opening up of their new station in Corea. Rev. N. Russel of India gave a most pathetic account of the last famine; it was a famine of bread, but typical of the spiritual famine that always exists; and closed with a strong appeal for more workers. Officers for 1901: President, Mrs. Gregory, Mansewood; Vice-Presidents, Mrs. Gray, Mrs. Frizzell, Mrs. Geggie, Mrs. Brown, Agincourt; Secretary, Miss Crombie;

Treasurer, Mrs. Tibb; Supply Secretary, Miss Bradshaw; TIDING'S Secretary, Miss Young; Library Secretary, Miss Caven; Convener of Supply Committee, Mrs. Park.

BROCKVILLE.—Held its 16th annual meeting in St. John's Church, Feb. 25th and 26th. The four Vice-Presidents gave an account of auxiliary work done in assisting the President. The Secretary Mrs. Bickstead and the Treasurer, each made statements recommending changes in their methods of work. Reports of Branches spoke of continual interest; there are 29 Auxiliaries and 14 Mission Bands, contributing over \$1500. Over \$300 was sent towards Famine Fund, and 700 lbs. of clothing were sent to the North West. Nearly 500 copies of Tidings are taken. Bible readings were given by Mrs. Ross of Cardinal, Mrs. Merkle of North Williamsburg, Mrs. Gilmour. Greetings were received from Baptist, Methodist and W. C. T. U. Societies, also from Mrs. Hyndman, N. Y., and Mrs. Kellock, Richmond. Mrs. Russell offered the dedicatory Prayer. The President Mrs. Dowsley touched upon the encouraging parts of our work as contrasted with the chastening our fields in India and China are undergoing and from which may come a large ingathering of precious souls. A Resolution of Sympathy with the Board on the death of Mrs Jeffrey our faithful Secretary was unanimously adopted.

Miss Grant conducted a Mission Band Exercise called the "Missionary Clock" and was followed by Mrs. Logie on Band work. Mrs. McCallister gave the closing words.

At the Evening Meeting "A Reminiscence" was given by Mrs. Blair and addresses by Dr. Wood and Rev. Mr. Sinclair on the vital necessity of Missions. Officers elected: President, Mrs. Dowsley; Vice-President, Mrs. McCallister, Mrs. MacArthur, Mrs. McLennan, Mrs. MacDougall, Mrs. Logie, Mrs. Merkle; Recording Secretary, Mrs. Gow; F. M. T. Secretary, Mrs. Moore; Treasurer, Mrs. Gibson; Cor. Secretary, Mrs. N. L. Beckstead, Prescott.

LINDSAY.—The nineteenth annual meeting was held in Sunderland, on Tuesday, 15th inst. There was a large attendance of delegates from nearly all the auxiliaries in the Presbytery. The

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most interesting features of the day were the addresses of Rev. Jonathan Goforth and Mrs. Goforth, late of Honan, China. The reports read were exceedingly encouraging, showing an increase in every direction. There are twenty-four Auxiliaries and ten Mission Bands in the Presbytery, and from these were received \$1435. Over and above this, over one hundred dollars was contributed directly during the year for the India famine fund and clothing valued at \$237, was sent to the Northwest. The ladies of the Presbyterian church, Sunderland, made excellent arrangements for entertainment. Mrs. J. D. Walker, of Uxbridge was elected president of the society for 1901.

OTTAWA.—The Fourteenth Annual Meeting was held in Bank St. Church, Ottawa, on Tuesday, Feb. 5th. The President, Mrs. Hay occupied the chair. In the morning, reports of Auxiliaries and Mission Bands were read by delegates, the election of officers took place and general business attended to.

At the afternoon meeting Mrs. Armstrong and Mrs. Jarvis assisted the President in the opening exercises and after the reports of Presbyterial Sec-Treas. and Secretary of Supplies were presented, the offering was dedicated in prayer, led by Mrs. Crombie. Mrs. Hay's address and a solo by Miss Hopkirk were much enjoyed. Mrs. Goforth's presence added to the interest of the meeting and she gave many interesting details of her life and work in Honan. Tea was served by the ladies of Bank St. Church and a pleasant social hour was enjoyed before the evening meeting, which was held in connection with the Presbytery of Ottawa. The Rev. J. Goforth was the principal speaker at this meeting and gave a thrilling account of the miraculous escape of our missionaries from China. Officers for 1901: President, Mrs. Hay; Treasurer, Miss E. H. Gibson; Secretary, Miss H. E. Durie; Secretary of Supplies, Miss Mary Masson; Secretary of Literature, Miss Fanny Evans. A standing vote of thanks was given to the retiring Secretary of Supplies, Mrs. Crannell. Amount sent to General Treasurer, \$1559.71. Value of clothing sent to Crowstand Reserve, \$518.52. Membership, 733.

GUELPH.—Held its Sixteenth Annual Meeting in Knox Church, Elora, on Feb.

Mrs. J. L. Ward

Mrs. N. E. McKenzie

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AGENTS WANTED

21st and 22nd. There was a good attendance, most of the Societies being represented.

The programme was very good and full, and the reports on the whole satisfactory. The sum sent to the Treasurer is about the same as last year, and considerable help was sent to the Famine Fund. Mr. and Mrs. Goforth were with us; from both of them we heard much that will live in our memories, of work and experiences in China. There were many good papers read, some talks on special mission fields, and Miss Dunsmore gave us a vivid sketch of work and pupils in our Northwest Indian Industrial Schools. Considerable time was given to discussing Mission Band work, and several good papers were read on the subject and experiences exchanged. The officers for this year are: President, Mrs. Watt, Guelph; 1st Vice-Pres., Mrs. McVicar, Fergus; 2nd, Mrs. Maclean, Guelph; 3rd, Mrs. Horne, Elora; 4th, Mrs. Ross, Guelph. Miss H. Cant, Galt, Treasurer; Miss Kerr, Galt, Secretary; Miss Ross, Guelph, Supply Secretary; Miss McLelland, Guelph, Missionary Tidings Secretary.

LIFE MEMBERS.

Mrs. John McPherson, Kincardine Auxiliary.

Mrs. David McCowan, Portage La Prairie Auxiliary.

Mrs. George Bartlet, Windsor Auxiliary.

Miss Patillo, Windsor Auxiliary.

Miss Mary Porter, Forest Auxiliary.

INCREASE.

Presbyterial Society—
 Bruce—Southampton M.B.
 Stratford—Tavistock Aux.
 Glengarry—Kenyon M.B.
 “ —Thornloe M.B.

TREASURER'S STATEMENT.

FEB.	RECEIPTS.	
1—	To balance from last month..	\$13,848 03
1—	" "Friends of Missions" Primrose Ch.....	6 00
2—	" Kingston Pres. Society, Picton Aux.....	25 00
4—	" M.J.R. "To advancement of Christ's Kingdom".....	4 00
4—	" Chalmers Ch. Aux., Quebec	105 00
7—	" Orangeville Pres. Society..	673 00
7—	" Stock sold which had been invested for the Sarah McClelland Waddell Memorial Cot in Indore Hospital.....	360 87
7—	" Interest from Stock.....	23 13
7—	" Moosomin Aux. N.W.T....	9 00
9—	" Ottawa Pres. Society.....	1,376 31
11—	" Lanark and Renfrew Pres. Society.....	2,371 85
14—	" Ladies' Aux., of Fisherville Pres. Ch.....	5 00
14—	" St. Andrew's Ch. Aux., Sherbrooke, Que.....	55 00
14—	" Lindsay Pres. Society....	1,089 98
16—	" Mrs. and Miss Stewart, Southampton.....	2 00
16—	" Maple Grove Mission Band	5 70
21—	" Glenboro Pres. Society....	270 91
21—	" Chatham Pres. Society....	1,413 57
26—	" Brandon and P. la Prairie Pres. Society.....	974 67
26—	" Lethbridge, Knox Ch. Aux.	40 00
26—	" Lethbridge, Alberta M.B.	5 00
26—	" Guelph Pres. Society.....	2,223 29
27—	" Toronto Pres. Society, St. John's Aux., Toronto.....	115 82
		\$25,003 13

FEB.	EXPENDITURE.	
7—	By paid Rev. R. H. Warden, D.D.....	\$ 384 00
7—	" " Home Sec. postage...	2 30
7—	" " Treasurer postage....	95
12—	" " Rev. R. H. Warden, D.D.....	18,000 00
20—	" " Ewart Missionary Training Home....	100 00
27—	" " Rev. R. H. Warden D.D., balance due on estimates.....	1,837 72

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