

# FOREIGN MISSIONARY TIDINGS

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

THE  
WORLD  
FOR  
CHRIST.



"LO!  
I AM WITH  
YOU  
ALWAYS."

Vol. I. (Old Series,  
Vol. XV.)

TORONTO, MAR., 1898.

No. 11.

NEW SERIES

W. LAUGHLIN

## NOTICES.

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

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

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

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

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

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

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

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

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

# Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. I.

TORONTO, MARCH, 1898.

No. 11.

## SUBJECTS FOR PRAYER.

March.—Special prayer in prospect of our Annual Meeting : That all the members of our Auxiliaries and Mission Bands may be stimulated to more earnest effort ; that their numbers be increased, and that each member may be able to consecrate time and money to the work of Foreign Missions. For all sister Societies throughout the world. For missions to the Chinese and Japanese in Canada and the United States.

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

“Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.”—Matt. 28 : 18-20.

## HOME DEPARTMENT.

### INCREASE.

Presbyterial Society—

Hamilton.. St. Catharines, “Knox Church” Mission Band.

Toronto... Fairbank Auxiliary.

London.... Pottersburg, “St. George's Church” Mission Band.

Sarnia..... Napier Auxiliary.

## FOREIGN MISSIONARY TIDINGS.

## LIFE MEMBERS.

- Mrs. R. Moodie, Erskine Church Auxiliary, Hamilton.  
 Mrs. Wm. McKenzie, Knox Church Auxiliary, London.  
 Mrs. J. M. Aull, Maple Leaf Mission Band, Innerkip.  
 Mrs. J. E. Fee (nee Miss B. E. Glover), Kwai Ping, South China.  
 Mrs. A. MacD. Haig, Cypress River, Man.  
 Mrs. R. MacGillivray, Goderich.  
 Mrs. A. Lumsden, St. Paul's Auxiliary, Ottawa.  
 Mrs. Annie McLennan, Knox Auxiliary, Ottawa.

In the list of Life Members for February, Mrs. Gore, Young Ladies' Talent Society, Cardinal, should be Mrs. Gow; and Mrs. T. Gibson Jennings, Central Church Auxiliary, Toronto, should read Mrs. Theron Gibson, Jennings Auxiliary, Central Church, Toronto.

## TREASURER'S STATEMENT.

		RECEIPTS.	
1898.			\$3,194 38
Jan.	1.	To balance from last month.....	11 19
"	1.	" Refund for mileage tickets from various Auxiliaries during the month.....	5 52
"	7.	" J. C. E. S., Chalmers' Church, Montreal.....	10 75
"	7.	" Chatham Presbyterial Society, Goldsmith Auxiliary.....	1 55
"	7.	" Chatham Presbyterial Society, Goldsmith Mission Band.....	50 00
"	12.	" Mount Pleasant Auxiliary, B.C.....	2 50
"	12.	" Brandon and Portage la Prairie Presbyterial Society, Arden Auxiliary.....	298 07
"	22.	" Glenboro' Presbyterial Society.....	600 00
"	22.	" Orangeville Presbyterial Society.....	18 60
"	22.	" Brockville Presbyterial Society, Osgoode Line Auxiliary.....	22 85
"	25.	" Moose Jaw Auxiliary, Assa.....	130 00
"	26.	" St. Columbia Auxiliary, New Westminster, B.C.....	37 00
"	26.	" McKellar Auxiliary, Calgary, N.W.T.....	737 68
"	29.	" Saugeen Presbyterial Society.....	737 68
			\$5,120 09
		EXPENDITURE.	
Jan.	4.	By postage, North-West Secretary.....	\$1 75
"	31.	" Balance on hand.....	5,118 34
			\$5,120 09

**MEMORIAL FUND.**

Total amount received.....	\$1,368 00
Paid Rev. R. H. Warden, D.D.....	1,368 00

ISABELLA L. GEORGE, Treasurer.

**FOREIGN MISSIONARY TIDINGS.**

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 Publication not later than April 8. Will Presbyterian Secretaries please see that the printed forms sent them by Mrs. Telfer are filled in and forwarded by the above date?

**TO SECRETARIES.**

Presbyterial Secretaries are again requested to forward their finished reports to the Home Secretary as soon as possible after their annual Presbyterial meetings.

**ANNUAL MEETING.**

The twenty-second annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Bloor Street Church, Toronto, on Tuesday, Wednesday, and Thursday, May 3, 4, and 5, 1898.

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 Presbyterial 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 Presbyterial 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 welcome to the conference, on condition that they are members of the Society they represent. A pink badge will be provided for substitutes. Presidents' substitutes are not entitled to vote in the election of officers.

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\$1 75  
118 34  
5,120 09

## FOREIGN MISSIONARY TIDINGS.

## 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.

These names should be sent in not later than April 21st, that entertainment may be provided. Secretaries are also requested to furnish their delegates with a copy of their credentials to present at Toronto.

The Convener of the Committee on Credentials is Miss Margaret Craig, 39 Grenville 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.

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 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.

## PRESBYTERIAL SOCIETIES.

London.—The fourteenth annual meeting was held at Glencoe on February 1st and 2nd. There was a large representation of delegates from the various Auxiliaries, notwithstanding the intensely cold weather—truly an evidence that the women of our Church are realizing their privilege and responsibility in the evangelization of the world. The President, Mrs. John Currie, of Belmont, occupied the chair, and in her opening address most hopefully encouraged the various Auxiliaries to still greater effort and higher ambition to work in the Master's vineyard. The reports from Auxiliaries had never been more hopeful or stronger in their resolve to go forward. The reports of Secretary and Treasurer were the most successful in the history of the Presbyterian. The membership for the year is 1,377, an

increase of 91, with an average attendance of 700. The weight of goods sent to the North-West (Birtle School) was 4,000 pounds. Money contributed to the General Fund, \$2,853.53. Officers for the ensuing year: President, Mrs. J. Currie, Belmont; 1st Vice, Mrs. Ross, Glencoe; 2nd Vice, Mrs. J. A. Murray, London; 3rd Vice, Mrs. Sawers, Westminster; 4th Vice, Mrs. D. M. Tait, St. Thomas; Treasurer, Mrs. Thompson, London; Corresponding Secretary, Mrs. George McKenzie, St. Thomas; Recording Secretary, Miss Murray, Aylmer; Secretary of Supplies, Miss Boyle, London; Librarian, Miss Kennedy, London.

BELLE MURRAY, Secretary.

Peterborough.—The sixteenth annual meeting was held in Mill Street Church, Peterborough, on Tuesday, February 8th, beginning at 3 p.m. In the absence of the President, the 1st Vice-President presided over all the sessions with much ability. The Secretary's report showed an increased interest in all branches of the work, with the exception of the Mission Bands, which show a slight falling off, much to be regretted. There are in this Society twenty-two Auxiliaries and eight Mission Bands, with a total membership of 612. The Treasurer's statement was very encouraging—receipts for the year 1897, \$1,641.80, not including \$379.47 spent in providing clothing, prizes and some medical supplies for the Mission School in Indore, India. Those present were then privileged to listen to a most interesting and delightful address by Mrs. G. L. Robinson, of Toronto, on "Mission work among the Mohammedans and Copts in Egypt." A public meeting was held in the church at 8 p.m., Rev. Dr. Smith presiding. After devotional exercises the choir of Mill Street Church sang an anthem very acceptably. Mrs. Robinson consented to give a short address, which was much enjoyed. Owing to illness, Dr. Margaret McKellar was unable to be present, Rev. R. P. Mackay, Secretary of the Foreign Mission Committee, taking her place. He made a powerful appeal for missions, and answered many objections which are brought against them. Mr. Mackay made the statement that the whole cost of administering the Foreign Mission funds of the Presbyterian Church is only 4 per cent. of the revenue received, and in the department of the Woman's Foreign Missionary Society the cost is less than 2 per cent. Rev. Mr. McIntosh, Centreville, in a short speech gave the greetings of the Presbytery to the women assembled. On Wednesday morning the session opened at 9.30 for the transaction of business and election of officers for the ensuing year. Reports were given by the representative from each Auxiliary when present, all reporting much cause for encouragement; the Mission Bands promising to do better in the future than in the past. Officers elected: President, Mrs. Walter Roger, Peterborough; 1st Vice-President, Miss Forsyth, Peterborough; 2nd Vice-President, Mrs. Potter, Peter-

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borough; 3rd Vice-President, Mrs. Stewart, Peterborough; 4th Vice-President, Mrs. Lord, Grafton; Corresponding Secretary, Miss M. Dickson, Peterborough; Treasurer, Mrs. J. Craick, Port Hope; Recording and Literature Secretary, Miss Craick, Port Hope. In the afternoon a most excellent and helpful paper on "Opportunities" was read by Mrs. Fife, Peterborough. A few appropriate closing words were given by Miss Roger, Peterborough.

M. DICKSON, Secretary.

Orangeville.—The twelfth annual meeting was held in St. Andrew's Church, Orangeville, on Tuesday, January 11th. There was a larger attendance of delegates than ever before, only one Auxiliary and one Mission Band being without representation. The officers elected were: Mrs. Elliott, Hillsburg, President; Mrs. Fowlie, Erin, 1st Vice; Mrs. Matheson, Charleston, 2nd Vice; Mrs. Crozier, Grand Valley, 3rd Vice; Mrs. McRobbie, Shelburne, 4th Vice; Miss Turnbull, Orangeville, Treasurer; Mrs. Myers, Orangeville, Secretary; Mrs. H. D. Fraser, Orangeville, Secretary "Foreign Missionary Tidings." After devotional exercises in the afternoon, the Treasurer's statement was read, showing a slight decrease in the funds. Mrs. Nixon, of Cheltenham, read a carefully prepared and profitable paper on "The benefits to ourselves from engaging in missionary work." Dr. Margaret McKellar addressed the meeting on her work in India, showing very clearly the great needs of the heathen world, urging the ladies to renewed effort, and begging them not to be discouraged. Dr. McKellar's address was most inspiring and much enjoyed by her audience. In her closing remarks Mrs. Fowlie gratefully acknowledged the services for the past six years of the retiring Treasurer, Mrs. Steele.

M. MYERS, Secretary.

Whitby.—The W.F.M.S. of the Presbytery of Whitby convened in St. Andrew's Church, Pickering, on Tuesday, January 18th, Mrs. McAuley, the President, presiding. Over one hundred delegates were present. Seventeen Auxiliaries and three Mission Bands reported, with 384 members. Contributions for the year, \$978.19 in cash and \$260.35 worth of clothing to the Indians. Among other contributions to the programme was a Scripture reading by Mrs. J. L. Rowe, Orono; an address from Mrs. Grant, Toronto; a paper on systematic and proportionate giving by Mrs. W. Purvis, Columbus; the Question Drawer by Miss Broughall, Bowmanville, and vocal selections from Mrs. Ross, Whitby; Miss Park, Oshawa; and Miss Law, Pickering. Greetings from sister societies, the Methodists and Friends. Rev. R. M. Phalen, B.A., Moderator of Presbytery, presided over a large evening meeting. Rev. Mr. Chisholm represented the Presbytery



with greetings to the ladies as co-workers in the Christian Church. Rev. W. A. J. Martin, of Guelph, gave a stirring address. The officers for 1898 are : President, Mrs. McAuley, Pickering ; 1st Vice, Miss Drummond, Newcastle ; 2nd Vice, Mrs. Rowe, Orono ; 3rd Vice, Mrs. McGillivray, Whitby ; 4th Vice, Mrs. R. Douglas Fraser, Bowmanville ; Recording Secretary, Miss Galbraith, Bowmanville ; Corresponding Secretary, Miss Thompson, Whitby ; Treasurer, Mrs. Currie, Port Perry ; Secretary of Supplies, Miss McGillivray, Whitby ; Secretary of Literature, Miss Bassett, Bowmanville. One of the best meetings the Society has ever had adjourned to meet next year in Port Perry.

M. GALBRAITH, Secretary.

Chatham.—The thirteenth annual meeting was held in the Presbyterian Church, Ridgetown, on Tuesday and Wednesday, the 1st and 2nd February. About fifty delegates were present from the various auxiliaries and mission bands. On Tuesday afternoon, in the absence of Miss Walker, President, through illness, the chair was taken by Mrs. Gow, Windsor, 1st Vice-President, who conducted the devotional exercises. An hour was given to mission band workers, conducted by Miss Annie Walker and Miss Stone, Chatham. During the year two new mission bands have been added, the "Anderson," Dresden, and the "Star," Leamington; and the "Rosebud," Thamesville, reorganized. The principal feature of the afternoon meeting was an address by Mrs. McCrae, Guelph. Her remarks were practical and inspiring, speaking largely of our personal responsibility as auxiliary members, much prayer being the key-note with which to meet all hindrances. Dr. Jamison, Blenheim, presided at the evening meeting and read the reports, which were encouraging, showing an increase over last year in members and funds. An address was given by Mr. Argo, Duart, who represented the Presbytery, and by Mr. Tolmie, Windsor. At the Wednesday morning meeting Mrs. Forbes, Valleta, 2nd Vice-President, took the chair. The election of officers took place with the following result :— President, Miss Walker, Chatham, re-elected ; 1st Vice-President, Mrs. Gow, Windsor, re-elected ; 2nd Vice-President, Mrs. Becket, Thamesville ; 3rd Vice-President, Mrs. Lake, Ridgetown ; Corresponding Secretary, Mrs. Peddie, Windsor, re-elected ; Recording Secretary, Mrs. Laughton, Bothwell ; Treasurer, Mrs. Geo. Bartlett, Windsor, re-elected ; Mission Band Secretary, Miss A. Walker, Chatham ; Visiting Committee, Mrs. McDonald, Mull, and Miss Stone, Chatham. A paper was read by Mrs. Laughton on the "True Spirit of Giving," followed by Mrs. Becket on "How Shall we Give?" and by Miss Young on "How Much Shall we Give?" Each paper provoked a good deal of helpful discussion. Much regret was expressed on account

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of the absence of the President through illness. The reports from the various auxiliaries were unbounded in their remarks of appreciation of her words of wise counsel and encouragement during her visits throughout the year.

J. N. LAUGHTON, Secretary.

Hamilton.—The sixteenth annual meeting was held in St. Paul's school-room on January 18th, the President, Mrs. J. J. Steele, in the chair. The meetings were well attended, and were characterized by an earnest devotional spirit. The number of Auxiliaries reported was the same as the previous year, but we were pleased to welcome two new Mission Bands—one at Hagarville and one at Knox Church, St. Catharines. The present strength of our Society is forty-one Auxiliaries and twenty-three Mission Bands. We have an increase in the number of members as well as in average attendance, and in the number of Scattered Helpers. Much regret was expressed that Mrs. Steele was not eligible for re-election as President, but when she returns from Europe we hope to have her as an active worker in our Society again. Her successor, Mrs. Vincent, received a very hearty welcome, and the members of the various Auxiliaries expressed to her their assurances of help and active co-operation. The following officers were elected: Honorary Presidents, Mrs. Lyle and Mrs. Steele; President, Mrs. Vincent; Vice-Presidents, Mrs. Neil McPherson (Hamilton), Mrs. John Young (Hamilton), Mrs. Murray (Grimsby), Mrs. Cook (Thorold), Mrs. Robertson (Port Dover), Miss Gibson (Blackheath), Mrs. Hamilton (Dundas); Treasurer, Mrs. Symington; Secretary of Literature, Miss McKenzie; Secretary of Supplies, Miss Bellhouse; General Secretary, Miss Findlay. The Secretary of Literature reported 1,068 copies of The Missionary Tidings subscribed for during the year. Goods valued at \$69.04 were sent to the Northwest. The Treasurer's report showed that the sum of \$3,190.29 had been received. At the afternoon meeting Mrs. G. L. Robinson, of Toronto, gave a very interesting and instructive address on "Mission Work in Egypt," which was much appreciated by the large audience present. The graphic description of the condition of the women and girls was very pathetic. Mrs. Chestnut, of Carluke, read an excellent paper on "Place and Importance of Information in Missions." One of the principal reasons that the meetings were both enjoyable and profitable was that all who took part either in prayer or in address spoke distinctly, and were therefore heard by everyone. Cheered and encouraged by the Master's gracious assurance, "Lo, I am with you always," we enter upon the work of another year believing that He who has led will lead.

FLORA M. FINDLAY, Secretary.

Lindsay.—The sixteenth annual meeting was held in Woodville on Tuesday, January 18th. The President, Mrs. Ross, was in the chair. As the day was fine, the attendance was better than at any former meeting. After the opening exercises the remainder of the morning session was taken up with business. The following officers were appointed for 1898: President, Mrs. Ross, Lindsay; 1st Vice-President, Mrs. Frankish, Uxbridge; 2nd, Mrs. McDonald, Glenarm; 3rd, Miss Robinson, Beaverton; 4th, Miss Smith, Sandford; Secretary, Miss MacLennan, Lindsay; Treasurer, Mrs. Walker, Uxbridge; Secretary of Supplies, Mrs. Stewart, Lindsay; Secretary of Literature, Mrs. McKinnon, Fenelon Falls; Mission Band Secretary, Miss Duncan, Cannington. The ladies of Lindsay extended an invitation for the next meeting to be held in Lindsay, and the ladies of Eldon invited the semi-annual to be held in Eldon. These invitations were both accepted. It was decided to send the following resolution of sympathy to the members of the Board: "That we as a Society place upon record our deep sense of the loss sustained by us in the death of Mrs. Ewart, for so many years the foremost figure in the home land connected with our mission work. At one time her face was a familiar one at such gatherings as this, but latterly stress of years has prevented her being with us in the body, yet the influence of her consecrated, useful life has been and will be an inspiration to all those who remember her. We desire to express our sympathy with the Board, and we earnestly pray that God's blessing may rest upon it and upon her who is filling the vacant place. At the afternoon session Mrs. McDonald, Glenarm, gave a most practical Bible reading on some of the characteristics of a true servant of the Lord. The Secretary's report showed that there had been progress in almost every department of the work—606 members were reported and over \$400 worth of clothing had been shipped to the North-West. The Treasurer reported the total contributions to be \$1,550.04, an increase over last year of \$55.05. Besides this, \$27.23 was contributed towards the Memorial Fund and \$25 in making the Secretary a Life Member. The total increase in contributions was \$107.28. After a solo by Miss Duncan, Cannington, Miss Nugent, of Amednuggur, India, who is doing Mission work under the American Board, gave a most interesting account of the work done in that city. During the collection the Mission Band girls sang a chorus entitled, "We are the Reapers," after which Rev. Norman Russell addressed the meeting, telling, in an interesting and impressive way the condition of women in India. A paper written by Mrs. Thomas Stewart, Lindsay, on some encouraging facts regarding the work, was read by Mrs. McCrimmon, Lindsay. The President spoke a few earnest words before concluding the afternoon session. In the evening a public meeting was held, at which Rev. J. McD. Duncan, of Woodville, presided. An address was given by Rev. K. J. McDonald, Beaverton, and an address, illustrated with lime-light views, by Rev. Norman Russell. A recitation, entitled

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"The Free Seat," was given by Miss Smith, Lorneville, and a solo, entitled "The Holy City," by Miss Watson, Beaverton. The Woodville choir sang two selections and a quartette during the evening.

LILLIE H. MACLENNAN, Secretary.

## FOREIGN DEPARTMENT.

## Central India.

## A PROMISING WORK IN JAWAD.

FROM MRS. WILSON.

Neemuch, Dec. 22, 1897.

You will expect to hear occasionally of the schools for boys in Jawad and Bajana supported by the Woman's Foreign Missionary Society. Do you not think that the missionary in charge of them should keep you informed? I do; but it is not easy to stir him up to write missionary letters, so I am going to tell you about a Sunday spent in Jawad. I have just returned from that city, where we have been nearly two weeks in tent. Mr. Wilson comes back the day before Christmas to spend a couple of days in Neemuch, and then we go to Mansaur for a week. This, you know, is the season for work among the towns and villages not in the immediate neighbourhood of Neemuch. These are visited in the mornings during the hot season.

We have a good vernacular school at Jawad. It was begun about seven years ago, and, though the numbers have not increased much within the last few years, the school has increased in efficiency, and is now one of the best conducted vernacular schools I have seen in India. The numbers in attendance have not increased. They have, indeed, rather decreased since word came from home that expenses must be reduced in all our fields. In order to, in some measure, meet the contingency the boys were required to pay fees, with the result that a number have left the school. There are still, however, about sixty in attendance, and the teacher says that he thinks that the tone of the school has, on the whole, been improved by the introduction of fees. The boys are probably more anxious to get the full benefit of what costs money, and so attend more regularly and study more diligently. Fees sufficient to pay the rent of the schoolhouse are received every month.

We have got at last a very suitable place for the school and for Sunday services. Mr. Wilson, unfortunately, expressed himself as pleased with the building before the landlord, and now he talks of raising the rent, already sufficiently high, for we Christians have to pay much higher rent for houses than Hindus or Mussulmans. In

the East it seems necessary to say, "It is naught, it is naught," or be done by people who have the art of doing you to perfection. Through the usual Eastern style of high doorway you enter a large, square courtyard, on one side of which is the deep verandah room, that is almost an ideal school and meeting room for India. It is about thirty-five feet long, and, with an outer verandah covered by the extension of the roof of the inner, about twenty feet wide. A row of stone pillars separates the two long stretches. In fact the place is exactly like a Mohammedan place of worship.

The Sunday School begins at eleven o'clock during the cold season, and in good time all the boys were quietly seated on the benches, for, though all of them sit on the floor in their own houses, they seem to much prefer the discomfort and dignity of benches in school hours. The littlest chap among them, though his legs won't reach more than half way down to the floor, and his poor, little back must ache, insists on squeezing into his share of the elevated seat. Occasionally, though, you will see one and another slip quietly down to the floor and curl up in the usual manner with a look and sigh of content after he has sufficiently asserted his claim to a seat up higher.

The head master of Jawad School has his scholars in perfect control. The boys evidently respect him, and without the least fuss or noise he keeps perfect order. Keeping order, at least what we call order, is not a strong point with Oriental teachers.

From eleven till nearly twelve the boys sang bhajans (Hindi), ghazals (Urdu), and translations of English hymns set to English tunes. Mahomed Shah sings with taste and expression, and has taught the boys to do so also, and it was really a pleasure to listen for an hour to the music. Sixty Hindu and Mussulman boys in the midst of a heathen city singing for an hour from memory Christian hymns!

After the singing, fifteen of the boys repeated in unison the whole of the fifth and part of the sixth chapters of Matthew. Not only was this done without a mistake, but so that each word was given as distinctly as if spoken by a single voice. They are trained to speak in unison in a clear, low voice, and the effect is very different from that in most churches having a liturgical form of service, where the voice of the congregation sounds more like the hum of a very big hive of bees than the utterance of human beings. The boys can repeat the whole of the Sermon on the Mount, the three chapters in Matthew, and on Monday morning did so in the course of an examination on the Bible. After this the whole school repeated, also in unison, an abridged form of the Ten Commandments. Another hymn was sung. Then a chapter was read, verse by verse, the boys being questioned on its meaning by Mr. Wilson and the teacher. Balaram, Alla Bux and John, three of our catechists, who are in tent with us, were present, and made short addresses on the chapter. It was now nearly one o'clock, and I left. Home Sunday School boys would think two hours of Sunday School rather a trial, would they not? And so

would the teachers. I am so pleased with the way the boys repeat in unison that I mean to try and train my Bajana boys to do the same.

I wish you could spend one morning in the Jawad School. When you feel, to whom it would be a new thing? Your money is well spent in that town. I did not hear the boys repeat the Shorter Catechism, but five of them in an examination during the week repeated without a mistake the answers to the first eighty-one questions, so the prize money had to be divided among them.

A Sunday afternoon service, at which most of the school boys are present, has been begun in Jawad. Sometimes quite a number of them attend, but naturally the audience varies much. Mr. Wilson goes to Jawad once a month for the meeting, and Mahomed Shah takes the service at other times. The last two Sundays the schoolroom has been well filled. Miss Bayly, who has charge of the Women's Dispensary under Dr. Agnes Turnbull, Mahomed Shah's wife and daughter and I had the front row of seats to ourselves. Immediately behind were some women and a number of the girls who attend a girls' school of Miss Duncan's, taught by Mahomed Shah's wife. Behind these were the school boys, and last of all a good many men of the city. The order of service is just what we have at home—prayer, singing, reading, etc. Only one man left the place before the meeting was closed.

When the people had gathered, and we were waiting till the service should begin, I was regretting that I hadn't my baby organ, and that my voice was now so unequal to lead in singing. But as soon as the school boys struck up the tune I felt that my voice was not needed as in the old days, that a very capable choir had taken its place.

About three miles from Jawad is a town called Mori, which has been visited a number of times in the last two weeks. The people seem very much interested, really impressed by the truth, and Mr. Wilson has arranged for a service to be held there every Sunday morning. Elias, the Christian teacher under Mahomed Shah, will lead it. Two of the bigger schoolboys, who sing nicely, have promised, for a small sum, to go with Elias and help him in singing the hymns.

Perhaps you may remember Elias Mahomed's name. Mr. Wilson baptized him about a year ago. He was a Mohammedan, who had been a teacher in our school for about four years, when he resigned his position, intending to go with a brother to Australia to try and better his fortune. Just before leaving Jawad he told Mr. Wilson that he was a Christian, and that he wished to be baptized by him before leaving the country. There was no reason to doubt his sincerity, but the reverse, and so a few days before going away he made public profession of his faith in Christ, and was baptized. On reaching Ceylon he found that no Indians were allowed to go on to Australia (partly on account of plague, partly that Australia wants to shut out Indian workmen), and so he and his brother returned, considerably

poorer in pocket than they left. Mr. Wilson was very glad to get Eliyas back again, for it is so difficult to get Christian teachers here; and now he is working in the school as formerly, but openly as a Christian, now. He is a nice, gentle man, and seems to be liked and respected in Jawad.

I shall write soon and let you know how we are getting on in Bajana. We are going to have an examination next week, and I hope that some things suitable for prizes may be in the boxes from home, which we hear are on their way to Neemuch.

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### ACKNOWLEDGMENTS OF GOODS.

FROM REV. J. WILKIE.

Indore, India, Dec. 30, 1897.

The boxes reached here safely yesterday, and have been sent to the different parties as directed.

So far I have only seen the contents of one box, and can say for it that it contains just the kind of articles most needed. The cloth is of a kind you seldom see here, and yet so very suitable. Mrs. Wilkie is rejoicing that she will be able to give from her share of cloth jackets to a number of her famine girls in Mrs. Johory's Home. It will make their hearts glad. The bags, too, will be so valued by the boys and girls so far as they will go. They all seem so anxious to get something of that kind. We gave the boys at first for 'clothes a shirt and dhotie cloth. Some of those saw that we had a pocket on the left breast of our coats and that we carried in it a handkerchief. Next Sabbath they appeared—about twelve of them—with a pocket neatly sewed on their shirt and with a piece of cotton neatly folded up to represent a handkerchief. Those learning shoemaking and tailoring have needles and thread, and we encourage them to use them. The result is they nearly all have wee bags now which they hang round their necks inside of their shirts.

As an encouragement, I gave them one day two pice (two cents) each. I gave them no order as to what they were to do with it, but they had seen the collection plate passing round, and next Sabbath about one-half of them gave their two pice, and all gave at least one, and since then, whenever I give them any money, they all give one pice anyway, which you would see them taking out of their bag about collection time. When you know how little they have in their lives, and how much a pice is to them, you can value their thank-offering.

But I am away from the subject of my letter. I am sure many, very many, hearts will be made glad by the dolls, etc., and our ladies will be greatly helped in their difficult task by the encouragement the wee folks thus get to come under Christian influence. And the dolls

especially will be a rich treasure to many a wee mite in whose home, beyond the bare, dark mud walls there is nothing to cheer or comfort equal to a doll, which will be nursed and cared for as long as even the body remains, after head and arms and legs are gone. I have seen this so often that I am glad they are sent.

Jan. 5, 1898.—The boxes have all come, and, judging from those I have heard from, have given entire satisfaction to the missionaries, because they contain just what each requires to interest the poor children in the work we are trying to do for Jesus among them.

Personally, I am so grateful for the goods forwarded to Mrs. Wilkie; they will cheer so much the hearts of our poor famine children, who have had so few of the joys of life, and still less of the happiness of childhood. The boys and larger girls under Mrs. Johory are all now very well on the whole, and so, too, the smaller girls under Miss Sinclair also, I think, very happy and very grateful for all that has been done for them. We will feel fully rewarded for all we do for them in years to come if only we are faithful now. In Rajputana the United Presbyterian Mission say the backbone of their Mission consists of those picked up in the famine of 1877-78. The native pastor in Ajmere, that the Church took home to Scotland for their Jubilee services last year, was one of them, and so, too, their principal men to-day. What Jesus has done for them He can do for us, too, if we are fit to receive the blessing. Some of them are very bright, clever boys, and are making rapid strides onward in knowledge, and some also in grace, if we may judge from their lives.

The gifts sent will be such a stimulus. The pretty text cards will not only give them a sense of the beautiful, but lead to their asking about the words, and so to further stimulus. The toys—all new to them—will keep them out of mischief, and suggest to them the kind friends at home and the contrast between the condition of Christian homes and surroundings with their own; and the cloth—so much nicer than what we can usually get here—will be a continued reminder of the warm hearts that gave it. We will have a time of real rejoicing when the presents are given. Would that the kind hearts that arranged it all could share with us in the pleasure of giving to the poor wee ones these things which mean so very much to them.

From a full and grateful heart, thanks; for, though the gifts are not to me, they are for those I cannot but be deeply interested in.

### PROSPECTS OF WORK AMONG THE BHEELS.

FROM DR. MARGARET O'HARA.

In Camp, Bari, Dec. 28, 1897.

We came into the Bheel country on the 8th, and hope to get home on the 24th. It has been the most interesting trip I have yet had. The most difficult also. The Bheels are a very interesting race when



seen in their own country. They live entirely by agriculture and the chase. They are, on the whole, healthy, hardy, and not given much to the vanities of dress. Mr. Mulligan, of the Irish Mission, whom we met at Amkhut, had just returned from furlough the week before. He had taken his little boy home and left him with his mother. He was telling us that in Ireland he found many who thought missionaries should dress like the natives of India; but he tried to explain to them that different classes wore different costumes, and that it would be impossible to adopt any one costume which would suit all. Mr. Mulligan came down to Amkhut with Dr. Campbell, who brought us the cheering news that Dr. Buchanan was on his way out. Dr. Campbell and Mr. Russell are on the committee with Dr. Buchanan, and had met there to see what could be done about the work this winter. The wood for the bungalow has been cut by the State, and the people are delighted at the prospect of Dr. Buchanan's coming to live among them.

The site which is chosen for the mission is sixteen miles from Rajpore, the capital of the Alirajpore State. The district between is all woods—not heavy woods like we get in old forests, but more like second growth. The whole 100 miles from Sirdarpore in to Amkhut is very much like the country on the K. and P. Railway without the houses. The Bheels live in brush huts, not in villages, but separately. Their great failing is drink. If there is not a drinking-place near, each man makes his own liquor, and certainly the English cannot be blamed for teaching the Bheels this habit. The roads are bad. It is difficult in places to drive between the trees. I found yesterday that the limbs are not so high as they seem. As I was driving along, the top of my tonga caught in the limb of a tree. Tommy made a plunge forward, and the top of the tonga was left in the road and the two shafts broken. Mr. Russell's tonga was ahead. As we had decided to stop for breakfast at 9.30 a.m., I had to get Bheels to carry the top, tie up the shafts with ropes and bamboo, and instead of getting to breakfast at 9.30 it was more than three hours later when I arrived. Mr. and Mrs. Russell were so anxious about me, and Mr. Russell had come back quite a distance to meet me; but could see nothing of me. So they had just decided to take breakfast when they saw me coming. The hills are so numerous that the roads wind in and out, and there are so many different roads that it is difficult to find the way. Mr. Russell was over the road last year, and he knows it fairly well, and puts up papers at various corners. We travelled the whole day yesterday.

I have been busy giving medicine here at this Thakur village. Thakur himself came to see us last night, and again to-day. He is such a nice boy. Has been home from college for six months; but is returning soon again. He is not married, and speaks English very well. His Thanedar brought two very sick children. One of them has been two years ill with fever.

## FOREIGN MISSIONARY TIDINGS.

There is neither post-office nor dispensary in this State, nor has the Gospel been preached until we came. I have given quite a number of tracts to those who can read. The needs of Central India have never been so brought before me as they have been this trip.

I think the dear Father has given me an ideal term in India. I have had such opportunities of engaging in various phases of the work, of getting into such close relations with the people. Sonibai and the Ayah and Ittee travel in my tonga, and are most interesting companions. I am perfectly well. So are we all.

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**TWO GOOD TEACHERS FROM THE BOARDING SCHOOL.**

EXTRACT OF LETTER FROM MISS GRIER.

Indore, C.I., Dec. 15, 1897.

I have now three Christian teachers. The third one is Gazaribai, from the Boarding School, whom Miss Sinclair very kindly let me have when Nuriebai was at home ill, and, in trying to overtake the work, I seemed in a fair way of giving up myself. I am all right again, and Nurie is also back again and working very well, but I still have Gazari, thanks to Miss Sinclair, who must miss a good teacher such as she is.

I am indebted to the Boarding School for two good teachers. Gazaribai manages splendidly, is quiet in manner, but most thorough and conscientious in her work, and the big girls, of whom she has charge, are getting on very well, and take so much interest in their own work and progress.

If among the famine orphan girls even only a few turn out to be women such as Gazaribai is, I should say they will more than repay all the work and anxiety they are to those having charge of them.

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**CAMP SCHOOL No. 2.**

EXTRACT OF LETTER FROM MISS CAMPBELL.

Neemuch, Dec. 16, 1897.

We had a large number of girls in School No. 2 at one time, but some one raised the old report that we were making Christians of them, and a great many left.

The school is, however, doing far better work now I have striven to get the girls out regularly and to so interest them that they will be anxious to remain with us. I think I have succeeded. One large girl was to have been removed in the beginning of this year. I talked her mother over, however, and she has been a very regular attendant, although she has to rise at four in the morning to get the grinding

done, to be allowed to come. I fear I can't keep her another year. I have in this school a class of girls who are good Bible students, whose most interesting lesson is their Bible lesson. They are now studying Paul's second missionary journey. In these lessons pictures are very helpful.

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FROM DR. MARION OLIVER.

Indore, Jan. 6, 1898.

There is a great deal of sickness this cold season. It is an unusually cold season. I have been too busy caring for bodily ailments for the past month to be able to do much more than pray for my patients. I lost my assistant, Anniebai, last month. What I have always feared has, I am sorry to say, come to pass. She has yielded to the temptation the Lady Dufferin Medical Service offers of not only much higher salary than the Mission gives, but also the right to retain all fees. I increased her salary a few months ago, but felt that to simply keep on retaining her in that way was not wise—neither good for her nor for the Kingdom of Christ; so when she last month resigned because a Government post had been offered to her, I made no effort to retain her.

The boxes arrived last week, and have given great satisfaction. What a fine stock of quilts for the hospital! This cold weather requires lots of warm bedding to keep warm the poor sick women. We are very full at present. Many thanks for the quilts and bandages; also for the pretty quilt for myself.

We have had a quiet, happy Christmas and New Year, and are now into another year of service for our Lord and Master. May it be to you at home and to us here a year of much fruit-bearing. Miss Ptolemy and I are looking forward with pleasure to having the lady who had charge of "Idulah," Coonoor, the past season with us for a few days next week. The stethaphone came all right. I will write a note of thanks to Blackheath Auxiliary for it.

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Honan.

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HAPPY IN THE WORK.

FROM MRS. GOFORTH.

We are indebted to Miss Gordon, of the "Topp Auxiliary," Knox Church, Toronto, for the following letter from Mrs. Goforth:

Chang-te-fu, Nov. 18, 1897.

I received your letter some weeks ago, and am only sorry I could not get time to answer it before. Your letters always do me good,

and are specially welcome, as they keep me in touch with the "Topp Auxiliary." I feel there is great danger in missionaries who have been away from the home land as long as we have getting more and more cut off from the home associations and ties. There are many who used to write to us quite regularly during the first two or three years, but only those, with perhaps one or two exceptions, who are joined to us by ties of relationship or are seeking for missionary news, write now. My mind very, very often turns toward our dear home land, but never with a desire to give up this work and return. Indeed, the work here is becoming to us both more and more engrossing. Mr. Goforth remarked this evening to me, "There is no place on earth that I would rather be than here," and I echoed his words. I was often struck by the way that the thought, "True happiness consists in being in the place God wants you to be," was repeated and repeated at the Friday evening meetings of the C.I.M. I feel it to be so very true. Happiness certainly does not consist in luxury, or we would have very little of it, but in doing God's will and knowing that you are just where God wants you to be.

Now, about our work. You have no doubt heard from other sources of the bright outlook here. There are several places around us where hopeful work is going on, and so manifestly of the Spirit that none can take the least credit to him or herself; but this only gives us greater hope and cause for rejoicing.

Two weeks ago we had our first station class of the winter. We had in thirteen women, besides several children, three or four of whom were able to learn quite a little. The class stayed twelve days. Miss Pyke and Mrs. Menzies gave most of the forenoon and part of the afternoon to helping in the teaching. They were both able to teach well the character, though of course are not yet able to preach or teach the meaning. None of the women knew a letter of their own language before we came here. We aim to teach them to read, so that they may at least read part of the New Testament themselves. It is very, very slow, but the women are diligent and anxious to learn. Imagine ourselves living till forty or fifty and then trying to learn to read. Many of the women were obliged to bring their babies and nurse them while they were learning.

One old lady, the mother of Mr. Goforth's helper, aged eighty-one, came to the class with her daughter-in-law, a young widow, only twenty-four. The old lady was very deaf and quite blind, but wanted to be received into the Church. When she came before Mr. Goforth and Dr. Menzies to be examined, Mr. Goforth asked her son to question her, as he feared she would not understand as well from a stranger. Her son began as follows: "Mother, do you know you are a sinner?" "Yes, yes, of course I do; I'm full of sin." "Whom do you worship now?" "Only the God in heaven. He is the only true One." "But if you are a sinner, how can you?" At this the old lady seemed confused, but at last brightened up, saying, "I'm only a stupid old

woman, but I can say Jesus loves me and will love me to the end, and then I look up and say, I'm only an old sinner, but Jesus loves me and will love me to the end, and when my time comes He will take me up to heaven; so I don't fear."

Her daughter-in-law, whom I have mentioned, is a very earnest, bright young woman. Before leaving for home she, with six others, of the class, applied for baptism, and after satisfactory examination were recorded as probationers, to wait, according to the rules of the Presbytery, one year before baptism.

Mrs. Is'ao, an elderly woman of over sixty, came to the class by stealth. Her son, with whom she lives, is bitterly opposed to Christianity, and even went so far as to threaten his mother's life because of her belief in the Gospel. Nevertheless, she stole away, walking nine miles to attend the class. We have since heard that on her return her son was more bitter and violent than ever towards her, striking her again and again when she ventured to speak to him. In the village where she lives a very hopeful work is going on. There are over twenty in that one place who are praying to the true God.

Never did we feel more than now the need of workers. I do trust and pray that, as we get women taught and trained, God will call some in a marked manner to the work of preaching. Dear Miss Pyke and Mrs. Menzies are faithfully studying and doing all they can, but they have scarcely been a year here, and no one can do very much teaching under two years.

Please remember me very warmly to all the friends of the "Topp Auxiliary." May the Lord entuse you all more and more to do all in your power for those who are still in the shadow of death, for heathenism is indeed like death to the soul—a darkness that can be felt. Pray for us; we do need your prayers, and also join with us in thanksgiving that all our lives and those of our dear children have been spared through the past summer.

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### North-West Indians

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#### ACKNOWLEDGMENTS OF CLOTHING AND GIFTS.

#### THANKS FOR THE ORGAN.

FROM MISS LAIDLAW.

Portage la Prairie Indian School, Jan. 17, 1898.

Peter and some of the other Indians have just been up at the School telling how badly they feel about the pow-wows being held

## FOREIGN MISSIONARY TIDINGS.

again on Sunday. I thought we had got over that difficulty in our work, but it has become the custom with some for the last few weeks. Our services are hurt in a measure, but nothing to what they once were.

Great changes are wrought where the Gospel enters, and none greater than on this Reserve. At the New Year season there was no liquor on the Reserve, and due no doubt to the magic lantern exhibition on New Year's eve and to the dinner next day. Two or three men went out to the "Long Plain Reserve" rather than be restricted. Not many years ago since the same could be said of our own reserve. There is much to cheer in our work here, but in spite of all, seasons of depression come, when we feel nothing is being done.

Last Friday afternoon our new organ was delivered at the School, and I am sure it is quite beyond me to express in words our pleasure and thankfulness. I played all evening for the children, and I think they sang all the pieces they knew. I overheard a conversation between some of the girls concerning the gift. They decided only those should play on it who knew how to take care of it. The organ is in excellent condition.

All the children wish me to send many thanks to Guelph Presbyterian Society through "The Missionary Tidings" for so costly and useful a New Year's gift.

This winter has been the finest seen in Manitoba for many years. None of our children have been sick, and beyond one or two having sore eyes there has been no trouble in our School. Now that Katie has gone to service again we have thirty-one in attendance.

My brother seems to be just the help we needed. He is learning Sioux every spare moment.

Mr. Brown is as faithful as ever in the work at the tepees. Mr. and Mrs. Brown send kind regards to you all.

P.S.—I almost forgot to tell you about a collection the Indians gave towards the mission at Pointe-aux-Trembles. I explained to them that in just such ways had they been helped, and that on a certain night they would have an opportunity to give if they wished. I was surprised and delighted to have handed me \$3.70.

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FROM REV. A. J. M'LEOD.

Indian Industrial School, Regina, Jan. 10, 1898.

I write to say that the three Christmas boxes did not arrive till school had resumed after the New Year. The books are most acceptable, and may be used at once, as also the clothing and other things. Instead of having, as is were, a second Christmas tree, I think it would be well to retain the toys just for the present and give them, at least in part, to some young folks on the Reserves whom I know

to be unsupplied with such things, and some of whom we are endeavouring to secure as new pupils for the School.

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FROM REV. NEIL GILMOUR.

Crowstand Mission, Kamsack, Dec. 21, 1897.

We got the bale and the sewing machine out from Yorkton last Saturday. While we have not yet tested the machine, I am sure that it is all that could be desired. The ladies here think it a splendid machine.

We were much pleased with the contents of the bale of clothing from Toronto. I think every item I had mentioned as being short of was there, and in such liberal measure. The forty pairs of boots and shoes for boys and girls, all new from the shop, along with what we already have, will carry us through the year without having to make any investment for that purpose. Indeed we now feel that we have a supply of clothing of every line sufficient to carry us through the year. The twelve new suits of boys' clothing were just what we needed, and we are most thankful to have them. Will you convey to the Toronto ladies our very hearty thanks for this splendid supplementary bale of clothing.

I am sorry to have to report that measles of a very mild type has broken out in School. So far only one girl has taken it. The doctor happened to be on the Reserve at the time. He and Mr. Jones decided that the best thing to do was for the children to go home at once, with the hope that we may be able to stamp out the trouble without its spreading further. This has been done. If any child who has gone home gives signs of taking the measles it is to be brought back to the School at once and nursed here.

We hope there may be no more cases, and that by the New Year we may have them all back again. We are having very severe weather, and the stone building is very cold. You will have heard that Miss McIlwaine has been appointed to take Miss Cameron's place at "Macoche Washti." She leaves next week. She will be much missed here.

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FROM REV. HUGH MACKAY.

Round Lake, Whitewood, Assa., Jan. 4, 1898.

The scholars from Goose Lake felt sad when they could see no way of visiting their home during the holidays, and the mothers at Goose Lake thought the great New Year's Day would be very gloomy when they could not see their children. On Christmas we made a conditional promise—one condition was, if the weather permitted we were to leave Round Lake Friday morning. The morning came at

last, and all were up before daylight, and everyone declared it was going to be a lovely day. We had a long drive of thirty-five miles, but, making two calls by the way, and being well protected, no one suffered. We did not reach the end of our journey until after dark. The news soon spread that we had arrived, and there was general rejoicing. They came with ponies and little sleighs and claimed their own children. "Did you bring my little boy?" "Did you bring my little girl?" Our load was soon disposed of, and we had many invitations to go and spend the night. We got a very comfortable place to camp for the night, and after supper had not a few calling on us. It was the last night of 1897 and the beginning of 1898.

We were up and had breakfast before the dawn of day. The table was then prepared for visitors. The good wife takes her baby on her back and goes out to call on her neighbours. The husband is left in charge of the house and visitors. One party after another comes, there is a hearty greeting, they sit down to eat and drink, and then go out to call on others, and thus during the whole of the day. Perhaps fifty called during the day. The husband went out to make some calls in the afternoon. I noticed in the afternoon some young men called and asked one of the daughters to go with them to a dance. The mother replied, "No; if you wish to dance with my daughter you shall do it here before my eyes."

We had an interesting meeting with those Indians. They are still bound to their old religion, and find it hard to give it up. They are much interested in school matters, and are glad of the education for their children. Little by little the old religion will go and give place to a brighter and a better. The gods of the heathen are idols, but our Lord made the heavens.

We spent a pleasant Sabbath with the Indians, and returned with the little folks to Round Lake not at all injured by our long drive.

We are kept very busy at the School. We have thirty-seven at the School now, only thirty receiving Government aid. Is it not a pity our School should not be opened to its full capacity? All the Indians on the Reserves, except Shesheps, have pledged themselves to send their children to the School. I like to see the children kept in touch with their homes, to cultivate love for father, mother, brothers and sisters. Jacob and his wife have returned from the West, and will likely spend a month at home, among these Reserves. Our teacher has not yet arrived, but we are expecting him every day. Mrs. Mackay and I are kept busy with our large family, and we have had so many crowding in on us. We had such a time Christmas eve!

The scholars we have had in school for some time are getting on well. What a contrast between these and those who have just come! Edward is still poorly, and little Katie, who had to leave on account of sickness, is still at home. We had the two names removed from the roll. Harry, one of our old scholars, will likely spend two or three months with us this winter.



FROM MR. F. T. DODDS.

Moose Mountain, Jan. 26, 1898.

The bale of clothing from the Ormstown Auxiliary arrived safely. I enclose receipt. We are keeping it here, as we have about seventy children under sixteen years on the three Reserves belonging to the Mission to care for. Besides the Reserve here where the Mission house is, I have charge of two Reserves on the western end of the mountain, thirty-five miles distant, which I visit at least once a month. The new room is used by the Indians every day.

There were two or three of the Sunday school picture rolls came with last year's supplies. We tacked them on the walls, and the Indians spent much of their time while in the room examining them. Their curiosity is excited so much that they ask questions about them, and this furnishes an opportunity to teach Bible truths. There were four more picture rolls in the bale we received just now.

I would like to secure a few copies of the New Testament in the syllabic characters—Cree. I have one copy, which is pretty well worn by constant use in the room. One little Indian boy about ten years of age, the son of the chief, wanted to know how much I would take for it. I think a few given to those who are able to read would be very useful. Many of them can read the syllabic characters very well now.

FROM MISS JOHNSTON.

Alberni, B.C., Dec. 29, 1897.

Your letters were both received in due time, and I am sorry that they have not been answered sooner. The bales reached us safely, and I really cannot give you the least idea of how pleased and thankful I felt when I saw everything that was sent. I expected some cotton to make underwear for the girls—then judge, if you can, what it meant to me to see such a lot of ready-made, pretty, bright, and neatly-made things, that I am sure the girls would be ashamed to put anything through their hands that was not nicely finished, they are so imitative. I was so pleased to note that, too, in the dolls' clothing; a tiny button and button-hole nicely made means so much to little learners. But, oh! those lovely pants. I could not refrain from saying, "God bless the young ladies of the Mission Band of St. James' Square Church, Toronto, who made them for us." I was expecting either pants or stuff to make them, so did not want to buy anything until the bales came; but we had all we could do to keep the old ones together, they were so thin. We seated and reseeded them, and were happy through it all. But the day I was able to give them a pair of new pants all around stands out by itself. I had waistcoats, too, for even the smallest boys, and coats—their first waistcoats. After we got home from church the first Sunday they had their new things there was a complaint lodged against "Jack" that he gave

more attention to the fastenings of his coat—a military-looking one—than he did to the service (a very grave charge in our family). Jack is seven or eight years of age, but we have a boy of six years who is much larger. When I asked the boys what they would do to thank the ladies, they with one accord declared their intention of writing to them.

The new hymn-books are a great blessing to us. The scales and everything came through safely. Two lovely quilts were sent for Miss Johnston—a beautifully-made dark one and a light-coloured auto-graph quilt. I prize them very much.

There were a lot of beautifully-made hoods. The girls wanted them, but I knew they would wear them so little that I thought it best to give them to the old women. Well, after the first one went out, with its pretty bright lining and ribbons, I had a steady run of callers, and, strange to say, when I made enquiries as to their health and well-being generally, they all, without exception, complained of the same thing—they felt the cold so much about the head. I was full of sympathy, and at once set about trying to find a remedy, but the only thing that was at all likely to mitigate the evil was a hood, so each in turn left me feeling very happy indeed, and invoking blessings on an institution that can discover or in any way produce such unheard of comforts.

The Indians are much more anxious to help us this year than they have ever been. Not long ago Shewish, the chief, called and asked how my tum tum was. After being assured that I was "klooshe tum tum" (my heart was all right, or was good towards them), he informed me that they had been talking matters over, and had come to the conclusion that as I had only the boys to help me this winter it was their duty to help with the wood. Five men came for two days and cut and split a nice pile. He said that I have always had a white man before this; now they will do all they can to help me. Jackson attends our service and Sabbath school very regularly, and takes it upon himself to see that people are seated when they come in, which is a great help. The others are calling him "Christian." I wish you would join me in asking our Father that the little seed may be warmed and watered so that it will take root and spring up, etc. Harry, Maggie, and myself have the Sabbath school and service. After I have explained the lesson to the school, Harry explains it in Indian to the whole congregation. His shyness is gradually wearing off, and, being a good, pure-living lad himself, every word is listened to attentively. Indeed the silence while he is speaking is wonderful for them—they so often whisper among themselves. Mr. Bishop reviewed the last quarter's lessons, using the picture roll. Harry gave a short explanation of each lesson after him. All were so interested, and enjoyed the review very much.

The chief was delighted with the clothes. The coat is large enough to go on over another, so it is doing duty as an overcoat. Kakean, who presented the masks, asked me for a pair of socks, which I gave

him, also a muffler. I gave his wife a hood and each of them a fresh loaf of bread out of the first batch which his granddaughter made. They were both delighted. The bread was lovely—so flakey and light. It was the child's first week on duty as housekeeper, and during that whole week (I was able to help her but very little) not once did I have to say, Why did you do this? or why did you leave that undone? Kinny is a blessing, if only she were a little stronger. Her mother died of consumption two years ago, and her father and his sister are dying now. She is very near the end of life's journey, but he may linger on for months yet.

Harry, the Indian boy, is giving good satisfaction. He has done much carpenter work already, besides keeping everything else done up in its proper time. He is exceedingly neat in everything that he does, also about his person, which adds much to the pleasure of having him about the house. He is a good boy.

A good many of the Indians have gone to the coast.

We have just returned from our New Year's eve praise service. Last year and this we have met in the old chief's house (Hy-a-pen-othé). I sent Nonah to remind them that we were coming, so they invited two other families to be present. We had a delightful hour. It is very pleasing to hear them say "kla-o" (more), and they always join so heartily in singing the familiar hymns. All who met there last year were there to-night (excepting an old woman who died in October), and as many more.

I am afraid you will be very tired of this letter, and not find it very interesting when you are through. I have to leave off so often that I cannot follow out one thought, but with every fresh beginning a new subject. We decorated a Christmas tree for all the children on the 22nd. It was very pretty, and gave a great deal of pleasure. They all love dolls very much. We have had a very nice holiday this year. Their minds are quite lifted off running away, and they are contented and very happy.

The Indians gave a Christmas tree entertainment on Christmas eve, which was very nice. It was to encourage the men to find pleasure without going to the town or hotels for it.

I have enjoyed the best of health this winter so far. I am sometimes very tired, but with a good sleep that passes off. But I doubt if it is wise for me to try my strength too far.

I received a small box from New Westminster and one from St. Andrew's Auxiliary, Vancouver.

## WORK AMONG THE CHINESE IN NEW YORK.

BY MISS CHARLOTTE CHAMBERS HALL, NEW YORK.

Christian work for the Chinese in America is unique. The young men come from the opposite side of the world. They are opposite to us also in customs and in manner of thought, so that even the

Chinese idea has to be transposed before it is translated into our language. Methods to suit their need must, therefore, be opposite in many respects to those used in other missionary work in this country, and even methods usually successful in China do not always avail for the Chinese in America; and, further, in San Francisco different circumstances require different methods from those in use in New York City. To look at Orientals and Oriental work from an Occidental point of view is usually to see the reverse of what is true. Hence the many adverse statements which Christian workers know to be false. To any thus misinformed, and in the spirit of Nathaniel would ask, "Can any good thing come out of China?" the reply is, as Philip's was, "Come and see."

We see first a stronghold for God; a stronghold for Satan. This characteristic of Greater New York marks its Chinese population. The righteousness of its two hundred or more communicants in evangelical churches is in contrast to their heathen kinsmen. It is said that China has no darker spot than Chinatown in New York.

There are about five hundred Chinese Sunday school scholars, principally laundrymen, who form a distinct class among the many grades in New York and vicinity. "Come and see" a Chinese Sunday school in session. A Chinese prayer meeting, attended by all the scholars, is held half an hour before the opening of school. This prepares the Christians to lead in evangelistic meetings, and brings the Gospel to those who cannot yet understand it in English.

"I see a number of the teachers are women," you say. "I do not approve of women teaching the Chinese," and add, with a smile, "I would not mind having an attractive woman teach me."

Truly, an American man's view of it, applicable, doubtless, to his own, but not the Mongolian race. The little Chinese boy is taught reverence to mother as well as to father, and the village school teacher in China is a highly respected man of authority. It is a sorry day for the boy if he disobeys, for when he gets home his parents punish him again. Thus early taught diligence and respect at home and at school in China, we find him a deferential, appreciative scholar in the Sunday school here. I do not believe a Chinese ever acted in other than a proper and courteous manner to his lady teacher.

You see most of the teachers have one scholar, and ask, "Why this waste of time on one man?" Experience has shown it the best method, especially with beginners. Given: Several Chinese, kinsmen, of about the same age, ability, knowledge of Chinese and English, willing to set aside the custom of other Chinese Sunday schools and be taught together. Given: A teacher of such tact as to hold the reins of instruction so that all the scholars keep pace and mutually increase progress, then the results may be satisfactory. There are several such classes.

Yonder see that Chinese group. The older man, a typical Christian, his face aglow, his suited gesture, his rapid words in the mother

tongue, show his earnestness. The younger men follow every motion, listen absorbed; now and then ask a question; he answers, glances around to see if all understood, and continues. The teacher who taught him is teaching that circle of Chinese through him. Was it waste of time? It is evident that one scholar, having the whole attention of the teacher, must make better progress. The teacher is a Christian friend that makes their hardworking lives more endurable; one to whom they turn for comfort in their sorrow, and sympathy in their joy.

An earnest young scholar professed his faith and was baptized. He was the first of the nineteen converts whom Dr. John Hall has since received into the Church. This young Chinaman was soon after called home by his mother's illness. After some years stay he returned. He had so faithfully taught and lived the religion of Jesus that his whole family became Christians. Our Christians in China have a cemetery of their own. All the vast province of Kwangtung, from whence all the Chinese come, is being permeated with Christianity. The young men, as they visit China and return, tell of the wonderful changes the Jesus religion is making in their native villages. Truly one, even "a little one," prayerfully taught, becomes in time "a thousand." Is it waste of time to teach that one for God?

"Come and see." Come nearer. Hear what is being taught. Here is a beginner learning A, B, C. "Ah! all that these Chinese come for is to learn English!" you exclaim. That is the reason, doubtless, that attracts most of the Chinese at first. They know that their success here largely depends on acquiring the language. If any are so kind as to teach them, why shouldn't they come? But, I never knew an instance where, if the teaching continued, the prayerful teacher failed to bring that scholar to Christ. That one man saved offsets all the failure, is worth all the energy and expense put into the work.

There came to Sunday school a middle-aged Chinese, with so sad a countenance that it occasioned remark. He had large, deep-set eyes, fine forehead, and evidently a refined nature. Tenaciously he held to the religion of his ancestors. He despised our religion. The very name of Jesus was hateful to him. In his laundry he never allowed it to be spoken in his presence. In vain his cousins had urged him to come to Chinese Sunday school. One day his brother came from St. Louis, where he had been a regular attendant in Chinese Sunday school. "See," they said, "your brother; he read, he write English; you older, you know nothing!"

Then he made up his mind that he would go and learn English. A new teacher came that Sabbath, and he became her scholar. With contempt he pushed the Bible away, but eagerly pored over the alphabet. There had been a fall of snow. She called his attention to its whiteness and purity, and made him understand that our God

for Jesus' sake could make our souls "whiter than snow." When the man heard that he bowed his head and seemed to think deeply. He was so earnest to learn English that she invited him to come to her home and study on Monday afternoons. She was a young woman of rare tact and deep spirituality. Long before he could read English he was reading this "living epistle of Christ." After a time, he reached for a Bible and asked to read it; then he would read no other book. "Small words in Bible," he said. Now, he came that through English he might learn the Way of Life. The arrogant Confucianist became humble as a little child at the feet of Jesus, and after two years of further study he was received into the Church. At that solemn service we sang his favourite hymn, "Whiter than Snow." Many spoke of his radiant face: not at all like the man who came that snowy day to learn English. Knowing how timid he was, his cousins asked him if he was not afraid to stand so long before so many. "No," he answered emphatically, "I not afraid, I stand up for Jesus one whole hour. In my heart I say, 'Fear not, for I am with thee. Be not dismayed, for I am thy God!'" For several years the illumined face of that transformed man has been shining in his Chinese home.

At another table the scholar is memorizing the Lord's Prayer. He points to the words, "Our Father." "What that mean?" His teacher, an elegant man of wide culture, explains. Still the cloud of mystery rests on the Chinese face. Suddenly there is a rift in the cloud. "My Fader, and your Fader?" "Yes." It is too wonderful. Again he asks, "God your Fader and God my Fader, too?" "Yes." A burst of soul-light radiates from every feature, he has grasped the revelation. The Fatherhood of God, the brotherhood of Man.

"Yes," you say, as the session closes, "it is very interesting, but do these Chinese really become Christians?" "By their fruits ye shall know them." When a man loves his enemies, prays for those who persecute him, denies himself that he may help the more needy; when his upright, industrious life is in harmony with what he professes; when the calm, genial face tells of the love, joy, and peace within, we say, that man is a Christian indeed. Such are our Chinese communicants. Of all Christians, I know of none under such strict surveillance—from friend and foe—as they, and none better stand the test.

"But," says one, "does not hope of gain influence them to join the Church?" It may, in some instances, but it is the exception. The Christians find much to bear; much to give of time, energy, and means. They bear and give rejoicingly for Jesus' sake. Most of them have regularly attended, at the same time, schools of different denominations, and circumstances have led to their choice. No ancient wall of Church differences divides these workers, but Christ is all and in all.—Missionary Review.

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