

Mrs. M. F. Green

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, FEB., 1898.

No. 10.

NEW SERIES

LAUGH IT!

NOTICES.

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

Letters concerning the organization of societies, and all matters pertaining to Home work, are to be addressed to Mrs. Grant, Home Secretary, 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, FEBRUARY, 1898.

No. 10.

SUBJECTS FOR PRAYER.

February.—For those women who have offered themselves as missionaries; that others may come forward, and for those in training. For all colleges, schools and hospitals connected with our missions. For rulers, that they may be disposed to seek the good of the kingdom. For missions in Syria, Persia and other Moslem countries.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—2 Tim. 2 : 15.

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”—2 Cor. 9 : 6.

“The entrance of Thy words giveth light; it giveth understanding unto the simple.”—Psa. 119 : 130.

HOME DEPARTMENT.

INCREASE.

Presbyterian Society—

Ottawa.... Poltimore Auxiliary.

Winnipeg... Little Britain Mission Band.

London.... Carlisle Auxiliary.

Lindsay.... Grant's School, “Little Corner” Mission Band.

Peterboro'.. Peterboro', St. Andrew's Church, “St. Andrew's” Mission Band.

Kingston... Queensboro' Auxiliary.

FOREIGN MISSIONARY TIDINGS.
TREASURER'S STATEMENT.

RECEIPTS.

1897.			\$2,089 14
Dec.	I.	To balance from last month.....	10 00
"	I.	Miss Minnie Charlton, Lynedoch.....	
"	I.	Refund of mileage tickets from various Aux- iliaries	30 08 906 44
"	6.	Sarnia Presbyterian Society.....	40 00
"	19.	St. Andrew's Auxiliary, Vancouver, B.C.....	1 00
"	26.	Miss Agnes A. Park, Cromarty.....	
"	29.	"Pansy" Mission Band, Lakefield, Peterboro' Presbyterian Society.....	30 20
"	29.	Carluk Auxiliary, Hamilton Presbyterian So- ciety	107 00
"	29.	St. Paul's Church, Eldorado, Kingston Presby- terial Society.....	10 00
			\$3,223 86

EXPENDITURE.

Dec.	I.	By postage and express, Secretary for North-West	\$1 64
"	I.	" Treasurer	0 55
"	7.	" Home Secretary	4 10
"	7.	" Foreign Secretary	4 59
"	7.	" Life members' certificates.....	1 16
"	7.	Dr. McKellar's travelling expenses.....	13 04
"	7.	200 mailing tubes.....	2 00
"	31.	Postage, etc., Corresponding Secretary.....	2 40
"	31.	Balance on hand.....	3,194 38
			\$3,223 86

ISABELLA L. GEORGE, Treasurer.

MEMORIAL FUND.

Alma Street Church, St. Thomas.....	\$1 70
Warkworth Auxiliary	1 30
Rothsay	1 10
North Williamsburg.....	0 75
Bristol Auxiliary, Maple Ridge, Que.....	0 70
	\$5 55

The Memorial Fund is now closed. Any further sums received will be added to the General Fund.

LIFE MEMBERS.

Mrs. A. A. McTavish, Parkhill.
 Miss Mary Hogg, Annan.
 Miss N. M. Main, Wentworth Auxiliary, Hamilton.
 Mrs. T. Broadbent, Rodney.
 Mrs. D. R. Calder, Kintore.
 Mrs. W. W. Brownell, Avonmore.
 Mrs. D. Gore, Young Ladies' Talent Society, Cardinal.
 Mrs. J. G. Short, Knox Church Auxiliary, Woodstock.
 Mrs. Coulthard, Westminster Auxiliary, Toronto.
 Mrs. Blake, Westminster Auxiliary, Toronto.
 Mrs. T. Gibson Jennings, Central Church Auxiliary, Toronto.
 Mrs. J. Alexander, Knox Church Auxiliary, Ottawa.
 Mrs. C. M. Copeland, Westminster Auxiliary, Winnipeg.
 Mrs. Angus Brown, Westminster Auxiliary, Winnipeg.
 Mrs. Kemlo, St. Andrew's Auxiliary, Winnipeg.
 Miss K. E. Little, Close Avenue Auxiliary, Parkdale.
 Mrs. James Wightman, Lancaster Auxiliary.
 Mrs. J. W. Morrison, St. Andrew's, London.
 Miss L. H. Maclellan, Lindsay.
 Miss V. E. Gordon, Harris Mission Band, St. Helens.

In the list of life members in the January Tidings Miss K. Hamilton's name should be substituted for Miss F. J. McKay's, Chalmers Church, Woodstock.

SUPPLY DEPARTMENT.

REPORT OF MISSION SCHOOL AND HOSPITAL SUPPLIES
FORWARDED TO INDIA, 1897.

Peterborough Presbyterian Society—800 pounds of gifts and prizes.
 Goderich, MacGillivray Mission Band—100 pounds of gifts and prizes.

Quebec, Chalmers Church Mission Band—One large box, weight not given.

Smaller contributions, varying in weight and value, were received from Prescott; Belleville; Galt; Knox Church "Cheerful Gleaners" Mission Band, Toronto; Cooke's Church Young Women's Mission Band, Toronto; Erskine Church Mothers' Meeting, Toronto; St. Andrew's Church, Toronto; Cowan Avenue Church, Parkdale; Port Perry Mission Band; Rideau Lake and Oliver's Ferry; Abingdon; Thorold, Stonewall Mission Band. Blackheath Auxiliary contributed

\$1 70
 1 30
 1 10
 0 75
 0 70
 \$5 55

ceived

a stethoscope, invented by their pastor, Rev. D. B. Marsh. All the goods, with the exception of the box from Quebec, were carefully repacked, and eight cases, weighing 1,700 pounds, were consigned to Mr. Wilkie, care Watson & Co., Bombay.
Quebec, Chalmers Church Auxiliary, sent a box of gifts to Mrs. Morton, Trinidad.

REPORT OF SUPPLIES FORWARDED TO THE NORTH-WEST AND BRITISH COLUMBIA.

Barrie Presbyterian Society.—To Round and Crooked Lakes Reserves, 1,360 pounds clothing for women and the old and feeble. Consigned to Rev. Hugh McKay.

Bruce Presbyterian Society.—To Pasquah's Reserve, 850 pounds clothing for women and the old and feeble. Consigned to Rev. A. J. McLeod.

Brockville Presbyterian Society.—To Okanase Reserve, 1,000 pounds clothing for children in the school. Consigned to Mr. R. W. McPherson.

Chatham Presbyterian Society.—To Mis-ta-wa-sis Reserve, 1,100 pounds clothing for women and the old and feeble. Consigned to Rev. W. S. Moore.

Glengarry Presbyterian Society.—To Regina Industrial School, 1,800 pounds clothing for children in the school. Consigned to Rev. A. J. McLeod.

Guelph Presbyterian Society.—To Portage la Prairie, 2,100 pounds clothing for children in the school. Consigned to Miss Fraser.

Hamilton Presbyterian Society.—To the Boarding School at Round Lake, 1,950 pounds clothing for children in the school. Consigned to Rev. Hugh McKay.

Huron Presbyterian Society.—To Rolling River Reserve, 1,550 pounds clothing for women and the old and feeble. Consigned to Rev. W. J. Wright.

Kingston Presbyterian Society.—To Prince Albert, 1,080 pounds clothing for children in the school. Consigned to Miss Baker.

Lanark and Renfrew Presbyterian Society.—To Pipestone Reserve, 1,610 pounds clothing for the old and feeble. Consigned to Mr. John Thunder.

Lindsay Presbyterian Society.—To Muscowpetung's Reserve, 1,000 pounds clothing for women and the old and feeble. Consigned to Rev. A. J. McLeod.

London Presbyterian Society.—To Birtle School, 4,000 pounds clothing for children in the school. Consigned to Mr. W. J. Small.

Maitland Presbyterian Society.—To Beulah Reserve, 1,720 pounds clothing for women and the old and feeble. Consigned to Rev. John McArthur.

Ottawa Presbyterian Society.—To File Hills Reserve, 1,590 pounds clothing for children in the school. Consigned to Mr. Alex. Skene.

Orangeville Presbyterian Society.—To Lizard Point Reserve, 730 pounds clothing for the old and feeble. Consigned to Mr. John Black.

Owen Sound Presbyterian Society.—To Mis-ta-wa-sis Reserve, 1,100 pounds clothing for children in the schools. Consigned to Rev. W. S. Moore.

Paris Presbyterian Society.—To Crowstand Reserve, 2,300 pounds clothing for children in the school, also for the old and feeble. Consigned to Rev. Neil Gilmour.

Sarnia Presbyterian Society.—To Regina Industrial School, 1,650 pounds clothing for children in the school. Consigned to Rev. A. J. McLeod.

Saugeen Presbyterian Society.—To Moose Mountain Reserve, 1,100 pounds clothing for the old and feeble. Consigned to Mr. F. T. Dodds.

Stratford Presbyterian Society.—To Regina Industrial School, 1,420 pounds clothing for children. Consigned to Rev. A. J. McLeod.

Toronto Presbyterian Society.—To Hurricane Hills Reserve, 1,150 pounds clothing for the old and feeble; consigned to Rev. E. McKenzie. To Piapot's Reserve, 180 pounds clothing for the old and feeble; consigned to Rev. A. J. McLeod. To Crowstand Reserve, 1,144 pounds clothing for children in the school; consigned to Rev. Neil Gilmour. To Alberni, 1,150 pounds clothing for children in the school; consigned to Miss Johnston.

Whitby Presbyterian Society.—To Round and Crooked Lakes Reserves, 700 pounds clothing for the old and feeble. Consigned to Rev. Hugh McKay.

Georgetown Auxiliary, Que.—To Prince Albert, 170 pounds clothing. Consigned to Miss Baker.

Dundee Auxiliary.—To Prince Albert, 160 pounds clothing. Consigned to Miss Baker.

Ormstown Auxiliary.—To Moose Mountain, 165 pounds clothing. Consigned to Mr. F. T. Dodds.

St. Chrysostom, Que.—To Regina Industrial School, 100 pounds clothing. Consigned to Rev. A. J. McLeod.

The Bethel Union Sabbath School, Fisherville.—80 pounds clothing. Consigned to Rev. Hugh McKay.

Salt Springs, Pictou Co., N.S.—100 pounds clothing. Consigned to Rev. Hugh McKay.

Scotch Ridge, St. James, N.B.—One barrel clothing. Consigned to Rev. Hugh McKay.

C. M. JEFFREY,

Secretary for Indian work
in the North-West and British Columbia.

FOREIGN DEPARTMENT.

WOMAN'S WORK FOR WOMAN IN PERSIA.

MISS MARY JEWETT, TABRIZ.

Oh, woman in Persia! How hard is her lot! See her in the harem, in a city palace, perhaps dressed in satin and bedecked in jewels. What is she but a slave, whose "desire is unto her husband," who rules over her with a rod of iron! What thought has she of training the children, whom God has given her, for a life of usefulness, or the glory of God! What pure and exalted motives has she in the ordering of her own life, what mental training, what heart consecration, what preparation for eternity? None whatever. Oh, my sister, my poor blind sister! Perhaps she is a village woman. Ah, me, how degraded—barefooted, but with face covered; rude, noisy, dirty, quarrelsome, utterly degraded. Is that my sister? Is that woman? Or perhaps she belongs to the middle class, and lives neither in palace nor hovel. What better is her condition? A little cleaner, a little more freedom and respect, perhaps loved some, but the same degradation. Lost, eternally lost. Perhaps she is not a Mohammedan, but calls herself a Christian. Again, what better is her condition? While she remains so profoundly superstitious, trusting to outward rites and ceremonies, knowing nothing of the new birth and heart Christianity, is she not just as surely in the downward road to destruction? God has sent us to this land to save our lost sisters. What shall we do? How shall we work? Vastly superior as we are in training, mental, moral and physical, it is difficult to bridge the chasm between us. So we are often lacking in sympathy, because we do not understand her feelings. And she looks upon us as of another race of beings, whose religion is well enough for us, but was never meant for her.

Visiting the Mohammedan lady in the harem, I have found that the visit of the missionary lady was a break in the monotony of her life, a refreshing treat from the outside world. They are so like children, and they are not lacking in curiosity. So they ask many questions about our life, our customs, our dress, the land we came from, etc. When they ask about our country, what an opportunity to tell them of the better land. When they express their wonder that we have left our beautiful homes and our loved ones there, and want to know if we have come to learn a new language or a better religion, or are we laying up merit, then we can tell them of the love of Christ constraining; how, loving Him, we have come to tell them of Him, and how He loves them, too, and left His glorious home above to suffer and die in order that He might save them. They often reply,

"Oh, yes, we love Jesus, too. He was a very good man and a prophet." Then we reply, "Yes, indeed, He was a good man and a prophet, but He was more than a prophet. He is the Saviour." "But," they say, "He is your Saviour, and Mohammed is ours." Then we tell them the old, old story of Jesus the only Saviour—of His wondrous birth and His pure life on earth—His works and His teachings—His death and resurrection, and how He is now the living God, and our and their Saviour and Intercessor. Sometimes they will be politely indifferent; or, refusing to listen at all, make many interruptions. Sometimes they will oppose and discuss and accuse us of speaking blasphemy. Sometimes they exclaim, "What good words. Tell us more." We must tell them the story simply as to a little child over and over again. We may speak plainly to them of their sins. They are always ready to acknowledge that they are great sinners, often saying, "What shall we do, we don't know any better, we are beasts," or with a shrug of the shoulder, "God is merciful," and go on in the same manner. Every opportunity thus improved is one more stroke of the hammer that is to batter down this mighty structure of Mohammedanism. The story is the same whether told in the palace, the hut, by the wayside, in the garden, on the housetop, in the city, or in the village, in our own houses or in their dwelling-places, to rich or poor, in season and out of season. I think it helps to impress them, if they see us open the Bible and read from its pages, even when they are not inclined to be attentive, for they have a great respect for the Holy Book, and for a reader. All the Word of God is profitable, but I have found some portions more especially adapted to our work. For instance, when meeting Mohammedan women, it is always safe and generally expedient to begin with the "Sermon on the Mount." Then there are the stories of the miraculous birth and the appearance to the shepherds, of the parables and miracles, the creation and the fall, showing how woman was degraded by the fall, and is exalted by the Saviour, other Old Testament as well as New Testament stories, the Commandments, the necessity of the new birth, lessons on cleanliness, not merely outward, but true purity of heart and life. At Sheikh Wali, a Mohammedan village by the lake shore, they would not let my cook use a vessel of theirs to cook me a chicken, because she was a Christian woman, consequently unclean. In the evening a crowd of them gathered around me, dirty and repulsive. I improved the opportunity of giving them a lesson on cleanliness, putting the truth right home to them. They listened and exclaimed, "It is true, it is true!" I am sure they will remember that lesson. In another place, sitting on the grass in a garden, some women asked me to tell them a story. I told them the story of Joseph. How interested they were! Afterwards companies would come to my room, brought by one who was present in the garden, saying, "Tell these others that story." So I repeated it several times to different ones.

I think it is well to go slowly and cautiously in speaking to Mohammedan women of Jesus as the Son of God. As they do not understand how it is, they think we speak blasphemy, and harden their hearts against us, often utterly refusing to hear any more. I well remember once in a garden, in a Moslem village, some sixty women gathered around me, with great friendliness, asking many questions, and listening tolerably well, as I talked to them and read to them from the Book. But, alas! I called Jesus the Son of God. Immediately their friendship was turned to fierce wrath. They would not listen to another word, and were ready to set the dogs on me. I could not do any more there that day.

In working for Armenian women, we have much in common to begin with. They are Christians, so are we; with the same Jesus, the same Bible. Here we have to battle with superstitions and errors of another kind. First of all, we want to win their confidence and love and respect. Then we can show them where they are making mistakes, and can bring home to them their duties as Christian women. Here, too, much tact and prudence and wisdom are needed. Often our very most earnest efforts are misunderstood. One Sabbath day I spoke very earnestly with an Armenian woman of the necessity of the new birth and a changed heart. She reported that I was trying to influence her to change her nationality. Certainly great patience is required in all our work. And when we remember the long patience of our Heavenly Father with us, let us learn to bear with these poor, ignorant women, answering carefully and lovingly their questions, giving them our sympathy as they pour into our ears their tales of sorrow, rejoicing with them that do rejoice, and weeping with them that weep.

I think we are in danger of expecting too much from the women, even after they have been converted, forgetting the fetters of a lifetime, nay, of ages. Their attachments to their old habits and beliefs are so strong that it is only by a miracle of grace that any one of them is brought to repentance. Then, when she has become a child of God, is it any wonder that she often stumbles and falls? Certainly she needs our pity, our help and sympathy.

After all it is by the "foolishness of preaching" that God is pleased to "save them that believe." I would go among the women of Persia "knowing nothing save Jesus Christ and Him crucified," even though they should not consider us very wise, and should say, as one did this summer, "She has not gotten beyond Jesus." Let us work on hopefully, even though we do not see the immediate results we would like to see. Our Captain rules over all, and in His own good time and way He will "bring it to pass," and Persia shall become an enlightened Christian land, and her women shall rise to that position of honour and purity and freedom which is only possible by the influence of the Word of God, and by the power of the Holy Spirit.—Church at Home and Abroad.

Central India.

ANNUAL MELA AT INDORE.

FROM MR. WILLIAM S. JOHN.

Indore, Nov. 18, 1897.

Yours of the 16th ult. to hand three days ago. Many thanks. I was delighted to read the letter. You may have heard ere now that we had very helpful meetings during the mela. Mr. Henry Forman was with us. His addresses were all very helpful to all. We enjoyed them very much. We had also Mr. St. Dalmas, of Sehore, with us. His addresses also were good. On the whole, the meetings took a more spiritual turn than in previous years. The last meeting, with Dr. Smith as chairman, was a new feature in our mela. It was something like the last meetings you have in convention at home, when the members present speak just a word or two, stating how the meetings have been helpful to them, what point had struck them most, what truths had come home to their hearts. We had good attendance in the several meetings. All the stations were well represented excepting Neemuch, which was represented by one missionary lady and one native gentleman, Mr. Paul. Mr. Barnabas also was present the last day. The mela is to be held next year at Mhow.

Since my writing to you last we had some deaths in the Home here. The last batch of nineteen boys from Bina were very lean and sickly boys. So one of them died soon after they came to Indore. The last one that died I think died of tetanus. His mouth was very foul, and teeth rotten and the jaw swollen. So they extracted a rotten tooth, and with the tooth came out a large piece of the jaw bone. And after some time it developed into an opening in the place, and he was not able to take nourishment. Food taken into the mouth would come out through this opening. And the poor little boy suffered horribly and died. Just before him died another little boy. He was suffering for some time with dysentery. He was apparently getting better when he had a small sore in his armpit. This was lanced; but after two or three days his whole chest was swollen, and looked as if it was one big sore; pus began to come out from many mouths, and the poor boy died. These are the two worst cases we have had.

The other boys are generally keeping very well. They are working also well. Some of them have made shoes; everything done by themselves, without the help of the shoemaker in charge of them. Some have made good tape for cots all by themselves, and weaving is also going on. The carpenter boys, too, do good work. The cold season has set in, and we found it very difficult to get them out for their work in time. So we are having some gymnastics early in the morning to warm them up a little bit before the sun rises. Some of

the little rascals will invent all sorts of excuses to be absent from gymnastics. Yesterday I actually found two of them lying amidst rolled-up blankets, appearing as if they themselves were parts of the bedding. With some difficulty they were discovered. But after gymnastics we have morning prayers. Warmed up by gymnastics, they sing so very heartily; and they are free from the feeling of cold.

Mr. and Mrs. Johory send their salaams to you. The boys here also send their salaams to you.

TOURING AMONG THE VILLAGES.

FROM DR. MARGARET O'HARA.

Buduawar (in Camp), Nov. 29, 1897.

Since I wrote you last, Mr. and Mrs. Russell, Pearl and I have been out on a tour, and as never before I have realized how very great our responsibility is if we do not give the Gospel of our Master to these poor village people. We are only at our fifth stopping-place, but we visit the smaller villages as we go along, and Mr. Russell and his men start off early each morning and preach in the villages adjoining. They ask all the sick to come to the camp for medicines. It is very surprising how they hear about us. Yesterday was Sabbath. We came here on Saturday morning, and at once the men went off to sell gospels, books, etc., and ere long patients came, not very many though, as there is a dispensary in this place, conducted by a Brahmin assistant. Yesterday morning all went off to the village, and conducted evangelistic services in two different places. The whole village heard the Word, practically speaking. At the close of one of the services Bhagaji said, "Do you see the two men there? Well, the one of great age is a physician. If any of you are suffering with blotches or pimples, coughs or fevers, pain in your stomach, liver, spleen, chest or head, come to the camp, and there our merciful, kind and loving Dr. Miss Sahib will give you medicines for each and every disease." He then very cleverly drew their attention away to the Great Physician, who could and would cure them of sin if only they would come to Him. We came home, had breakfast, and then had a service for ourselves, conducted by Mr. Russell. It was most helpful—just the catechists, our servants and ourselves. We then had tiffin, when Mr. Russell and the men went again to preach in the village. They returned at dark and held a magic lantern service, showing pictures illustrating the life of Christ and the Prodigal Son. It was about eight when this was finished. Then Mr. Russell gave about three-quarters of an hour to answering questions and explaining points that were not plain. About fifty persons waited for this service. I was called to see two poor women. The one was

dying; had been confined five days previous. Her baby died the day after birth, and she was quite unconscious; and breathing very laboured when I saw her. The other poor thing is in the last stage of phthisis. The first was a barber's wife, and the latter a goldsmith's. I could not do anything for the first, but the second I wanted to put on extract of malt and cod liver oil; but they would not have it, and would only take "dry medicine." I gave some cough lozenges, and had to come away.

Mr. Russell and the men are away this morning, and Mrs. Russell and I are trying to get some home mail ready, as this is the last place we can post mail for two weeks. We did not get any mail only once since we left, and that was when we went into Indore; at least I went to Indore to council. Mr. and Mrs. Russell went to Rutlam to Presbytery meeting. It was nice to see all the missionaries. This is Pearl's birthday (she is one year old). Such a beautiful, good baby I have never seen. She is the best missionary. The people love her so, and she loves them. She is never happier than when she is sitting on a rug surrounded by villagers. She does all her accomplishments for their amusement. She is so well—indeed, we are all well. Our tents are pitched under a large banyan tree. At one side of it Abdul is preparing our breakfast; at the root of a large mango tree Sonibai is cooking for to-day and to-morrow. Our horses and tongas are under some trees a little further off. Pearl is sitting on a quilt playing with some blocks which I got for her when in Indore, and which I gave her for her birthday. Hundreds of cattle and large flocks of goats and sheep are starting off from the village. The air is so fresh and cool. As far as the eye can see the country presents a picture of prosperity: ripe fields of jawar and cotton, wheat a few inches above the ground, of the most beautiful green, Ajawayn in full bloom, all proclaiming the goodness of our God. When, oh when, will these people own Him as their God!

Canadian Mission, Dhar, Dec. 7, 1897.

I have been out on tour among the villages north of us since November 16th, with the exception of the time taken to attend Council meeting at Indore on the 23rd. Mr. and Mrs. Russell, "Pearl Baba," as little Margaret Heath is called, two catechists, Sonibai and I make up the party. We have visited nine large villages, and by remaining in these a day or two we can visit other smaller villages. The catechists go ahead, selling books and announcing as they go that the Gospel will be preached at such and such a place at a certain hour, and that all who are ill will receive treatment free of charge.

In some of the villages the women were quite timid at first; but soon became braver as they saw we came to aid them. We always

camp just outside the village, near a well or river, as the case may be. Children soon crowd around us, and they carry the news to their mothers. Mr. Russell uses magic lantern illustrations of the Creation, Fall, and many of the Old Testament characters, such as David, Joseph, Abraham, etc., the Prodigal Son, and the life, death and resurrection of Jesus. Besides the regular evangelistic services Mrs. Russell and I are called to many of the houses. At one village we were called to see a Thakurani, who has been ill for three years. We had a talk with the women, and they asked us to come again, which we did. Mrs. Russell took the baby organ along, and we had the privilege of addressing over sixty of the Court ladies, who were all assembled at the young Thakur's wedding. We sang our Christian hymns, and the women were very pleased. And we hope that other opportunities will be given us of visiting them again. The roads over which we travel are very bad in comparison with Government roads.

We arrived at Mongod yesterday, and this morning Mr. Russell and I drove in to see about the work here and get the tonga wheels repaired. The tires were set and we started back; but, alas for our plans; we had not got two miles when one of the tires came apart. This was tied up, and we returned to Dhar to the blacksmith. On arriving we found the other tire also broken. Mr. Russell and the syce are staying to see the work done again, and I came out to the bungalow to do some writing. We have no food here, and Mrs. Russell will, I fear, be very uneasy over our delay, as we had hoped to be back before dinner. The man who did such bad work, and who received his pay for it, was not a bit ashamed. These people seem very lacking in that respect.

The village people among whom we are working at present are so different from the city people, and we are praying that many of these simple people may be led to accept the truth.

It is so nice to see the crops. They are so promising. No one seeing the country now would think of famine. Central India is the "Garden of Hindustan," so one has said. Certainly the lines have fallen to us in pleasant places.

A NEW DAY SCHOOL.

FROM MISS WHITE.

Indore, Central India, Dec. 9, 1897.

My Day School is fairly started now. It has been in existence for three months, and has a pretty good average attendance as well as a floating attendance of bigger girls, who just come and go to see what like the school is. I have not enrolled such till I see what they mean. The first month was the hardest in all my teaching experience. I

never came across such wild specimens of my sex. Indeed, if they were in the habit of wearing coats they would have been off two or three times a day for a fight before my very face, so I had to resort to some pretty plain speaking, and try to civilize them in the kindest manner possible. I am glad to say there is a difference in their conduct now; they try to please me, and in many cases have gone to the other extreme in politeness, that I often find it hard to hide my amusement. They will soon strike a happy medium I hope. They listen attentively to Bible stories and answer questions intelligently, and now they are learning the Commandments and Golden Texts for the Bible examination at Christmas. All had to begin at the rudiments of learning, for, with two exceptions, not one had been to school before. I feel so glad I was led to begin school work in the Camp bazaar, and only regret I did not do it sooner, but I waited, hoping to get a teacher. I felt I could not put it off much longer, so began with the Bible-woman, my only worker, as teacher.

I am sorry that the zenanas are not visited as frequently as formerly, but I felt something should be done for the children as well as the grown-up people. We visit zenanas before and after school hours, and I am able to leave school three times a week to make some zenana visits. I hope to get one of the most advanced girls in Mrs. Johory's Industrial Home to help me in school with the very little ones, and thus set the Bible-woman free to do more visiting, for which she is very capable. The work in the mang mohulla is carried on as usual, three times a week in the morning. The class is not as large as it used to be, as a number have gone away to different villages in search of work, mostly field labour, but they are returning gradually, for the cold season, and are anxious to get up the lessons for the Christmas Bible examinations. Poor things! A small gift means a great deal to them, they are so very poor.

I hope the mission boxes will reach us in good time, although it cannot be expected there will be enough for all; but whatever comes is always very acceptable.

A WORD ABOUT THE ORPHANS.

FROM MISS SINCLAIR.

Indore, Dec. 9, 1897.

One of the boarding school girls, little Daya, who has been here for more than five years, is just dying of consumption. She has always been delicate, and I have feared for long that she would not grow up. She was such a good child, and knew her Bible wonderfully well, considering her age. She is about eleven. She cannot last much longer, and I can scarcely grieve to see her go now, for the poor, emaciated body burns with fever, and is full of aches and pains.

At first when she knew she would not get better, she said she did not fear to die; but these last few days, whenever a weak spell comes on, she gets very much excited and begs me not to leave her. The nights are, of course, the worst time. She sleeps in my room now, and every night she tells me she will be good and not give me much trouble, but there is little sleep for her or for me either till well on towards morning. As Miss Grier and I room together, it means that she also is disturbed.

I enclose the quarterly statement. All the orphans attend school, but there is so much sickness among them that they lower the average attendance very considerably. They are doing nicely now. There are still a few who, I fear, will never pick up, though they may linger on a while longer. But the great majority are really filling out, and even Mr. Wilkie scarcely recognized a lot of them when he came in while I was feeding them the other morning.

A SAD CHRISTMAS.

Through the kindness of Dr. Margaret McKellar we publish the following interesting letter, received by her from a missionary friend in India :

Wai, Nov. 25, 1897.

To-day is Thanksgiving Day, at least the American Thanksgiving Day, and just a month from to-day will be Christmas Day. I can fancy how you will enjoy spending it among your own dear ones. It gives promise just now of being a sad one in India, though we may have Christmas joy and peace and love in our hearts in spite of outside gloom.

The plague is raging in Poona, is bad in Sholapur, and daily growing worse. Has also broken out badly in Nagar. It is bad in the villages of this district, over nine hundred having died of it last week, but as yet there have been few cases in Sakura City, and only one indigenous; no imported case here since several weeks ago. Wherever it breaks out the people take flight and leave the place. They say that in Nagar already two-thirds of the people have fled, and the same in Sholapur. The numbers reported in Bombay are much the same as those reported at this time last year; but it is thought that this year a true report is given, while last year it was not. Still, there are search parties at work, and they find occasional cases, and they whole mortality is very high. It is bad in other places, and quarantine is imposed everywhere. Here no one is allowed in the city without first spending eight days in the quarantine camp. This is rather mournful news for a Christmas letter, but we need your prayers. Poor, afflicted India! Oh! that her people would forsake their evil ways and come back to God!

It is unusually cold this winter. At least the people feel it so with their scant clothing and thin blood. The first crops have been harvested and grain is cheap, though not as cheap as usual. We still have a good number at work, and will have while our money lasts, but it is getting low. Our relief work has warmed all hearts, I think, and we find the people very friendly as we go among them.

We had a very pleasant two weeks in Bombay last month. I met Miss O'Hara. She had been down to see Miss Dougan off. She would like me to go home next year, and I would like to go so much, but I cannot see my way clear to do so. If the plague should come here I would like to be here to do what I could for the people, and since I had the change to Bombay I am feeling very well again.

North-West Indians

A SUCCESSFUL CONCERT.

FROM MISS FRASER.

Indian School, Portage la Prairie, Dec. 13, 1897.

Your welcome letter of November 19th duly received, the force pump, etc., arriving a couple of weeks later—for which we extend our sincere thanks. We have not had it put in position yet, but hope to have soon. It will indeed lighten our labour very much. Although there are many hands to help in the work, there are many more who make work.

Miss Laidlaw is quite better again. Her brother arrived on the 17th of November, and entered upon his duties at once. He is indeed a great help to us. I think a better arrangement could not have been made. He is drawing the children a picture of "Santa Claus" just now, which seems to please them very much. We hear a great deal of this worthy personage these days.

We have had four new names added to the roll this month, making thirty-two in all in attendance at the school. We have had very little sickness as yet this winter, for which we feel very thankful. Katie is home for a holiday, and I think we shall keep her until after Christmas, as we are unusually busy at that time.

I must tell you of the very successful concert the children gave on Friday evening. It was given for the purpose of buying a violin for a blind Indian boy whom Mr. Marlatt met on one of his tours of inspection on one of the Indian reserves. The little lad could play very nicely on the violin, but had only an old battered one, with one string, so Mr. Marlatt asked the children if they would not

like to give a concert to help to get the boy a new one. They all heartily embraced the suggestion, and accordingly at once preparations began. The programme was principally made up of motion songs, solos, recitations, and readings from the children, with the addition of two or three solos and speeches kindly given by some of our friends. A novel feature of the entertainment was a series of cartoons drawn by our new teacher, who has an extraordinary talent in that line. Everyone present was more than pleased with our evening's entertainment, and we were equally pleased with our financial result, which amounted to \$20. As the violin did not cost half the amount, it was suggested by some of the friends that the remainder be applied on an organ fund for the school, as the organ we have is something like the boy's violin.

You ask about our work at the tepees. I am indeed glad to be able to give you an encouraging report this time. Last Sabbath, which was the anniversary of our opening, we had the communion dispensed by Mr. Wright for the first time in the mission church. Five new members joined, thus giving us in all seven communicants. It was enough to make the heart of any one rejoice to see these exchange the darkness of heathenism for the glorious Gospel of Jesus Christ. Truly great patience and faith are required in dealing with these people, for we are apt to forget what they have been, and how hard it is for them to give up old habits and customs. You will please remember them often at the Throne of Grace, that they may have the power of the Spirit dwelling in them, and that we, too, may have much grace given us, so that we may be able to guide them aright.

IMPROVEMENT AT HURRICANE HILLS.

FROM MRS. MACKENZIE.

Hurricane Hills, Wolseley, N.W.T., Dec. 17, 1897.

The winter has set in stern and biting. The Indians are coming about us in greater numbers, especially the men. I wonder if the men studiously leave their wives behind them, lest contact with a white woman unsettle their minds, causing them to be less subservient to their lords. Doubtless I am more or less a curiosity, for, as I neither draw water nor cut wood, they must be at a loss how to place me. At first I received but scant courtesy from the great ones, but even the chief deigns to smile upon me betimes now, especially when I appear with a cup of wappi in one hand and a slice of bread in the other. I play for them, and I sing both in English and Dakota, but the music they love best as yet is the music of the tea cups. However, the ice is giving way. Two women have each

made up patchwork for a quilt. One has made a dress, another is coming soon to have one made, and a third was chopping wood to-day for the hall, if she, too, might have material for a dress.

The made-up dresses were first-class, and served to clothe all the aged, except two. I made for these, so that all might fare alike. Between lining for quilts and dresses, we have used up most of the pieces of goods sent us. We have an abundant supply of quilts. We promised a quilt to any woman who would come and help make one. It had been customary to give the parents and guardians of the children who are in Regina a present. This class are not strictly objects of charity, but the circumstances of this Reserve are such at present that without some inducement beyond the free education offered the children will be kept at home.

It is hard for the parents to give the children up, for in sending them away to school in nine cases out of ten these children pass out of their lives, to all intents and purposes. Doubtless the children benefit. I do not think they put such a price upon the boys as on the girls. The reason is very apparent. The Indians buy their wives. Now, a father who has one or more daughters is rather a fortunate man. He may be a poor man to-day, but by the time his daughters are wooed he will be rich and great among his fellows. Apart, then, from natural affection, is it a wonder they should be reluctant to give their children for our schools?

About six weeks ago a little girl died—the second death since we came here. We tried to do what we could for the family at the time of the death.

The health of the people just now is wonderfully good, although there are two young girls both far gone in consumption. We are rather pleased to find that they have so much confidence in us as to apply to us for medicines when they feel out of sorts, even although the Government agent keeps a supply, which he deals out gratis. From all points of the Reserve they come to us for milk for their sick children. Ours is the only cow on the Reserve which is milked. Although there are a few cooking stoves in the homes, there is no proper bread made. I mean bread with yeast. I should be only too glad to teach them, but for the want of the necessary utensils. No bread pans, nowhere to mix the dough, nowhere to knead it. In one house only have we seen a table; in very few are there any chairs. Their own baking board is not more than a foot square. Any who wish may come and watch the operation at the Mission House, but as yet not any have manifested the least curiosity; but they do relish a slice of the manufactured article.

Are they a hopeless lot? By no means. "Feelings lie buried which grace can restore." But does it pay to spend so much money on them? Assuredly it does. Are they not Canadians? Are they not subjects of the British Empire? Give them but the advantages for the next twenty years which European people have enjoyed for centuries, and the Indian will compare favourably as a Christian

FOREIGN MISSIONARY TIDINGS.

citizen with the average emigrant of to-day. We judge from the progress made during the last twenty years. Education alone will not do it. Evangelization must go hand in hand with the former.

TO A MISSION BAND.

FROM MRS. MACKENZIE.

Hurricane Hills, Wolseley, N.W.T., Dec. 16, 1897.

Among the many gifts sent us two months ago from kind friends, for distribution among the Indians here, we noticed particularly one dozen New Testaments, in the Revised Version, from your Mission Band. I had meant to acknowledge the gift at an earlier date, but that subtle thief of time, procrastination, has had me in his grip. He is a real enemy to good works; but as he holds sway over "very many minds of many lands," I need not waste words telling you about him. Very likely he is not an entire stranger in Toronto. Well, you will be pleased to know that your gift has proved "good hansom." (If there is an old Scotch woman in the town she will be able to tell you what "hansom" means).

A few days after the arrival of the bales there came to us by mail several Dakota books, among them a hymnal with music, sent by Dr. Williamson, of South Dakota, as a gift to the Mission. A week ago another donation to the Mission was received from the Christian Endeavour Herald Co., Toronto, in the shape of five Christian Endeavour Hymnals, three being the music edition No. 1. Thus we have a good beginning of a library. You will be sorry to know, however, that our Indians at present can do no more than admire the binding. A scrap book with pictures of men and monkeys they prefer to the old story of Jesus and His love, as told in the New Testament and in the hymn books, too. One reason for their preference is that they can understand a picture by looking at it, but not so the other books, as not one of our resident Indians can read either English or their own Assiniboine tongue. Wonders never cease, however. Four young men, one of them prospective chief, have been here every day this week getting a lesson in reading and writing from Mr. Mackenzie. Who knows but the very appearance of the library helped to kindle ambition in the breasts of our friends? We feel like shouting "Hallelujah," but that we are bid "Rejoice with trembling." You know, were Satan to hear us, he might try to mix a drop of bitter in our cup of rejoicing.

I suppose you know that there is no school on this Reserve, and so boys and girls of school age, if they are to be educated, have to bid good-bye to their friends at a very early age, and go either to Fort Qu'Appelle or Regina Industrial Schools. Some twenty-five

children from here have been in Regina School since it was opened, about six years ago. Of these, a few died, one or two were sent home, because of incurable ailments, but were not long enough in the school to receive any permanent benefit. The greater number are there still—one, Duncan Jack, was with us as interpreter for three months; from August, the time we came here, until October. He has gone back, and now we have another, William Grant, a boy of fifteen years, second son of Chief "Carry the Kettle." Both are nice boys, and were they only decided Christians, they might do a great amount of good among their people. Grant thinks he will give his heart to Jesus very soon, but don't you think he stands in a dangerous place? I have told him so. Won't you think of him during the Week of Prayer? Ask the Lord to make him willing now, for unless He does it, not one of us can.

Regina is sixty miles away, and parents are very unwilling to send their children so far from home. They need a great deal of coaxing, and little rewards as well. One cannot help wishing there was a school here for the young children. If we had them for a few years at the outset, the influence might tell for good upon their benighted parents. We have clothed twenty-five children during the past month. All these, except three, are five years or under. The children are winsome little things, even in their dirt and rags. When they came to be clothed, the little faces had got a dry rub, but their bodies under the rags were grimy with dirt. We stripped them naked and clothed them from the skin outwards. The Indian reverses that order, the new garment being worn over the old. We were thankful for such a liberal supply of children's clothing, but it has almost all gone. We are going to have a big day soon, when the dolls, the picture books, the Christmas cards, etc., will be given, and for those who come clean and tidy special gifts will be in order.

The children attend the Sabbath services pretty well with their parents, but we cannot get them to come to Sabbath school alone. Three is the greatest number we have had as yet. As among all heathen peoples, the women are the drudges. They go to the mountains to cut down the wood, they chop it at the door for burning, they cook and do what sewing has to be done. And when their lord kills an animal, as a rule they have to dress it and cut up the flesh. I have tried to get them to come to the mission hall two or three times a week to knit or sew. Only two have shown any ambition that way. With my assistance, these have each a quilt ready for the frame, and two more have promised assistance at the quilting party. Until the men mend their manners, we shall never have a large sewing circle. They need a little talk on "Women's Rights." The new heart, which is promised, is all that is needed to make all things fit in well. Regeneration first, and reformation will naturally enough follow. Do not forget the women and children of this Mission in your prayers. Dear young friends, the work is yours as well

as ours. I must conclude now. Some other time I may give some information as to their religion and customs generally, if you care for it.

ACKNOWLEDGMENTS OF CLOTHING AND GIFTS.

FROM REV. NEIL GILMOUR.

Crowstand Mission, Kamsack, Dec. 2, 1897.

A month ago I should have written to acknowledge receipt of the clothing, but I will waste no words in apology. It is my pleasing duty now to make grateful acknowledgment of the supply sent by the kind ladies of Paris Presbyterian Society for the children in the school, and for old and feeble on the Reserve.

We have thirty-five stirring boys and girls, and while we are not prepared to admit that they are any more destructive than thirty-five boys and girls should be, we confess that were it not for our noble allies in the East the clothing problem would be quite beyond us.

Where the supply of clothing is so great and so varied as that we receive, it is difficult in the limited space of a letter to particularize, yet I cannot refrain from making mention of some of the lines. The quilts are warm and of good material. We had enough to go over all our beds anew, and a dozen to spare for old people. Only those who have sampled our North-West winters can appreciate to the full the boon these quilts are to the Indians. The supply of underclothing for the children is abundant, and of excellent quality. There was a generous supply of sheeting, factory cotton, flannelette, etc., and new material is always most acceptable. One piece of navy blue serge, enough for a dress for one of the large girls, was a prize. The hoods and coats for the girls will make it possible for them to attend church, even in the severest weather. The boys, too, are well supplied with overcoats, and all are warm and substantial. Miss McIlwaine asks that special mention be made of the number of girls' stockings sent. With twenty boys to keep in socks and mittens, the energies of the girls are pretty well taxed in that direction, so that the stockings come as a relief. It would take too much time to enumerate all the useful articles sent, but even a partial reference would, as such, be wanting, if mention were not made of the three dozen in all of dolls, which will make glad the hearts of thirty-six little brown-skinned Indian maidens when the happy Christmas time is on.

The girls who have so prettily dressed their dolls, and then presented them to their less happily circumstanced Indian sisters, have the satisfaction of knowing they have secured for our girls a large measure of happiness. There was abundant evidence that a great

many of the Master's young servants had been busy. One parcel was noted, the work of a class of Sabbath School girls in Tilsonburg, and they, and all the other classes and Mission Bands that have during the past year done such good work have the hearty thanks of the Missionaries on the field, but they shall have their reward from their Father in heaven. The missionary has to thank the members of the Senior Band, Zion Church, Brantford, for a web of carpet. A number of other valuable personal presents were received, and I would just say their kindness is much appreciated. Let me, on behalf of the staff of our Mission, and on behalf of our Indians, thank the ladies and the young people of Paris Presbyterial Society for the great assistance they have rendered to the work in this part of the Master's vineyard, and may I venture the hope that they will feel encouraged to enter upon a new year of labour with renewed and increased energy?

But, before I close, I had almost forgotten to make mention of the splendid lot of dishes sent for use of the children. I can only say of them that they are a most complete supply, and they were sorely needed. I am pleased to be able to say that, excepting a few colds, our children are all very well, and we think our work is going on nicely.

December 3rd.—I write to acknowledge the receipt of the additional supply of clothing sent by Toronto Presbyterial for the Indians on the Reserve. While these Indians are in a somewhat advanced condition, and for the most part able to earn their living, their remoteness from any market—their nearest town is fifty miles off—makes it impossible for them, by the sale of wood or hay, to procure the needed clothing. They are perfectly willing to give such work in exchange for quilts and other articles. We think if a very reasonable value is put on the clothing, and paid for, not in money, but in produce or labour, it is better for the Indian than to give it free, and the mission boarding school is helped to that extent.

The quilts from Toronto are a splendid lot—large, heavy, and of good material. Nothing could be better suited to our Western climate. We are glad to have gotten so generous a supply. The men's coats and vests and the numerous other articles in this lot are all suitable and will go far to make the Indians comfortable during what gives promise of being a severe winter.

In the name of the Indians we thank the ladies of Toronto Presbyterial for the very generous assistance they have given us.

December 9th.—When writing to you last week, acknowledging clothing from Toronto Presbyterial Society, I quite forgot to say a word of thanks on behalf of myself and the ladies for the quilts sent to the Missionary and to the ladies of the staff. I assure you the omission is not evidence of any lack of appreciation of the kindness shown. The ladies who so kindly presented the quilts have the most hearty thanks of myself and the ladies of our staff,

FOREIGN MISSIONARY TIDINGS.

FROM REV. HUGH M'KAY.

Round Lake, Whitewood P.O., Assa., Dec. 18, 1897.

I was sorry the receipt of the Orillia clothing was so long in reaching your hand. I trust you have received it.

We are all well at Round Lake. We are kept very busy with our big family. We have thirty-one children here now—twenty-nine treaty and two non-treaty—and there are many others wishing to come. What are we to do? We have plenty of room for sixty, and would like to take them. Our only trouble is clothing. We have very little in the storeroom at present, and all the shoes we have are on the children's feet, and there are a few who have no shoes. I bought a few pairs for the bigger boys. There are no pants and no material from which to make. If we had a roll of strong duck for overalls it would protect the present stock. Any clothing you have to send us would be thankfully received.

We have had so many visitors during the past month! The people come with their children, and they must stay over night after driving thirty miles, and the next day is so stormy they can't go, and the next day one of the horses is sick and they can't go, and they have to be pressed away; the poor, miserable people, going back to a poor hovel in which there is nothing to eat! We have had forty to feed during the past month.

Jacob and his wife have returned from Piapot's to spend the Christmas at home. I was glad Jacob's wife was able and willing to be with him. She is well acquainted with most of the Cree women on these three Reserves west, being associated long ago with them on the prairies. They visited File Hills and spent a Sabbath and a few days among the people there, and then drove to Qu'Appelle, and there up west they spent their time visiting from house to house, reading the Bible with them and teaching them. Then on Sabbath they held meetings, which were well attended, especially on Muskowpetung's Reserve. It is true the two chiefs (Piapot and Muskowpetung) are still pagans, but they do not forbid their people attending our meetings. The work of these two good people must do good.

Our children are saying, "Six more days till Christmas." They have been counting the days for some time now. We shall allow some of them to go home at Christmas.

FROM MR. JOHN BLACK.

Rossburn, Dec. 17, 1897.

I received your letter of December 1st by last Monday's mail. I got home the same evening that you left the Reserve last summer. I was very sorry myself that I did not see you.

In regard to the clothing, we had plenty for the old and feeble, but very little for the children, as we have quite a number of children under school age here, and half of these children got nothing. I tried at the start to give but little to each, but still we were short. All the Indians seemed to be very thankful for them—some have told me that they could not have stood the winter if it were not for the kind ladies in the East sending them clothing.

The work is going very slow. We have only one woman baptized so far. We have one great drawback here: that is, an ordained missionary would do better work here, as I could get all the children baptized if we had a minister. The Indians want their own missionary to baptize them. We have twenty on an average, every Sabbath. It is rather early yet to be able to tell how the work is going to turn out; but I hope, through God's help, some will turn from their evil ways to follow Christ before long.

FROM MR. ALEXANDER SKENE.

File Hills, Nov. 23, 1897.

Enclosed please find receipt for clothing sent from Ottawa. The supply is quite sufficient to meet all our wants. That the ladies have been busy is evident from the number of quilts, sheets, pillow-cases, dresses, shirts, mitts, etc., found in the bales. The boys' suits, towels, thread, buttons and yarn show an acquaintance with the wants of an Indian school, while the blankets and second-hand clothing will bring comfort to not only our boys and girls, but to their less fortunate friends on the Reserve. The articles sent to the members of the missionary's family are appreciated, and the donors have their sincere thanks.

We are now settled to our winter's work. Our boys are all at home. Willie is coming back to-night. They have given good satisfaction to their employers, and we are pleased to see that they had no wish to spend any time on the Reserve, but came straight to the school, which to them is home.

We have not admitted any new pupils yet, but hope to secure some during the winter. The Government have at last increased our grant, paying us last quarter for twelve. We hope to receive a grant next quarter for fifteen.

We are holding back the clothing from those who have children until they either send them or give some definite promise that they will send them.

We had a short visit from Mr. and Mrs. Jacob Bear, who were on their way to Lakesend. As our Indians were away at the time, they remained only a few days. We have had a nice fall, but the winter is now upon us, and is severe, having been twenty degrees below

zero more than once. The children enjoyed a week or ten days' skating before the snow came. The boys are going to put up a temporary rink and flood it, so we hope to have a pleasant winter.

FOR MARCH MEETINGS.

CHINESE IN ONTARIO AND QUEBEC.

We find in the Foreign Mission Report of our Church for 1896-7 the following summary of mission work being done for the Chinese in our own land :

Rev. J. C. Thomson, M.D., reports encouragements in the work notwithstanding business depression suffered by Chinese as by others, and an exorbitant laundry tax in Montreal. They have been less abused than formerly, and show an increasing adaptability to Western ways. More and more they are being received into homes as domestics, and with satisfactory results.

Many who go elsewhere show, by correspondence, that the Christian influences of Montreal have not been lost upon them. Much would be gained if Christian people at these points would follow up these good impressions.

Chinese Schools.—There are sixteen schools in all in Montreal—twelve in churches on the Sabbath day, with an average attendance of twenty-four scholars and twenty-one teachers. There is a tendency to centralization, the attendance at certain churches being very large. If more teachers were available more pupils could be secured.

The church schools are in Knox, St. Paul's, Stanley, Crescent Street, Erskine, Chalmers', Calvin, St. Mark's, St. Giles', St. Matthew's, and American churches; and all without expense to the committee. Teachers have been very earnest and faithful, and amongst them are some of other denominations. This, with the practical sympathy of the pastors, has much to do with the success of the work.

Church Membership.—There are seven in the full membership of Knox Church, and many are intellectually convinced, but have not yet made open profession. Many heathenish practices have been discontinued, because of this Mission, which prevail in other cities. There are in Ottawa two, and in Toronto three, in church membership, the result of effort organized by Dr. Thomson.

Means Used.—Correspondence, distribution of Chinese literature, addresses at meetings in churches of all denominations, Chinese entertainments, visiting of Chinese women by Miss Thomson—who is in charge of the day and night school—are some of the means adopted, supplemental to regular Sabbath and week-day services.

Maceo Mission.—It has been decided to start a mission at Maceo, China, the region whence Chinese in Canada come. It is to be sup-

ported by the Woman's Foreign Missionary Society of Montreal, and is to be under the supervision of the Canton Mission of the American Presbyterian Church (North).

During the last year the Chinese of the United States contributed \$10,000 for the erection of a heathen temple at the very point where our missionary, Dr. Thomson, wanted to buy a chapel, then available for \$75. There are now about 15,000 Chinese in Canada. Many of them are interested in their own people, and will contribute to give them the Gospel, learned by themselves in Canada. This mission will be an important bond between the work here and in their home land. In that light the Christian work done for the Chinese in Canada becomes very important.

Rev. Mr. Dewey, Convener of the F. M. C. of the Presbytery of Montreal, writes :

"The work among the Chinese in Montreal has enjoyed another year of encouragement. Dr. Thomson, ably assisted by his devoted wife, has laboured with great zeal and fidelity in this difficult field. Twelve Sabbath schools have been in operation, with an attendance varying from six to one hundred and fourteen. The congregations of the city have continued their sympathy and co-operation, providing the large staff of volunteer helpers necessary. Several from other denominations assist in teaching, so much are they interested in the work. The collections at the Sabbath schools amounted to \$537.48 during the year. Other contributions, which have been secured through this work, raise the amount to over \$1,000. This shows that the work is almost self-supporting. A service, conducted in Chinese, is held every Sabbath evening; and several of the men are in fellowship with some of our congregations. Many difficulties have been met with, and there is much to try the faith of our devoted workers.

Miss M. E. Thompson resumed work in the day school in September last. She reports that the evening school has been attended by as many as eighty scholars—quite frequently by sixty—but at other times the number is small, the average being twenty-nine. The morning attendance is about fifteen. The pupils make satisfactory progress in reading, writing and singing. A class of six read the Bible very well, and are apparently much interested in it; and it is hoped many may be brought to give themselves to the Saviour through this work. Miss Thompson has been assisted by several very faithful volunteer workers. We are greatly indebted to Mr. David Yuile for his generous liberality in bearing all the expenses of the mission premises and part of the salary of the teacher. Contributions from St. Paul's, Erskine, and the American churches have provided almost the entire salary of Miss Thompson.

Our work is highly appreciated by the Chinese, is interesting and helpful to those who assist in it, and has been honoured of God. We commend it to the support of the Church, and solicit for it the earnest prayers of God's people.

CHINESE IN BRITISH COLUMBIA.

Staff.—A. B. Winchester, Victoria. C. A. Colman, Vancouver; also giving one-third of his time to New Westminster, and in summer assisting at the canneries. Ng Man Hing, Victoria, with Mr. Winchester. Mr. Ng has visited the whole field. L. W. Hall, Union.

Schools.—The keeping of the roll was entrusted to one of the Christian Chinese when Mr. Ng and the writer were out of the city. Our actual attendance has been larger during last year than during any previous year.

One Chinese, a Christian, was present 222 nights out of 248, besides being present on Sabbath days and on prayer meeting nights.

New Westminster.—For this school we have not full statistics. The attendance was so small in the early part of the year that it was thought best to close the school during the coming season. The school was closed on the 18th day of June, and re-opened on the 20th of October. Since the re-opening the attendance has been very encouraging, averaging about twenty each night for five nights per week.

Union.—Until October the attendance averaged twenty per night. About that time one of our Christian scholars refused to subscribe money for the practice of heathen rites at a funeral. For this he was persecuted and the school boycotted. At the time of writing the average attendance is twelve.

Prayer Meetings.—Only at Vancouver has there been a regular prayer meeting, i.e., an evening during the week devoted to Scripture reading, prayer and praise. This meeting has been kept up during the year by Mr. Colman, when in the city, and by the Misses Dick and Kellar and Mr. Kelman, in Mr. Colman's absence.

Sabbath Services—Victoria.—Regular Sabbath services have been held twice each Lord's day throughout the year; a Bible class in the afternoon and a preaching service in the evening. In addition, when the weather and light would allow, two outdoor preaching services were held in Chinatown each Sabbath. By the street services we were able to reach quite a number who would not otherwise have been reached. Our services in the hall have not been well attended, the average being about eighteen.

Vancouver.—Regular Sabbath services have been kept up throughout the year. Mr. Colman has conducted these services himself, except on those days he was at Westminster or at the canneries. Average number present about fifteen. Street services were also held in good weather.

New Westminster.—Only occasional Sabbath services, and those were poorly attended, whether on the street or in our school-room. But good, we believe, has been done by visiting the Chinese in their homes, speaking to small groups who congregate there, and circulating the Scriptures and tracts among them.

Union.—Sabbath services during the year conducted by Mr. Hall. The attendance is about the same as at the school.

Canneries on Fraser River.—For two months in summer the Gospel was preached on Sabbath and week days wherever opportunity offered.

Baptisms.—Victoria, 3; Vancouver, 2; Union, 6.

Besides these we have nine members at different points, some of whom have been baptized in our own Church, and some we have received from other branches of the Presbyterian Church.

For the first three years we had no baptisms to report. The fourth year only one. This fifth year eleven baptisms. To the workers this seems very hopeful progress. May the drops be succeeded by showers abundant.

Contributions.—Victoria, ten months, \$38 for schemes of the Church. Vancouver, \$41.50 for special organ fund. New Westminster, \$10 for special organ fund. Union, lighting, heating, etc. The above contributions are wholly Chinese.

Among the hindrances are (1) the irrational prejudices against the Chinese—apart altogether from the labour problem. These find expressions in many ways, all of them disposing the Chinese, especially new-comers, unfavourably toward us. The public press of the Pacific Slope is for the most part guilty of Sinophobia, and discuss Chinese questions apparently as if conscious of the vigilant eye of anti-Chinese subscribers and voters upon them; and the comforting reflection that as the Chinese are political ciphers in Canada they are not to be reckoned with. Labour unions and mass meetings pass resolutions against the Mongolii and refuse to patronize those who employ them; stores, hotels, factories, etc., advertise that they have no Chinese about them in any capacity; others have lying caricatures designed to poison the people against them; even the Provincial Legislature can hardly pass a bill, where one can possibly be inserted, without an anti-Chinese clause. All this has its effect upon the rising generation, to many of whom among their most appreciated sports is the practice of annoying or injuring the Chinese. Cases in large numbers have come under my notice of Chinese brutally, and in some cases seriously, injured, and that absolutely without cause. All this makes the Chinese skeptical of the white man's religion, and prejudices them against us.

(2) Another class of hindrances comes from the Chinese. The virtuous and patriotic amongst them are against us, because Christianity forbids the worship of ancestors, idols, etc., which their fathers have practised generations beyond number. The Highbinders, gamblers, opium dealers, and brothel managers are against us, because we are against their wicked ways. Whenever it becomes known that a Chinese is interested in our Christian faith, they are sure to meet with threatening and persecution.

Some of those whom we baptized during the year have suffered much for their faith, but have suffered patiently through the en-

nobling grace of our strong Saviour, who Himself in the days of His flesh endured the contradiction of sinners.

Among the encouragements are the gratifying attendance at all our schools and the apparent deeper interest on the part of a number of our scholars; the faithfulness and loving service of our Chinese converts. This is a very encouraging factor. The number of white Christians who sympathize with our work seems growing. The teachers who assist us week by week are a great help and comfort to us; and last, but not least, the continued cordial sympathy of the ministers of our Church is a source of undoubted strength.—From Rev. A. B. Winchester's Report.

THE CHINESE IN PHILADELPHIA.

In Race Street, between Ninth and Tenth, the centre of Philadelphia's "Chinatown," directly opposite the temple where incense is always burning before a heathen shrine, there was opened in November, 1896, by the Christian League, "The Hall of Happiness and Glad Tidings." The superintendent is the Rev. Frederic Poole, who while a missionary in China became familiar with Chinese habits and their peculiar methods of thought. Here instruction in English is given at all hours of the day and frequent gospel meetings are held. A reading-room and a dispensary have been opened; the men who come are made to feel at home; and they are under the influence of the Christian religion.

Wong Kong, one of the most progressive Chinamen in this country, is interpreter and assistant in the mission school. After coming to Philadelphia a few years ago he began to attend a Chinese Sunday school. In his present position he has not only won confidence and respect; those who know him notice a broadening of character. Mr. Wong has overcome much of the conservatism peculiar to his race, and has developed into a liberal-minded Chinaman. As vice-president of the Chinese Y. M. C. A. he is zealous in evangelistic work, using forcible and convincing arguments.

Choy, thirteen years of age, was sold for \$120 to a Chinese merchant, Chu Nan, who four years ago brought her to this country to wait upon his wife. Not only was she compelled to do all the household work and care for the two babies, she was in constant dread of brutal treatment, and frequently suffered cruel beating. Mr. Poole interfered and brought the evidence before the Society for the Prevention of Cruelty to Children. The court awarded the child to the custody of the society, and she is now in a Christian home.

These and many other facts are given in detail in *The Chinaman*, a monthly journal issued in the interests of this work.—The Church at Home and Abroad.

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