

FOREIGN MISSIONARY TIDINGS

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

THE
WORLD
FOR
CHRIST.



"LO!
I AM WITH
YOU
ALWAYS."

Vol. III. (Old Series, Vol. XV.) TORONTO, MARCH, 1900, No. 11.

NEW SERIES

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. IV.

TORONTO, MARCH, 1900.

No. 11

SUBJECTS FOR PRAYER.

Central India.—The medical and zanana 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. 10 : 36.

"A little one shall become a thousand, and a small one a strong nation: I, the Lord will hasten it in his time."—Isa. 60 : 22.

NOTE.—The subjects for prayer for March and April are interchanged.

MISSIONARIES IN INDIA.

SUPPORTED BY THE W.F.M.S.

(For complete list of missionaries in India supported by the C.P. Church, see the Blue Book.)

Indore—Miss Oliver, M.D., Miss Sinclair, Miss White, Miss Grier, Miss Thomson. *Mhow*—Miss Leyden. *Neemuch*—Miss McKellar, M.D., Miss Campbell. *Ujjain*—Miss Jamieson, Miss Wier. *Dhar*—Miss O'Hara, M.D.

WIVES OF MISSIONARIES.

Indore, Mrs. Ledingham; *Rutlam*, Mrs. Campbell; *Mhow*, Mrs. Russell, Mrs. J. F. Smith; *Neemuch*, Mrs. Wilson; *Ujjain*, Mrs. Woods; *Dhar*, Mrs. Russell; *Amkhut*, Mrs. Buchanan.

On furlough—Miss Ptolemy, Miss Chase, Miss Turnbull, M.D., Miss Duncan, Mrs. Wilkie.

INCREASE.

Presbyterial Society—
 Paris..... Brantford, St. Andrew's Church Auxiliary.
 Stratford.... Stratford, St. Andrew's Church, "Ewart" Mission Band
 (Y. W.).
 Stratford.... Stratford, St. Andrew's Church, "Little Pilgrims" Mis-
 sion Band (J.).
 Paris..... Brantford, First Presbyterian Church, "Willing Work-
 ers" Mission Band.
 Sarnia..... Nairn, Young Woman's Mission Band.
 Lindsay..... Beaverton, St. Andrew's Church Auxiliary.
 "..... Beaverton, St. Andrew's Church, Mission Band.
 Ottawa..... Hawkesbury Auxiliary.

LIFE MEMBERS.

Mrs. Jas. Hart, Erskine Church Auxiliary, Toronto.
 Mrs. George Laidlaw, Murray Mitchell Auxiliary, St. James'
 Square, Toronto.
 Mrs. Richard Donald, McLaren Auxiliary, Bloor Street West,
 Toronto.
 Mrs. D. Munroe, King's Road Auxiliary, Martintown.
 Mrs. A. D. MacLeod, Portage La Prairie Auxiliary.
 Mrs. John Robertson, Port Dover Auxiliary.
 Mrs. Oliver Braden, Teeswater Auxiliary.
 Mrs. James Gow, Windsor Auxiliary.
 Mrs. James C. Tolmie, Windsor Auxiliary.
 Mrs. Stewart Begg, Roxborough Auxiliary.

CORRECTIONS FROM FEBRUARY LIST.

Miss Loghrin, Knox Church Auxiliary, Guelph.
 Miss Fraser, St. Andrew's Auxiliary, Kingston.

TREASURER'S STATEMENT.

		RECEIPTS.	
1900.			
Jan.	1.	To balance from last month	\$2,356 20
"	5.	" Barrie Presbyterial Society	1,563 19
"	5.	" Bruce Presbyterial Society	582 00
"	6.	" Whitby Presbyterial Society (Pickering Aux.)	63 48
"	6.	" Whitby Presbyterial Society (Pickering M.B.)	7 00
"	10.	" McKellar Auxiliary, Calgary.	55 00
"	19.	" Lanark and Renfrew Pres. Society (St. Paul's Auxiliary, Smith's Falls)	91 90
"	19.	" Glengarry Presbyterial Society	700 00
"	19.	" Mr. Thomas Reid, Victoria West, B.C.	5 00
"	22.	" Mistawasis Auxiliary	23 00

"	26.	"	Schrieber M.B.	14	00
"	30.	"	Toronto Presbyterial Society, Eglinton Aux.	41	77
				<hr/>	
				\$5,502	54

EXPENDITURE.

Jan.	2.	By	Postage, see for Indian work	\$2	02
"	2.	"	Postage, see Life Members	70	
"	2.	"	Postage, Treasurer	84	
"	22.	"	Postage, Corresponding Secretary	2	28
"	22.	"	Furnishings for Alberni	56	85
"	22.	"	Freight on goods to Alberni.....	15	54
"	31.	"	Balance on hand	5424	31
				<hr/>	
				\$5,502	54

ISABELLA L. GEORGE,
Treasurer.

ITEMS OF INTEREST.

The Famine Fund Appeal. The question has been asked, Has our Board done anything to aid our Foreign Mission Committee in relieving the famine sufferers in India? In reply to the enquiry we answer that the Board has assumed responsibility to the amount of \$500 for the support of the famine orphans who were rescued two years ago, thus making it possible for the F.M.C. to send from the former famine fund \$500 to be used by the lady missionaries for the present distress.

Over and above this \$500 a famine appeal was made in our February Tidings, in the hope that money sent in by private subscription would fully cover this amount assumed and also enable our Board to forward a very liberal sum for the relief work being carried on at our mission stations. The daily papers are so full of war news that little can be said of the famine in India, but the distress is terrible and the constant appeal in our missionaries' letters is for *means* whereby to aid this suffering humanity. We again ask that your donation be an *extra*. *Let no Auxiliary take it out of its regular funds, which are already pledged.* Subscriptions, whether large or small, may be forwarded to the Woman's Foreign Missionary Society Treasurer, Miss Isabella L. George, 277 Jarvis Street, Toronto. All money thus donated will be forwarded to India without delay through Dr. Warden, General Treasurer of our Church.

The Secretary of Publications will during the month send out her lists to the several Presbyterian Secretaries, requesting them to fill in the names of their Auxiliaries, with the number of Tidings subscribed for during the coming year, and the address to whom the parcel must be sent. Much depends on the promptness and activity of our Secretaries, and we trust they will lend a kind, helping hand in promoting the success of this branch. We would like to start out in May with full lists on hand. There are two points to bear in mind: That our paper will come out in brighter form, and that the subscription is now 15 cents a year. The three additional cents are added to meet additional expense. Kindly see that your list is in by April 9th, and avoid the Secretary of Publications extra correspondence.

Auxiliaries and individual readers of the Tidings are reminded that we purpose altering the form of our little magazine in May, the reasons being those mentioned in the February issue: that urgent requests have from time to time come in that the price be raised to 15 cents, so as thereby to meet the expense of using better paper and larger type. These and other reasons have brought the Board to the decision that a more pleasing form of the Foreign Missionary Tidings would be acceptable. The Foreign Missionary Tidings' year ends with the April number. All orders for the May issue must be in the hands of the Secretary of Publications not later than April 9th.

The 24th Annual Meeting of our Society will be held this year in Knox Church, Ottawa, May 1st, 2nd and 3rd. Full particulars will be given in the April number. Though Ottawa is pretty far east we hope again to have a representative delegation from all the Presbyterians and their branches. Our meetings have always been an inspiration to the delegates, and an incentive to missionary activity in the centre at which our gathering is held. Plan for its success by sending enthusiastic delegates, who will carry back to those who cannot go a double share of inspiration in the Missionary Cause.

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 Miss Margaret Craig, 228 Beverley 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, Ottawa.

In sending names of delegates, please be particular to state whether or not a billet is desired. In case of any one who may not wish to be billeted, the Secretary will kindly forward to Miss Craig the name and address of the friend with whom the delegate expects to stay. Delegates will receive notice of the names and addresses of their hostesses from the Billeting Secretary, *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.

Miss Laidlaw has been spending a few weeks at home after some years of heavy work in her school at Portage la Prairie. She met with the Board on Tuesday, January 24th, and gave an account of her work. The Indian children and their homes around Portage la Prairie have wonderfully improved of late years. The Indians own their town, and several of them have built neat cottages after European style. A stranger passing through the town any morning will find windows thrown up to let in fresh air, quilts and clothing hung out to air, and many other traits to show their homes are homes of comfort. Temperance is one of their strong points. The town is carefully guarded by three Indian constables, and not a drop of intoxicants is allowed to enter. Along with their home life their spiritual life has been uplifted—they seem to understand the meaning of worship. The mission school children attend the town Sunday School, and receive books and papers regularly. All are grateful for the clothing. They do not ask it for nothing, but offer vegetables, wood or work in return.

Miss Curry from Crowstand Mission was also present and told of the comforts of their new building and of how delighted all were. The work at Crowstand is most satisfactory. Miss Curry expects to take a course in one of the sick children's hospitals before returning.

Miss Ptolemy appeared before the Board on Tuesday Jan. 31st. She gave an account of her work in the Mohulla day schools at Neemuch. The ages of the children range from 2 to 13 years, and work among them is encouraging. The course of training is much the same as in all the Government schools of India. The hope of learning English is always an inducement for attendance. Gradually these

little girls are taught the love of study. One morning Miss Ptolemy had given some of the older children the first chapters of Genesis to look over. It was their first knowledge of it, and she noted the intentness with which they examined it. They have their own Hindu stories as to the creation of the world, and points of similarity had attracted them. One of them timidly asked that she might take the copy home. In this way of their own free will Scripture study was begun at home. Miss Ptolemy is anxious to return to her work in India, and we are glad to note that her strength is returning. She is at present spending a short session in the Training Home.

Miss Dougan was also before the Board and though eager for service in India the way does not yet seem clear for her return, even after a rest of two years. The harvest is ready in other fields, and we trust so earnest a worker may long be a member of our missionary staff.

Other Visitors at the Board rooms during the month were Mrs. Ball, now of Guelph, and Miss Bruce, of Winnipeg.

As in India, so in China, the terror of an approaching famine is haunting the minds of the Chinese. Dr. Malcolm, speaking of the outlook, says: "Before coming to China we did not appreciate the real meaning of the word famine. Our boyhood's days are fraught with memories of barns and granaries stuffed to bursting. While some years are good, others are better, but no such thing as famine is even dreamt of.

"What a contrast here, where harvests are so often a failure, and where swarming villages are as numerous as farm dwellings in the home land; and, while the export of grain is absolutely prohibited here, this year's output of wheat alone from two of the home provinces is estimated at 40,000,000 bushels.

"Unlike our beloved Canada, where there is alternate rain and shine, in Honan the weather is fine the year round, excepting the rainy seasons, and that is why a Honanese looks at us with such amazement when we remark that it is a fine day, and says by his looks, if not in words: 'Why do you make such a remark? Of course it is a fine day. Are not all the days fine? And is it not just because the days are so fine that we have not enough to eat?' It is, therefore, in a year like the present when there has been no rainy season that one of Longfellow's dreary, rainy days would be looked upon as 'beautiful,' for it would at once bring joy to these sad hearts and fruitfulness to the dry ground. The usual salutation here is, 'Have you eaten?' which is much more to the point in this great land of want than a commonplace remark about the weather.

"But God's gifts of grace far outnumber His temporal blessings, and what poverty-stricken China needs to-day is not so much food

and clothing as the Gospel of the grace of God. Are we who are so greatly favored doing our duty on behalf of China's millions?"

A wee stranger (William Wallace) arrived in the Lome of the Rev. Mr. and Mrs. Goforth, Chang-te Fu, November 25, 1899.

Sickness has again been in the homes of some of our Missionaries Paul Goforth has just recovered from measles, and baby Jean Menzies from small-pox.

Valuable hints for Presbyterials that are busy sewing for the Indians will again be found in letters from the North-West. We repeat here a thought from Mr. Gilmour's letter: "When a Presbyterian is asked to supply a certain mission school with clothing, the success of that school for the year is largely in its hands.

The blessedness of giving is a truth which we gladly note is dawning in the minds of our poor Indians. A Sabbath offering was lately made at Rolling River Mission. "A number of them," says Mr. Wright, "gave all that they had, some depriving themselves of part of their New Year's feast in order to give. The offering amounted to double that of last year. The expression on their faces as they brought their small offerings to me bespoke the gladness of their soul in being able to spread the glorious message. Thank God for the Gospel!"

Mr. John Thunder is working away faithfully among his Indians at Pipestone. In his letter he speaks of trying to interest his young people. Perhaps there are some of our Mission Band boys and girls who may have a few suitable pictures to spare.

Miss Dunbar of Port Albert has gone to Crowstand as assistant Matron.

I cannot always trace the onward course
 My ship must take;
 But, looking backward, I behold afar
 Its shining wake,
 Illumined with God's light of love, and so
 I onward go,
 In perfect trust, that He who holds the helm
 The course must know.

I cannot always see the plan on which
 He builds my life.
 For oft the sound of hammers, blow on blow,
 The noise of strife,
 Confuse me till I quite forget he knows
 And oversees,
 And that in all details with his good plan
 My life agrees.

FAMINE FUND, W.F.M.S.

Subscriptions Received up to February 15.

1900.		1900.	
Jan. 3—Mrs. Wm. Alexander,		Feb. 6—M. L.	1 00
Santa Barbara, Cal.	\$5 00	" "—Mrs. J. L. McArthur,	
" 22—Miss Cowan's S. S. cl.,		Franktown	1 00
Cooke's ch., Toronto.	2 00	" "—Mrs. Neil MacEwen	
" " —Indians on Hurricane		Franktown	1 00
Hills Reserve. . . .	8 30	" "—Mrs. A. G. Northrup	10 00
" 29—A Sympathizer. . .	2 00	" 9—For Famine Fund . .	6 00
" 24—A few friends in King-		" "—"Northern Lights,	
ston.	3 50	M. B. Knox Ch.,	
" 30—Mrs. Hugh Walker		Gravenhurst. . . .	6 00
Belleville	1 00	" 10—Mrs. Wm. Reid,	
" " —Mrs. N. Harker, Allan-		Toronto.	2 00
dale.	1 00	" "—The " Mission Stu-	
" " —Mrs. Harvie, Toronto.	1 00	dents, " Knox Ch.,	
" " —For the Famine Fund		Ayr	4 00
in India.	1 00	" "—Few Ladies in Paris,	
" " —Jessie Comrie	2 00	Aux.	6 35
" 31—Ladies of Knox Ch.,		" "—Sara Binnie, Erin . .	1 00
Dunnville.	18 00	" "—Mrs. Jaffray, Bolton.	6 00
Feb 1—Mrs. J. N. Simpson		Anonymous	1 00
and Mrs. Wm. Laid-		" "—Mrs. Samuelson, Tor-	
law, Wilton Grove.	5 00	onto.	4 00
" "—Miss Lizzie Gemmill,		" 15—Mrs. J. Singland,	
Egmondville	1 00	Auburn, Ont.	5 00
" "—A Friend, A. R. J.	50	" "—Mrs. Grant, Toronto.	2 00
" 2—Mrs. H. Baldwin, Sun-		" "—Miss Courtney, Tor-	
derland	5 00	onto.	1 00
" "—Mrs. Harkness, Mc-		" "—W. F. M. S., Shel-	
Dougall, Ont.	4 00	bourne	10 00
" 6—A Friend, Mary St.,		" "—Scattered Helpers. . .	5 00
Barrie	3 00	"—W.F.M.S., Woodville . .	3 00
" "—Mrs. N. Carter, Elora	1 00	"—Mrs. M. Muir, Ingersoll.	2 00
" "—Mrs. Ball	1 00	"—W.F.M.S., St. Helen's,	
" "—From two Sisters "In		Ont.	13 00
His Name."	3 00	"—Mission Band, Barrie . .	6 00
" "—Mabel Cunningham,			
Ennotville	5 00		
		Total.	\$169 65

PRESBYTERIAL REPORTS.

Chatham:—The fifteenth annual meeting was held in the First Presbyterian Church, Chatham, on the 6th and 7th inst. The President, Miss Walker, of Chatham, presided at all the sessions. The Secretary's and Treasurer's reports were encouraging; an increase of nearly \$100 in contributions. Four life members have been added during the year; one new Auxiliary organized; Turin and Thamesville reorganized. The following are the officers for the ensuing year:

President, Miss Walker, Chatham; 1st Vice-President, Miss Stone, Chatham; 2nd Vice-President, Mrs. Macdonald, Mull; 3rd Vice-President, Mrs. Tolmie, Windsor; Corresponding Secretary, Mrs. Peddie, Windsor; Recording Secretary, Mrs. Langhton, Bothwell; Secretary of Supplies, Mrs. McKay, Chatham; Mission Band Secretary, Miss A. Walker, Chatham; Treasurer, Mrs. Bartlet, Windsor; Visiting Committee, Mrs. Duncan, Miss McNaughton and Mrs. Walker, Chatham, Mrs. Munroe, Ridgetown and Mrs. McInnes, Thamesville.

Orangeville The fourteenth annual meeting was held in Burn's Church, Erin, on Tuesday, January 9th. Mrs. Fowlie, of Erin, presided at both morning and afternoon sessions. After devotional exercises, the reports of Auxiliaries and Mission Bands were read and the principal business of the meeting was disposed of. It was suggested that the question of observing Communion at the annual meeting be left as it is, also that the representation at annual meeting remain as it is. The officers for 1900 are: President, Mrs. Fowlie, Erin; Vice-presidents, Mrs. McKay, Caledon, Mrs. McKinnon, Hillsburg; Mrs. Scott, Inglewood; and Mrs. Anderson, Shelburne. Treasurer, Miss I. Turnbull, Orangeville. Secretary, Mrs. Fraser, Orangeville; Secretary of Supplies, Miss Caldwell, Orangeville. The Treasurer's report showed that the receipts for the year amounted to \$683.49; and the value of clothing sent to the North-West, \$280. Mrs. Reed of Hillsburg then dedicated the money in very earnest prayer. Mrs. McKay, of Caledon, gave a paper on "Preparation for a Missionary Meeting"; which was followed by a discussion led by Mrs. McKinnon, Mrs. Scott and Miss McGregor. Miss Bennett sang a solo, entitled "Just for To-day." Miss Laidlaw, from the Portage La Prairie Mission School, gave an interesting address on her own work and work done in the other schools and reserves, showing a number of photographs in illustration. A hearty vote of thanks was given to Mrs. Myers, the retiring Secretary, who had so faithfully filled that office for six years, also to the ladies of Erin for their kind entertainment. During the collection a ladies' quartette from Orangeville sang—"Do all the Good To-day."

Hamilton: The eighteenth annual meeting was held in St. John's Church, Hamilton, on January 16th. There was a good representation present from the various Auxiliaries and Mission Bands. Very encouraging reports were presented. The forenoon session was devoted to business. The election of officers resulted as follows: Hon. Presidents, Mrs. Lyle, Hamilton, and Mrs. Steele, Dundas. President, Mrs. Vincent, Hamilton. Secretary of Supplies, Miss Hillhouse, Hamilton. Secretary for Literature, Miss Louise Lawson, Hamilton. General Secretary, Miss Leila Macderbie, Hamilton. Treasurer, Mrs. Symington. Forty-one Auxiliaries and twenty-three Mission Bands belong to the Presbyterial—one Band having reorganized during the year. Ten bales and one case of clothing, valued at \$860.49, were sent to Portage La Prairie School. One thousand one hundred and eleven copies of Foreign Missionary Tidings are in circulation. Total amount contributed throughout the year, \$3,216.99. The dedicatory prayer was offered by Mrs. Chestnut, Carluk. It was the decision of the meeting that, if at all possible, the Communion be dispensed on the first afternoon of the annual meeting from four to five o'clock. It was agreed that the number of delegates to the annual meeting should not be reduced and that Auxiliaries pay the travelling expenses of as many as are sent. The afternoon meeting was largely attended. Very interesting addresses were given by Miss Ptolemy on her work in India—also by Mrs. Steele, Dundas, and Mrs. Fletcher, Hamilton.

Whitby: The twentieth annual meeting, held in St. Andrew's Church, Whitby, on the 16th January, was in every respect, a marked success. The attendance was large and the programme unusually interesting, while the generous entertainment of the ladies of St. Thomas was much appreciated by all present. The only occurrence to mar the brightness was the retirement of our beloved President, Mrs. A. McAuley of Pickering, who for the past three years performed with great efficiency, her labor of love. The morning session was chiefly devoted to business and the reading of the various reports. From the majority of the sixteen Auxiliaries, with a membership of three hundred, sustained interest was reported, but a decrease in contributions, the latter to be generally attributed to the loss of members through death and removal. The four Mission Bands, with a membership of eighty-six, report a gain of 38 numerically, and financially an increase of \$15.33, while in the average attendance there is a gain of twenty-seven in Auxiliaries and Bands. The contributions from all sources amounted to \$929.62. There had been a hearty response to the call for clothing for the Indians, the bale being valued at \$256.15, an advance of \$29.65 on last year. Impressive addresses were given by Mrs. Shortreed of Toronto, Mrs. Galbraith, Whitby; Mrs. McAuley, Pickering; a paper, "Thy Kingdom Come"

by Mrs. J. H. Turnbull, Bowmanville; vocal selection, Miss Park, Oshawa; and the question drawer by Mrs. Plowman of Port Perry. In the evening the Rev. J. Wilkie of Indore gave an eloquent address which will long be remembered by all who heard it. The officers elected for 1900 are as follows: President, Mrs. Turnbull, Bowmanville; Vice-Presidents: Mrs. A. McAuley, Pickering; Mrs. Currie, Port Perry; Mrs. J. Hodges, Oshawa; Mrs. Crozier, Ashburn; Recording Secretary, Miss McConochie, Bowmanville; Corresponding Secretary, Miss Thomson, Whitby; Secretary of Literature, Mrs. Lockhart, Trentonville; Treasurer, Miss Allen, Bowmanville; Secretary of Supplies, Miss McGillivray, Whitby."

SUBJECT FOR MONTH.

FAMINE.

FROM THE INDIAN STANDARD, JANUARY, 1900.

We are astonished to learn that in one of the home lands the impression has in some way been received that there is no great distress. We can understand how in the excitement connected with the Transvaal the famine in India gets so little space in telegrams and in newspapers and in public interest. And probably this most mistaken impression may be thus accounted for. But how erroneous it is may be seen from Sir William Mackworth Young's speech at Lahore, the other day, in which he said, "Stocks are depleted, the people are impoverished, and a period of distress is facing us much more severe than in 1896-97." He went on to point out that while Government had adopted the principle that it is responsible for taking all necessary steps for the bare saving of life, that is all; beyond that, private liberality must come in. And at the close of the meeting Rs. 17,000 were subscribed on the spot. Still more, perhaps, may be seen from the despatch from the Government of India to the several provincial Governments, in which, alarmed at the great numbers who are going to the Relief Works, it asks whether greater strictness is not required in admitting people to these, and says that otherwise, if the present rate of progression is maintained, the crowds will far exceed those of any previous famine, and will strain not only the finances but the administrative resources of Government.

This brings out with alarming distinctness the need of other aid than that which Government can afford, not only in money but in its administration. Something is being done, to their praise be it said, not only by missionaries and other Christians but by Hindoos and Mohammedans, not only by princes and merchants but by poor policemen. But we are only at the beginning of distress which must

last and increase for many terrible months, and which will not end even when the next crops are ripe, however good next season may be, because so many of the cattle have died and will have died that much of the land must remain untilled unless some other provision be made for its cultivation.

We fear that the large numbers already on Relief Works cannot be attributed to undue liberality in their treatment. If the rates paid here be the same as in other parts people are not likely to have recourse to them unless pretty badly off. Five or six pice for a man, four or five, for a woman, and less for children down to one pice for the little ones who cannot work—this, when a pound of wheat meal costs four pice and a pound of maize or sorghum meal three pice and a half, will save life for a while at least, but it will leave nothing for salt and vegetables, the continued absence of which must have serious results; and even the quantity of meal obtainable will hardly keep up the strength for labor. This with little shelter from the cold night winds will, as is designed, attract only those who are in great need. We dread the consequences of any severer test, and earnestly hope that, instead of applying such, Government will again call for financial aid from the comfortably off, of this and other lands. And as to administration, they cannot do better than secure the aid of the well organized bands of men and women of whose rectitude and benevolence some guarantee is afforded by their very presence in this country, to say nothing of their private and self-denying efforts to relieve the famine stricken.

BHIL LOOTING.

CONDENSED FROM THE INDIAN STANDARD, JANUARY, 1900.

"Oh Lord how long!" we have cried for two long months as day by day we saw the crops fading and the red fields appearing again where we had hoped to see an abundant harvest. Day by day a calm, mild morning, usually with a haze of clouds, greeted us as we awoke but by mid-day the clouds were gone, the wind had risen and a scorching breeze swept over us.

The Bhils sowed their fields as usual with borrowed grain, and kept borrowing grain for food from the merchants until no more would be advanced them. Then they gathered grass and sticks and sold them to get food and lastly they pulled up the withering stalks of grain and sold them. To those of us who moved about among them the questions came, What will they do next? Will Government commerce relief works? Will God send rain? Will the Bhils quietly

die of hunger or will they—we shrank from the thought, yet day by day the dread possibility seemed more possible—will they commence to loot? Bands of men began to move about but they only killed fish in the rivers and talked. What their counsels were no foreigner may know; what the issue was the whole district knows to its cost—and theirs. The heat increased, the Bhils became more incensed. Food could no longer be had from the sale of grass and fodder, but the reserved forest was still within reach, if only the Government would allow them to cut, and sell the wood they could still hold on a little longer, but no permission could be given. Many stole wood and sold it, some stole wood and were arrested. From many quarters came complaints, and vengeance was solemnly vowed on every side; yet beyond ordinary stealing and frequent instances of housebreaking nothing serious happened.

On the 8th the temperature was 106 deg. in the shade, the temper of the Bhils was at boiling point and there was no shade for them. That morning an old Bhil swore to one of our workers that God, Ram or the Forest Ranger would be pierced by arrows if only they could be seen, for the misery was no longer tolerable.

They could not know or understand the virtues of a centralized Government, or sympathize with the delays caused by correspondence going from one official's office to another. To them the local officer is the Government, and to him they go two thousand strong. They are not skeletons, the stage of despairing activity has not yet been reached; goaded on by the growing pain of hunger, and the memory of the babes at home crying because their mothers cannot give them milk when living on roots themselves, they marched in and sat down before the Mahalkhari's Court—a rare spectacle and grim.

Their proposals were simple:—"Give us work, or make the merchants reduce the price of grain. Failing either of these plans we will fall to work in our own way and take grain by force. Give us a reply."

As it was the Mahalkhari could only send them away with the promise of a definite reply on the morrow. They arose and moved to the outskirts of the town and then— No one can tell definitely what happened. Did some shop-keepers chaff them about their fruitless deputation? Did some young fellows insult some of their women? All is vague rumor save the dreadful fact that those two thousand and many other thousands who had come in to sell or buy or steal (but not to beg, for Bhils won't beg) fell on the eastern section of the town like a plague of locusts while the inhabitants fled at the wild blood-curdling Kur-roo-roo-roo of their war cry. Before them was an Indian bazaar with its heterogenous display of goods for sale, behind them were empty shelves and boxes, broken doors and spilled grain.

Some who could not or would not flee were beaten, lads had silver

ornaments dragged off their arms and legs, and girls lost their gold nose rings and as much of the nose as stuck to the ring. Locust-like they left nothing; then they retired with their burdens, the incidental and accidental looters taking home what they had secured while the central body retreated about half a mile and sat down to cook some calves and other victuals which they had carried away. One wonders what they intended to do with cards of bright buttons "Made in Germany" and other commodities which are never used by them but I see that some writers have expressed similar wonder at the digestive powers of locusts. The night settled down quietly, we slept, but very few natives went to bed. All united to shout, carry sticks and pluff powder in case of a night attack—and four times they got the opportunity. The town was saved that night, the inhabitants were hoarse the next morning, and the Banias had become suddenly benevolent, closing all shops but opening a special one to give cheap grain to those who could buy and free grain to those who could not.

The Deputy Collector parleyed with the Bhils, gave them free grain, promising them work the next day, but they had tasted the sweets of looting and the few thousands whom he could address were as nothing to those who were congregating on all sides of the town.

The temperature was 107 deg., the Bhils were delirious with excitement. Our little church was occupied by women and children who had fled there for refuge. In the town the Deputy Collector presided over the grain distribution, but the press became so great that they began to steal the grain from before his face so he had to shut the shop and drive the Bhils quietly out of the town. Then the war cry was again raised and amid the hazy heat-waves that danced over the dusty fields there arose as out of the ground waves of human beings, and for twenty minutes or half an hour there was little but the sounds of hatchets breaking doors, yells, cries of terror and dust. About 150 or 200 who had fled on some alarm being given halted on a field just opposite our compound, for a minute or two they hesitated but presently one or two leading spirits gained their attention and after a little talk one man leapt from the crowd with the wild kur-roo-roo of their war cry, he was followed by others and presently the whole party took up the (kakiyra) cry and rushed past us in a kind of irregular company with the springy, warry steps of panthers, ready to bound any way on the first appearance of danger.

HOLY PLACES OF ISLAM.

There is a widespread idea that the Mohammedan religion is a very clear, simple, and straightforward sort of faith, rather exceptionally free from superstition. Its direct creed, unadorned worship, are

praised as ideal; and while certain phases, especially of a sensual paradise, are condemned, they are looked upon as excrescences, and are claimed to be no more indicative of the real Islam than is the icon worship of the most ignorant Russian peasant of the truly spiritual Christianity. As a matter of fact, superstition is as powerful among Moslems as among any other people, and even the idolatry which the Koran so earnestly condemns has a good counterfeit, to say the least, in the reverence paid not only to the great leaders of the faith, but to many an ignorant dervish at the almost innumerable holy places of Islam.

In the strictest sense of the term there are but three holy places of Islam, recognized as such by the whole Moslem world. They are the Kaaba at Mecca, the tomb of Mohammed at Medina, and the Sacred Rock under the Mosque of Omar at Jerusalem. In a secondary though scarcely inferior sense the term belongs to a great number of shrines, tombs of prominent leaders, or even of wandering dervishes, held as sacred by a larger or smaller section of the Moslem world. A few facts in regard to them may assist to the better understanding of the true spirit of Islam.

At the time of Mohammed's birth in Mecca, 570 A.D., the chief sanctuary of the city and of that section of Arabia was a stone building of no very regular shape, containing and surrounded by a number of sacred stones venerated as idols and fetiches. When the prophet gained control of his native city he removed the greater part of these as contrary to the simple worship of Allah, but retained the sanctuary and a shapeless black stone, held in special honor, either because he could not quite eradicate the fetich idea from his own mind, or because he did not dare to ignore it absolutely among the people. More than this, he carefully placed the stone in the corner of the wall, made it an object of reverence, and commanded pilgrimage to it as a duty on a par with the other three points of orthodox Moslem practice—prayer, alms, and fasting. In order to connect it, however, with his other teachings he affirmed that it had originally been given by the Angel Gabriel to Abraham, and to emphasize its value to the faithful he covered the walls of the Kaaba with striped Yemen cloth. His successors went still further in decoration, and the caliphs sent with the annual pilgrimage a richly embroidered piece of brocade, a custom still kept up. The interest felt in it is manifest in the rivalry between the cities of Damascus and Cairo for the privilege of furnishing the special hangings for the door.

The details of the duties connected with the pilgrimage have been fully described in many places, one of the most vivid pictures being in General Lew Wallace's "Prince of India." The rush and fight for an opportunity to press the lips to the Black Stone, the deceptions

and frauds practiced by attendants on ignorant and helpless pilgrims; the utter disregard of the most ordinary sanitary precautions by the authorities, have resulted in making the annual Hajj a source of danger and an object of dread to the whole Eastern world.

Secondary in importance only to the Kaaba at Mecca is the tomb of the prophet at Medina. Mohammed was buried in the hut where he died, adjoining the comparatively small and rude mosque where he preached. By his side were buried the Caliphs Abubekr and Omar, and over the three was erected a handsome mosque, reconstructed several times. Though always regarded with reverence, it was not for several centuries that the tomb became an object of special pilgrimage. Now, however, it holds a position in Moslem service second only to that of the shrine at Mecca.

The third holy place is the rock under the Mosque of Omar. In his earlier life Mohammed was much influenced by Judaism, and it was natural that the holy place of the Jews should have special interest for him. According to some, the rock which tradition has made the foundation of the altar in the various Jewish temples was selected by him for the first kebleh, or point toward which the pious Moslem turns in prayer. All agree that it was so honored for a time. It also marked, according to the Koran, the spot where the prophet first touched earth as he descended from his visit to heaven, and the very faithful (none others are permitted to enter) report that through a hole in a cage of gilt wire that surrounds it they can touch the spot which, softened by the wondrous presence to receive the imprint of the prophet's foot, then hardened that it might preserve imperishable for the faithful some relic of him who had from heaven come back to earth that he might teach men truth. The present Mosque of Omar, built over the Sacred Rock, was erected by the Caliph Omar in 637 A.D., five years after the death of Mohammed. While an object of veneration, it is not visited by pilgrims to any great degree.

Of scarcely less importance in the actual religious life of the Moslem world are the almost innumerable shrines connected with the life or death of some specially holy man. These vary from magnificent buildings, usually mosques, to a simple grave by the roadside, ordinarily enclosed by a wall, but sometimes open, and with nothing but a scrub brush or tree to indicate by the rags that cover its twigs that it is an object of veneration. As is natural, these are either in lands remote from the three chief shrines noted above, or are connected with the forms of Mohammedanism not in entire sympathy with the more rigid orthodoxy. The sects of Islam are scarcely less in number than those of Christianity, and each one has its own peculiar saints whose remains are believed to be endowed with special power for healing or help in various ways.

Of these shrines the most important are those at Kerbela in Mesopotamia and Meshed in Persia, both patronized by the Shiah sect. Kerbela is renowned as the place of the martyrdom of Hosein, the son of the Caliph Ali, and Fatima, the favorite daughter of the prophet. Ali on his death nominated no successor, but his son Hasan was chosen by one faction and Moavia by another. Hasan abdicated, but his brother Hosein cherished an ambition to reign, and was indorsed by the people who had elected his brother. This made a conflict inevitable, and he was defeated at Kerbela and slain with his whole family. His partisans, however, refused to accept the verdict of the battle, and thus arose the great sect of the Shiahs, who revere Ali as the last regular caliph and regard his successors as usurpers. An elegant tomb was erected in memory of the martyred prince at Kerbela, and is now the great centre for pilgrims from all parts of Persia. The anniversary of the battle is celebrated with the wildest of ceremonies, the votaries lashing themselves and often cutting themselves with knives till the blood streams down the body.

Other shrines that may be mentioned are that of Shah Abdul-Azim near Teheran, where the late shah of Persia was murdered; one near Herat; the grave of Joshua. Somewhat different, yet still sacred, is the famous pool at Urfa, with its crowds of sacred fish, the descendants of the very fish into which Allah turned the men who tried to burn Abraham at the command of Nimrod.

Every Moslem country has its own sacred place of greater or less fame. All alike have the same general characteristic—a supernatural power to heal disease, to bring good fortune, to insure the pardon of sin and eternal happiness. Those who have money contribute to the income of the keepers, or to the poor who beg, and thus in some vicarious way secure blessings to the almsgivers. Where there are no keepers and no beggars the pilgrim tears off a bit from his clothes and ties it to the grating or railing, or to a twig of a bush or tree, as a token of the reverence he pays. The larger shrines are always asylums, and as such give their keepers abundant opportunity for evil as well as good, for extortion as well as help. They are, too, notorious for their immorality, and the terms Haji, given to a pilgrim to Mecca, and Kerbelai or Meshadi, given to those who have visited the shrines of the Shiahs, are by no means indicative of exalted character. To such a degree is this recognized by the better class of Moslems themselves that they have a proverb: "If your neighbor goes to Mecca once, avoid him; if twice refuse to recognize him; if three times, move out of the same street."

In truth, the very means upon which the prophet relied to bind his followers has proved one of the most potent influences for schism. The rivalries and jealousies, the unlimited opportunities for the kind-

ling of race antipathies, and for appeal to the lowest passions of men, have made the holy places of Islam sources of great danger not merely to the integrity of the system, but to the purity of the faith, and the fact that, that increases year by year shows that the system and the faith have not the inherent power to overcome the force of superstition in the people. The evil influence of these holy places of Islam is deep rooted, and significant of the real character of the religion.—E. M. Bliss, D.D., condensed from Gospel in all Lands.

HEATHEN AND CHRISTIAN LITERATURE FOR WOMEN.

BY MRS. J. T. GRACEY, ROCHESTER, N.Y.

The women of the Orient are without a literature. Neither book, magazine nor newspaper has been provided for them. The general literature of the East is not of a character to put into the hands of women. It consists mainly of stories of heathen gods, full of deceit, falsehood, superstition and immorality. Even their so-called sacred books are, in some instances, so impure that they can not be translated into English. The lullabies sung to the little ones, and the tales told to older children are both silly and impure. It has been held as a necessity for the purity of women that she should not read, and she has found just defence for her illiteracy in the character of the literature. Pagan husbands have often urged this as an excuse for not allowing their wives, and daughters the privilege of education.

As late as 1868 a missionary, writing from India, said: "The only objection made during the year against the establishment of girls' schools is that a knowledge of reading would give the women of that country access to the corrupt literature with the worst possible results to their morals." Pundita Ramabai says: "I can honestly and truthfully affirm that I have never read any sacred book in Sanskrit literature without meeting with a low and degrading conception of the character and influence of women." Women are expressly refused access to the sacred books and prohibited the acquirement of literary instruction under a curse, while the study of letters is considered a disqualification for usefulness, and an inevitable harbinger of danger.

Mohammedans do not allow women to read the Koran, and if they did they would find no ray of comfort in it. Neither would they in the sacred books of the Buddhists. The women of China and Japan have much larger liberty, and the literature of these countries is more accessible, yet S. Wells Williams says: "Chinese literature offers little to repay women for the labor of learning to read." There are women among the higher classes of China who can read, but there is not a suitable or elevating literature to give them.

But the prejudices of ages are giving way, and sentiment is changing. On the subject of women's education and intellectual development the Orient is astir. Many of the educated men have

come to see that their wives and daughters must have educational advantages.

During the last fifty years a great transformation has come to the life and home. Multitudes have been instructed in mission and government schools, who are eager to read and improve, but what shall they read? In this transition state when women are substituting the true for the false, and reaching out for something ennobling, it is necessary that they be provided with an attractive, elevating Christian literature.

Modern printing and publishing facilities are being extensively used for the dissemination of heathen and infidel beliefs. In the large cities of the East books and newspapers in quantities may be found antagonistic to Christianity, and it is an absolute necessity that this pernicious literature be superseded by something better. Much has been done, but it seems only as a drop in the great ocean.

The Bible is now accessible to the women. Its beautiful words of consolation, so different from the sacred books of the East, have brought joy and gladness to the hearts of multitudes of women. "Your Bible must have been written by women," said one, "for there are so many beautiful things in it concerning women."

The presentation of a copy of the New Testament to the Empress Dowager of China, by the Christian women of China, was an incident beautiful and far-reaching in its influence. Since then officials of the court and others have been desirous of securing Christian literature.

The women of the East must read or hear read this blessed Book. It is said there are more copies of the Scriptures in the hands of the people than of any other book. It is read in palace and hovel, in temple and monastery, in village and hamlet, in places of pilgrimages and at holy shrines.

Missionaries are trying to meet the great needs by devoting some of their time to the work of translating, but such is the pressure of other duties that only little is accomplished. Perhaps the greatest work done was that of A. L. O. E. (Miss Tucker), who went to India after she was fifty years old, and was probably the first Christian writer to issue religious story books in the languages of India for the women. Her books, tracts, and leaflets, of which she wrote over one hundred, were circulated, and have been sought after by native women and girls in all the mission schools and many of the homes of North India.

The missionaries have done much in the preparation of Christian literature, and the wives of some of them have done a work for which they will long be remembered. The Women's Foreign Missionary Society* in 1885 established the zenana paper, which is now published in five different languages, and it is estimated that more than twenty thousand read it every month. During the past year a large consignment of Christian books was sent to Rev. Albert Norton in India for

distribution, and were eagerly received, and application has been made for one thousand more.

Much attention is also being given to the general dissemination of Sunday School literature. This Christian literature, published in so many languages and in so many widely scattered regions, is exerting a powerful influence in developing Christian character.—From the Study.

LETTERS FROM OUR MISSIONARIES.

India.

WAYS OF GIVING RELIEF

FROM MISS M'KELLAR, M.D.

Neemuch, Central India, Jan. 1, 1900.

To-day in the dispensary as I was unrolling a bandage to tie round a little girl's head I saw written on it the beautiful prayer in Jude 24, and I pray that He may not only keep us from falling, but from "stumbling" throughout the year. Let the one who wrote the verse take comfort from the thought that "after many days" the words have come to light in a time and place where darkness and distress prevails.

The famine distress increases, and so does Government's efforts to cope with it. This week it was announced that over four crores of rupees (40,000,000), about \$13,000,000, will be spent on relief works alone. Already 3,000,000 famine sufferers are on the works. It was thought some little time ago that the number of famine people would not exceed 15 per cent. of the population at the worst time, as that was the highest percentage at any one time during the famine of 1897, but even now that percentage has been reached this year, and will be much higher by next May and June, before the rains break.

In the state relief camps here there are over 1,700 souls, and as the cold is now more severe the mortality is greater; fifteen and sixteen die daily there. A relief camp has been opened a short distance from the cantonment, which will accommodate about 200. It was opened a few days ago, and there are now some forty in it. The officers who formerly subscribed to our famine work are, with some of the wealthy natives in the bazaar, supporting this camp. Since New Year's day we were asked to discontinue our wholesale distribution of food, as the authorities desired to compel the people to go either to one camp or the other, or to force them to return to their own states.

Even amongst these poor suffering ones one sees a good deal of the perverseness of human nature. There are hundreds of them who

*American.

would rather die than go to a poorhouse. Consequently there are many yet to be helped outside of these philanthropic efforts, and these we must help. There have been a number whom we have found in the evenings, weak and lifeless, whom we have offered to send to the above shelters, and when they refused to go we have given them food, but on returning in the morning to give further help have found them dead, our help having come too late. On going to and from the city dispensary in the afternoons lately we have been distributing about thirty pounds of boiled peas each day to the hungry ones on the road. In the presence of these poor famished ones it is much easier to give than not to. Small-pox is prevalent in all the bazaars and amongst the famine people. It is a common sight to see children begging in the streets literally covered with the disease. We have had to have several cases of it removed from our compound to the segregation camp. Living as we do in a British cantonment, all known cases of it must be isolated, but the wily Aryan conceals those sick with the disease, and endangers the lives of all about him. A case was concealed on our compound for three weeks, and the man of the house driving Miss Landon to her work every day during that time. When I found it out he was sent off with his family of five to the segregation camp inside of an hour, and his house fumigated and whitewashed the next day. Miss Campbell has now taken in about twenty-five new famine girls and Mrs. Wilson about twenty boys, but these are only the earnest of what must follow during the next few months.

DISEASE SPREADING WITH THE FAMINE.

FROM MISS CAMPBELL.

Neemuch, Dec. 20, 1899.

The last news of the famine we gave you, I think, was just as Jodhpore was making arrangements to take his people home. He took 3,000 from Neemuch in lots of 200, but there are many more gathered again. We have over 600 daily now. The cantonment compound are starting a poorhouse, so our work in that quarter will be over when it opens. The children have very cheerfully done all the cooking, and nearly all the grinding. It has been a time of great blessing to them. They were recounting yesterday in the Bible lesson how many times God had heard and given definite answer to their prayers, and when it came to the famine-stricken, they looked bewildered and said, "Miss Sahiba, many, many times." They have been praying that they may get this compound for a Home, and we are quite assured that if it is best we shall have it.

We have had a sad time in the Home lately. A wee girlie of thirteen months was taken ill while we were at the council meeting in Indore, and after ten days' residence developed small-pox. We removed her at once, had the house and bedding, for they all sleep

together, disinfected, sent two girls who had had small-pox, as their faces only too plainly attested, with her, and got an old Christian woman, who lives on our compound—a frail, old body, but we had no one else—to nurse her. Dr. MacKellar was ill in Indore, so I sent for Dr. Taylor (military surgeon). He said it was a bad case of small-pox, so I arranged to have her nursed outside cantonment limits. She died in one week after the pox appeared. Poor, wee mite! She was a miserable little opium-fed child, quite unable to stand such an illness. I myself attended to the disinfecting of the house in the compound when she was first separated, and finally saw with my own eyes all the clothes, bedding, cot, etc., burned.

Miss Grier writes, Indore, January 1, 1900: "We have never had such an unhealthy season. It was thought at one time that the famine people who were flocking into the city were the ones who were carrying disease about with them, and so for a time they were forbidden to wander about the streets, but this week I see they are back again and wandering where they will. Then, too, small-pox cases broke out in our little community of Christians, and two of my teachers had it in their homes at the same time. We hope, however, that they will be ready for work on Wednesday, when we open again.

"There is great danger of the wells drying up, and it is supposed that by March most of the wells will be quite dry. The river near us is no more, a crop of coarse grain having been sown in the river bed.

"It is most trying to see wherever we go crowds of hungry, sickly people. One feels so helpless in the midst of so much of it. As yet most of the wanderers are people from Ragputana, but the people of this part of the country are more and more feeling the strain and looking thin, worn and weary, though they have not yet turned out in crowds to beg."

Miss Sinclair writes, Indore, January 1, 1900: "I go (D.V.) to Rutlam to-morrow, returning the day following, and bringing a good few orphan children from the Rutlam and Neemuch orphanages, who, after their two years in these places, are being drafted into the boarding school. My family will number almost, if not quite, 100, and the educational, religious and domestic training of so many is no small matter. The educational work of such a school is sufficient to engage the time and thoughts of one person, and the general management provides multifarious duties. I do not want to magnify the importance of educational work or sacrifice in the slightest degree other and higher interests to it; but, while not under-rating the supreme importance of spiritual attainments and growth in heavenly graces, I am convinced that there must be intellectual development of a fairly high standard if we are to have a strong, healthy Christian womanhood in the Indian Church. Added to the religious and educational

work, there is the training for a useful home life, and with this in view the girls are taught to do their own grinding, cooking, sweeping, knitting, etc."

From Miss Jamieson, Ujjain, December 21, 1899: "There is an epidemic of small-pox, not only here, but almost all over Central India. Three of my blind children have been ill with it, and are almost better again. There are hundreds of starving people in the city. Within the last two weeks we have been obliged to turn away eight widows, who came with their little children, begging to be taken in."

Miss O'Hara writes, Dhar, December 28: "In Dhar we have five widows and eleven orphans, who have come to us during the past three months. These are being supported privately till we know what is to be done. It is heartbreaking to hear the tales of sorrow and distress. The state has opened up relief works for the poor of their own state. Between 3,000 and 4,000 are now employed."

"The poor people go out to work, and leave their sick in their homes. This has reduced the attendance at the dispensaries very much."

North West and British Columbia.

UPHILL WORK IN DOMESTIC SCIENCE.

FROM MRS. M'KENZIE.

Hurricane Hills, Sentaluka, Assa., Jan. 4, 1900.

For the past two months I kept a sewing class three afternoons each week. The work was left largely, however, to Clara and myself. After this, since they will not come to us, we shall go to them, at least one afternoon in the week. If we could get them to take hold like the Pipestone women we would feel we had accomplished something. There is no lack of candidates for quilts on their own terms, but only one woman has agreed to ours, which are, that we give the patches and help to piece them, but that they pay for the packing and lining. Our cooking lessons are less successful. Three weeks ago we intimated that on a certain day we were to cook a plain dinner (and eat it also). Every woman was to be made welcome to come, see and taste. The day passed; not one came near us. We cooked the dinner, however, which consisted of vegetable soup, stewed beef and apple pie. The next day three women came with excuses a yard long, and helped to eat something of what we had prepared. Seeing is believing. Our next venture, I am hopeful, will be more successful.

The women now make good bread regularly in their own homes. We had baked for the chief's wife several times, but as she has an

excellent cook stove we thought we should start the process for her at her home. Clara and I went one night, taking with us all necessary utensils. We cleaned out the stove, set the yeast to rise, and prepared the flour, directing her very minutely as to setting the sponge, etc. Next morning Clara went early to assist with the baking, but to her dismay she found the yeast as we left it, only carefully rolled up in an old coat. Her son Senator is to superintend next time, and we expect better results.

The wheat crop did not turn out well; it was late, and got frozen. With a few exceptions they have to buy their flour, and as well-cooked bread disappears too quickly we do not expect baking to be popular this winter.

We had our Christmas entertainment on the evening of the 26th December. Mr. and Mrs. Skene drove from Indian Head to be with us. We were greatly strengthened and encouraged by their short visit. Our programme for that evening was very much the same as on previous years, viz., a feast of fat things, music and speeches, and the distribution of presents from the Christmas arch. This year we gave the presents as rewards for attendance at the Bible lesson Sabbath afternoons. Thirty-one presents were thus given. Mrs. Aspdin was first, being present thirty-five times out of a possible forty-five. We were able through the generosity of Mission Band workers in Kingston Presbyterial to give in addition a doll and a pretty picture book to each child.

On New Year's evening we had a short service, followed by a social time. While admission to the Christmas entertainment was by ticket, the New Year's one was free to all. An opposition gathering was held, in the shape of a pow-wow, and, although it left us with a few empty seats, it did not prevent us enjoying a really sociable time. Mrs. Aspdin brought with her a well-filled hamper of eatables, and so we were able to give all an excellent tea. The hearty handshaking, whereby all present pledged ourselves to mutual helpfulness for the year, was in itself an inspiration, for we felt we had advanced a step in the right direction, when such spontaneity was possible.

There are three cases of sickness, all seemingly incurable. Two men suffer from paralysis, and a third from consumption. These all hear the missionary gladly, but more we cannot say.

TO CARMEN AND TREHERNE AUXILIARIES.

FROM MR. W. J. WRIGHT.

Rolling River, Jan. 9, 1900.

The bale of clothing sent to us from Carman, Man., for our Indians came to hand about Christmas time, and we found the articles it contained most suitable to add to the comfort of our old people. The two fine, warm blankets which it contained cheered the heart of two

old grandmothers. We wish hereby to convey the hearty thanks of our Indians as well as ourselves to the ladies of Carman and Treherne for the help they have given us, not only in the well-filled bale of clothing, but more so in the prayers that must have ascended to the great Giver of all gifts while the clothing was being prepared and packed. I think that our old people and children will manage to get through the winter, as there are still a number who refuse to let their children go to school, so they are not to be supplied.

TO GLENGARRY, WHITBY AND TORONTO PRESBYTERIALS

FROM REV. N. GILMOUR.

Crowstand, Assa., Jan. 10, 1900.

I at last find time to write, acknowledging the receipt of the clothing for the Crowstand school, and for the old and feeble and little children on the reserve, from Glengarry, Whitby and Toronto Presbyterian Societies. I would like the kind friends whose good gifts have remained so long unacknowledged to understand the reason.

Owing to the building operations that were going on here this summer it was not until the middle of December that we were in a position to open out our bales and store away the good things they contained. During the weeks that the clothing remained unopened we had many anxious enquirers as to how many more days it would be before we could render assistance. Each year as soon as news of the arrival of the clothing spreads it is always amusing to see how many friends we have. Indians that during the whole year we are unable to discover begin to arrive singly and in groups; and, assuring us of the depth of their regard for us and the pleasure it affords them to see us, invariably finish where they might have begun by asking if we cannot do something for them in the way of clothing. These are old people belonging to hunting Indians to the north; and, while we consider our own Indians always first, still we are always glad to do what we can for these poor old people, who have such a hard time of it. There is nothing could be better for them than a good, warm quilt, and this year we have a generous supply of excellent ones. For the school children everything that came was suitable, and not one article will need to be laid aside. While the plan has been followed of an Auxiliary or Mission Band making themselves responsible for the clothing of a certain child, or of two children, as the case may be, the results are always most satisfactory, and I would like again to emphasize the wisdom of this plan, and the importance of adhering to it. The supply of clothing is a matter of first importance in connection with the management of a school. It would be utterly impossible, out of the funds provided, to purchase clothing; so that when a Presbyterian is asked to supply a certain school with clothing the success of that school for the year is largely in their hands. It is easy, then, to understand the anxiety of the missionaries when the

season for receiving the clothing comes round, and the feeling of deep gratitude when it is known that the supply is ample. At Crowstand we have now only one large girl, while we have ten or twelve under ten years of age, so that we are very thankful for a supply of sox, stockings and mitts, already made up. We received this year an unusually good supply of clothing for children under school age. Over sixty little children received clothing from us this year, so that there was nothing left over. For old and feeble there was enough to give a nice supply to each, and we have a number of quilts for cases of emergency.

I cannot close this letter without, on behalf of myself and the other members of our staff, most heartily thanking the friends who so kindly remembered us by their gifts, valuable in themselves, and so conducive to comfort, but perhaps most valuable in the assurance they bring that, although somewhat isolated, we are not lost sight of by our fellow-laborers in another part of the vineyard.

TO MOOSEJAW AUXILIARY AND TORONTO PRESBYTERIALS:

Crowstand, Assa., Jan. 30, 1900.

I enclose herewith the receipts for the box of clothing from Moosejaw, and the box and bale from Toronto.

We were very pleased to receive the rug for the sitting-room, the wall paper and the window blinds. The blinds are up, the rug is down, and most of the paper is on the wall. We have now a very cosy sitting-room, which will add greatly to the comfort of the staff. When we compare our condition this winter with what it was a year ago, we think what great reason we have for gratitude.

The box from Moosejaw was full of good things. The quilts were equal to any we ever received, and every other article in the box was just what was needed.

We understand the little society in Moosejaw is weak numerically, but they are not wanting in zeal, and they have our very hearty thanks for the clothing sent.

TO OWEN SOUND AND STRATFORD PRESBYTERIALS.

FROM MR. E. C. STEWART.

Qu'Appelle, Assa., Jan. 10, 1900.

If the generous people in the east, to whom we are so deeply indebted for these kind gifts could but see how much it is needed by the aged and destitute, and could hear the expressions of gratitude from the recipients, or could witness the comfort its use affords them, they would in some measure feel repaid for the sacrifice and toil

which the preparation of these gifts must have entailed. We received a great many dress waists and women's winter jackets and ulsters, which, I fear, we will not be able to utilize to any great extent.

A quilt marked, "For Pointed Cap," was, owing to the old man's absence in the Saskatchewan country, laid aside for him, and was duly handed over to him on his arrival home. He was more than pleased with the very useful and comforting gift, and expressed his keen appreciation of the consideration shown him when told that it had been sent expressly for himself.

A parcel marked, "Xmas Present for Fanny," was expressed to the Rev. Mr. McLeod, and an explanatory note was sent to him.

TO TORONTO PRESBYTERIAL.

FROM MRS. SWARTOUT.

Ucluelet, Jan. 12, 1900.

Accept our thanks for the gifts sent to us in the bale for Dodger's Cove. It is encouraging to know that so many friends think of us, although separated by so many miles; and I feel sure that a great many remember us also at the throne of grace. Prayer is what we need. For we cannot help feeling how useless we are of ourselves. But we do know that God can use even the weak, useless things of this world for His own glory. Oh, that He may use us here at Ucluelet!

The old women came up to the house to get their Christmas treat. It was a sight to see them all sitting around the room on the floor. After giving them tea, biscuits and applesauce to cheer them up, we gave each one a hood and a piece of cloth for a waist or loose jacket, which they wear. After all was over we sang a couple of hymns, and Mr. Swartout spoke a few words to them. He also told them it was Christian friends that sent them the hoods and cloth. They all went home very happy.

TO SALT SPRINGS AUXILIARY AND TORONTO PRESBYTERIALS.

FROM MISS FRASER.

Portage la Prairie, Jan. 19, 1900.

I wish to thank the ladies of Toronto Presbyterial Society and Saltsprings Auxiliary who so kindly sent the boxes of clothing. They are filled with so many nice things. The dolls we will give to some of the little children at the tepees, as all the little girls here are supplied.

We all had a very happy Christmas here, though owing to the sickness of some of the children the day was spent more quietly than

usual. In spite of their sickness though the children spent a very pleasant day. Several of them have been very sick with measles, and two of them had pneumonia afterwards, but they are all recovering, and, we hope, will soon be in their usual health. Fred, one of our little boys, had to be sent to the hospital. His leg, which had been amputated, has broken out again, and we found it necessary to send him to the hospital for treatment, but he is improving now, and we hope to have him soon with us again. We miss Miss Laidlaw, but am glad that she is enjoying her visit, and hope that she may come back very much rested.

TO SARNIA PRESBYTERIAL.

FROM MR. JOHN THUNDER.

Pipestone, Man., Jan. 20, 1900.

We feel deeply grateful for such a nice supply of clothing from the kind Christian people of Sarnia Presbyterial Society, and I send thanks also for the useful gifts to myself from my Christian sisters.

Mr. and Mrs. Speers and I unpacked the bales, and distributed them to the old and feeble and the children. Our Christmas tree was decorated with beautiful dolls, scrap books, handkerchiefs, pretty hood, etc., and every one received a nice present.

Our Sabbath service and prayer meeting are held regularly. Besides these we are trying to get up some evening amusements with reading, singing and pictures. If I could get pictures or information on the present war the young people might be interested.

TO SALT SPRINGS AUXILIARY NOVA SCOTIA, AND TORONTO PRESBYTERIALS.

FROM MISS BAKER.

Makoce Waste, Jan. 22, 1900.

It is past midnight, but as I have a chance to send this into town in the morning I will just write a line to say that the Toronto box reached us safely, and was unpacked the next day. Last week also we received a box containing several homespun dresses from Salt Springs, N.S. I cannot tell you how we prize them; they are just what our little girls need, and are so durable. Warmest thanks for these gifts.

I have given the chief a greatcoat; he is delighted with it, and sends you many thanks.

Emma is still with us, and getting on nicely. Miss Lyttle will also remain for the present.

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