

# FOREIGN MISSIONARY TIDINGS

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

THE  
WORLD  
FOR  
CHRIST.



"LO!  
I AM WITH  
YOU  
ALWAYS."

Vol. III. (Old Series, Vol. XV.) TORONTO, FEBRUARY, 1900, No. 10.

NEW SERIES

TE LAUGH I.D.

## 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.

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

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

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers, or children in the various Mission Schools, also letters concerning supplies for India, should be addressed to Mrs. Bell, Foreign Secretary, 29 Prince Arthur Ave., Toronto.

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

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

All requests for life-membership certificates should be sent to Miss Craig 228 Beverley Street, Toronto, to be accompanied in every case by a receipt from the Treasurer of the Auxiliary into which the fee has been paid.

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

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

Notices of Presbyterial meetings intended for the FOREIGN MISSIONARY TIDINGS may be sent to the editor, Mrs. J. MacGillivray, B.A., 72 St. Alban's Street, Toronto

# Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. IV.

TORONTO, FEBRUARY, 1900.

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."—Ps. 119: 130.

## INCREASE.

Presbyterial Society—  
Owen Sound.. Markdale Auxiliary.  
Sarnia..... Lamon Auxiliary.  
London..... Springfield Auxiliary.  
Brockville.... "Willing Workers" Mission Band, Prescott, re-  
organized.  
Brockville.... Kemptville Auxiliary.  
Guelph..... "The New Century" Mission Band, Knox Church,  
Guelph.

## LIFE MEMBERS.

Miss Helen F. Fraser, Kingston.  
Miss Parsons, Topp Auxiliary, Knox Church, Toronto.  
Mrs. M. Park, Topp Auxiliary, Knox Church, Toronto.  
Mrs. Stewart, Knox Church Auxiliary, Stratford.

Mrs. Patterson, St. Andrew's Auxiliary, Winnipeg.  
 Mrs. James Grant, Humesville Auxiliary.  
 Mrs. Wm. Brown, First Church Auxiliary, Vancouver.  
 Mrs. M. G. MacBeth, Augustine Church Auxiliary, Winnipeg.  
 Mrs. J. Johnston, Knox Church Auxiliary, Paisley.  
 Miss Waugh, St. Andrew's Auxiliary, London.  
 Mrs. Geo. Wood, St. Andrew's Auxiliary, London.  
 Mrs. Bryans, East Church Auxiliary, Toronto.  
 Miss Ida Moffat, Baltimore Auxiliary.  
 Miss Fanny Bowden, "Willing Workers" Mission Band, Exeter.

### TREASURER'S STATEMENT.

#### RECEIPTS.

1899.

Dec.	1	To balance from last month.....	
"	1	" Sarnia Presbyterian Society.....	\$849 60
"	2	" Stratford Presbyterian Society.....	812 50
"	2	" Missionaries Expenses from Stratford.....	1,339 19
"	4	" Sarnia Presbyterian Society, West Adelaide.....	1 30
"	6	" Glengarry Presbyterian Society.....	10 00
"	5	" Freight, Bombay to Mission Stations, from Guelph Presbyterian Society.....	225 00
"	7	" Sarnia Presbyterian Society, Sombra M.B.....	5 44
"	20	" Saugeen Presbyterian Society, Holstein.....	6 00
"	21	" Paris Presbyterian Society.....	39 50
"	30	" Lanark and Renfrew Presbyterian Society, Middleville.....	1,034 74
"	30	" M. J. "For Christ's Mission work.".....	32 00
"	31	" J.....	2 00
			5 00

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 \$4,362 27

#### EXPENDITURE.

Dec.	5	By Postage Home Secretary.....	
"	5	" " L. M. Certificates.....	\$1 10
"	6	Missionary's Expenses.....	1 09
"	6	Postage, International Secretary.....	3 00
"	18	Rev. R. H. Warden, D.D.....	88
"		Balance on hand.....	2,000 00
			2,356 20

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 \$4,362 27

ISABELLA L. GEORGE,  
*Treasurer.*

## ITEMS OF INTEREST.

**We would call the attention of our Society to the fact that the Board are considering the alteration of the Foreign Missionary Tidings.**

From time to time questions have come in from Presbyterials and private members with regard to the improvement of the type and paper, and acting on these and other suggestions the general feeling of the Board is that the Foreign Missionary Tidings be brought out in different form, beginning with our Woman's Foreign Missionary Society year in May. We hold there is abundance of information in Foreign Missionary Tidings as it now stands, but, with its large circulation and with the growth of our Society, we think a more pleasing form would be acceptable. Something in the way of a neat cover, better paper, larger type, is what is aimed at at present. To meet the extra cost, not only of the Foreign Missionary Tidings itself, but also of the postage, it is thought best to raise the subscription from 12 cents to 15 cents per year. Single copies, 2 cents. We hope this will meet with the approval of our members.

**A warning note is sounded to any Auxiliary that might feel inclined to send a donation to the famine relief fund mentioned below. Do not take it out of your regular funds.** Remember, our *Estimates* are our first claim. We must not hamper the carrying on of our regular work. Let your donation be an *extra*. In this past year of prosperity throughout our land, this may be one of God's open doors of *Opportunity*.

**The need of a second famine fund is no doubt a thought which has occurred to many who have been reading in Tidings and in other papers of the dire distress in India, and the question will have come to some: Is our Woman's Foreign Missionary Society not taking steps to aid the Foreign Mission Committee in relieving the sad conditions? The Board have been anxiously devising means to meet this urgent call, at the same time having in mind the *very large estimate which the Society is under obligation to meet* during the present year. What plan, then, can be adopted? Surely immediate relief is a necessity! Two subscriptions have already been sent in with the request that they be forwarded for relief-work. There may be other women in our churches or many of our Auxiliaries and Mission Bands who would gladly join in such a plan of relief by sending in subscriptions over and above their regular missionary offerings *which we would in particular urge them not to infringe upon*. We would suggest this method to all interested and ask that subscriptions, whether large or small, be forwarded to the Treasurer, Miss Isabella L. George, 277 Jarvis Street, Toronto. All money thus donated will, without delay, be forwarded through Dr.**

Warden to our lady missionaries to be used by them for the special purpose of relieving the destitute women and children.

"**One dollar**" writes a missionary, "will support a child for a month."

"**One dollar**" gave bread to thirty-eight women and a child for one day."

**One of the subscriptions sent in** is from Indian Children at Hurricane Hills, N.W.T., and accompanying the money was the following interesting note: "Since Mrs. Jeffrey's visit here we have introduced a mission box into our Sabbath School. Last Sabbath we opened it, and found it contained \$7.60. When our Indians were told of the condition of things in Central India and the trying circumstances they have to face they were unanimous in voting the money for the relief of the famine-stricken people. At our New Year's service sixty-five cents more were added, making, in all, \$8.30. This sum we have much pleasure in forwarding, and we leave it to the Board as to whom it should be sent. On children's day we took up a collection for the Century Fund, using the envelopes sent us for that purpose. When opened they contained \$5, in sums ranging from five cents to twenty-five cents. That we forwarded to Dr. Warden."

**A valuable paper.** "The Outlook, Opportunity and Obligation" is, published in this number. It was prepared at the request of the Board by Mrs. McCrae, of Guelph, for the Women's Pan-Council meeting, held last October in Washington. All papers were held over by the General Committee for publication in their report, so that it has only now been forwarded to us.

**The Home Secretary** has on hand two papers, "Why we are here," and "How we can create an interest in Missions," suitable for reading at Auxiliary or Band meetings. Apply to Mrs. Grant, St. Margaret's College, Bloor Street West, Toronto.

**Miss Goodfellow** writes us a very cheering *first-letter* from India where she was warmly greeted on her arrival by our lady missionaries. To those busy workers in the present need more willing hands must be doubly welcome. Miss Goodfellow will remain at Mhow until March, when the Women's Council will appoint her to a special field.

**Little Gracie Goforth** passed away after months of weary suffering on October 19th. Her little grave is the first foreigner's at Chang-te-Fu.

"There's a home for little children  
Above the bright blue sky."

We would extend our tender sympathy to the downcast parents in their grief, and also to Miss Pyke, whose father and mother have been

suddenly called home within three months of each other. The Board were deeply touched when word of the second bereavement reached them only a few weeks ago.

**In last month's Tidings** through some printer's error after the last proof reading, the name, Rev. A. J. McLeod, was transferred from the last letter in the issue up to the letter headed, "Our First Free-will Offering," which was written by Mr. R. C. McPherson, of Okanase. We regret that the credit of it was not given to our missionary there, who is much gratified at the fine spirit shown among his Indians. This was their first free-will offering, they having of their own accord agreed that an offering be taken up every two months.

**Independence** has always been one of the bright hopes we have entertained in the Christianizing of the Indians belonging to our North-West Missions. Here is a further instance of the progress of the Okanase mission. Mr. McPherson writes: "Our Indians have also been considering that it is time they were able to do without the clothing they have been receiving for so many years, and have come to the conclusion that they send their thanks to the Woman's Foreign Missionary Society ladies, who have been so good to them, and request that no more clothing for adults be sent, but that they would like some for the children for a year or two longer.

**The Toronto Presbyterian Annual Meeting** will be held on Friday, February 23rd, in Knox Church, Queen Street, Toronto. Business meeting at 10 a.m.

**Preparations are nearing completion** for the world's Missionary Conference to be held in New York, April 24th to May 1st. The Conference is interdenominational. Over one hundred societies have already responded to the invitation, and missionary workers are expected from all parts of the world.

The women's meetings in connection with the Conference will be held on Tuesday and Thursday, April 24th and 26th. On Tuesday there will be sectional meetings on the following topics: "Literature," "Work Among Women and Children," "Methods of Giving," "Educational, Evangelistic and Medical Work." Five of these subjects have been assigned to Woman's Missionary Boards in the United States; the sixth ("Evangelistic Work") has been accepted by the Canadian Woman's Missionary Societies, who responded to the invitation from the World's Committee to take part in the Conference.

The Canadian Societies will have three short papers prepared and read by lady missionaries who have had practical experience, each paper to be followed by discussion.

The special phase of the subject for our own Society is "Method in Presenting Christian Truths": (a) To women in zenanas and elsewhere; (b) to children; (c) to women in Mohullahs.

Miss Duncan, missionary on furlough from Neemuch, C.I., has been appointed by the Board to prepare this paper, her work in India being evangelistic makes her particularly well qualified to deal with the subject. All our missionaries on furlough have invitations to be present as delegates. Besides these our Society is to be represented by Mrs. McQuestin, of Hamilton, and Mrs. MacLean, of Guelph. Mrs. Ross, of Lindsay, will represent the Otago and New Zealand W.F.M.S., and Mrs. Thorburn, of Ottawa, Queensland Society in answer to requests sent to the Board asking us to appoint representatives for their Societies. Meanwhile during the two months previous to these meetings earnest prayer is asked for by all Christian workers on behalf of those who are to take part, that the result of the Conference on great missionary subjects may be fruitful in arousing a feeling of deeper consecration to the Master's cause, a feeling that will be world-wide in its limit; that through this also all missionary organizations may be united in One Grand Forward Movement for the permanent occupation of every unevangelized land.

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### THE OUTLOOK, THE OPPORTUNITY AND THE OBLIGATION.

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PAPER READ AT THE WASHINGTON CONFERENCE.

*By Mrs. McCrae, Guelph.*

Standing at the close of the century we look back into the dimness of its early years to see our own progress, and forecast the ever widening outlook of the future. We may be scarcely conscious of motion, yet the receding shore shows that we are under way. Events have hastened. In the early part of our own century steam and electricity were unknown, trade and commerce between countries were limited; and economic conditions tended to isolation of nations and individuals. The hand of God is in all history, and the thoughtful observer will see how facilities of access and intercourse have multiplied; prejudices and superstitions have been removed; the literature of the Church enriched, and foundations laid. Indeed, every invention and agent for the bettering of the world has indirectly been of use in preparing the way of the Lord.

Little interest was taken in mission work, though here and there heroic men stand out from very dark backgrounds, and though early attempts were only partially successful they gave evidence that the principal had taken root. We find as late as 1824 that a proposal to send the Gospel to the heathen was met by the rebuke, "When it



pleases God to convert the heathen He will do it without your aid or mine," and in a Presbyterian General Assembly a similar proposal was treated as revolutionary, as in a blessed sense it was.

But God had a purpose of mercy for those for whom no man cared, and the fulness of time had come. Men began to realize that when they had found the Messiah the next thing was to bring their brother to Him. Jesus takes the loaves, gives them to His disciples, they to the multitude, and many are fed. And God provided men and women of a missionary spirit, and opened doors for them in all lands, working wondrously, and gave His Holy Spirit as a perpetual endowment of power to make their work successful. HOW successful cannot be stated in this brief paper—we cannot "rehearse all that God had done with them, and how He has opened the door of faith to all the nations." His provision is ample for the world's conversion, and His Word is suited to all peoples. It is the promise of God unto salvation, and there is the most absolute assurance of its ultimate success. "As truly as I live," saith the Lord, "the whole earth shall be filled with My glory." On God's part the equipment is complete. To get the true outlook let us fall back upon God, His purpose and His ability to carry it out. He who hath led will lead. Let us lift up our eyes unto the Lord from whence our help came, from whence the help must come for others. "Concerning the work of My hands, command ye Me." Is not that encouragement for to-day? and assurance for tomorrow?

But the responsibility of carrying out this work falls upon us, and the opportunities are so varied we are sometimes at a loss where to begin. The field is the world. The ever whitening harvest fields lie everywhere, afar off, in the busy streets, in the lonely mining camp, on the quiet farm, and we are the witnesses to tell of the risen Christ.

One of the great features of present day mission work is the existence and success of our Women's Foreign Missionary Societies, and they are destined to be powerful factors, reaching by the medical and educational work of women in the foreign field, a class that can be reached in no other way. In most of our Congregations these Societies exist, but if we compare the roll of membership with the women of the church we see great room for expansion, and every one who is interested at home increases the working power abroad.

Upon our women at home we earnestly urge loyalty to the missions of our own church, and in no other way, perhaps, can we better serve the cause. The women of our church have much to do with this. Let the tone of our households be distinctly in sympathy, and our attitude kindly at least. If there is systematic instruction in missions from the pulpit and in Mission Bands, then let us speak about it at home, becoming acquainted with the fields and the workers. Let them be remembered in the family prayers. Facts are a necessity

of intelligent interest. Let us take time to read to the little children. The reward will follow when our day of service is past. Our deepest interest, our influence, our money, is pledged to our own church and her mission work. Our membership implies that, and we might urge all this on the score of economy alone. As an outcome of right home influence we expect a supply of missionary men and women. "Pray ye the Lord of the harvest that He will send forth labourers into His harvest," and He answers sometimes in the words of our own son or daughter, "Here am I, send me."

Many of us are very busy women. Each day our work waits. The housework, the care of little children, anxieties about daily bread, and clothing, church work with its multiplied meetings and societies, the poor are always with us, society of a healthy Christian sort has its claims, the interruptions which crowd into our days—all these are legitimate enough, but in addition we weaken and worry ourselves about what next week may bring; hurry and fretfulness take possession, and we feel it so difficult to keep our own hearts warm, to cultivate the divine in our common life; and we look at God's work in that distorted way, and pray in that discouraged spirit. But let us realize that one of our own great opportunities lies in putting God in remembrance; there is literally no limit to this ministry. "Helping together by prayer." Giving God no rest till He establish. "And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear." The opportunities of prayer offer a fine field for the perseverance of the saints.

In making provision for our foreign fields, one object that should be steadily kept in view, is the strengthening and training of native pastors and teachers, as the great peoples of India, China, Africa and Japan will likely be brought to Christ largely by the agency of their own sons and daughters. This is the natural way, and our prayers should be urgent to that end. We must recruit from the enemy—"Make war support war." Let the converts become the preachers. Our mission work to-day is costly of blood and treasure for the life is a short one. After years of training at home, on reaching the field the language has to be acquired, and the great need tempts our missionaries to overwork, before they are used to the climate and different conditions of life. In a few years some fill graves on the field, others are sent home on furlough, broken in health, and then are asked to work harder than ever "stirring up" the people at home. "My people do not consider." John Ruskin says: "We work habitually beneath our strength," but missionary women generally work over it. There never were so many open doors, so many seeking sinners. "We would see Jesus" is a request that must not go unanswered, whether it is asked by the lips or by the utter need. God is love, and we must translate that to weary men and women. We need

newness of spirit and new obedience. If we have the Spirit of Him who came to seek and to save, our love must find expression in praying, giving and doing, and if we are simply willing and obedient the will to do will find the way to do. The cry for money will be heard; there is plenty of money for God's work, but it is in the pockets of His own people. We are half-hearted, "Ephraim is a cake not turned," and the indifference of Christian people is the greatest drawback to-day to that which we ask for when we pray "Thy kingdom come."

It is now dark, and Jesus has not yet come to them. "Is it nothing to you, all ye that pass by?" The need does not really impress us. It is so far away. The very fullness of our lives keeps us from seeing it. It is not a matter whether the obligation is ours. We are debtors to everyone out of Christ till they have heard of Him, and His command ought to be sufficient. Have we seen the vision splendid? Has the Holy Spirit come with power into our lives and hearts? Has Christ been precious to us? How can He see of the travail of His soul and be satisfied, if we lay not these things to heart? Let us draw very near to Him this afternoon. He knows how weak we are, how cold we have been, how many times we have vowed and not paid, how we have restrained prayer and let other things come first, and, like Peter, have denied our Lord. But the Lord turned and looked upon Peter, and what transformation, what strengthening of the brethren afterwards. So if we see Jesus crucified, risen, ascending, reigning, and expecting, let us glorify Him, doing His work in newness of Spirit, in a glorified way, with a fresh endeavor after new obedience.

"He takes our yesterdays, dim and old,  
Touched by sorrow and sinning;  
He gives instead, with a grace untold,  
The year's first dew and the dawn of gold;  
He gives us the fresh beginning."

The gift of a new century is about to be placed in our hands. Let there be a far reaching advance. Can we not ask Him to restore unto us the years that the locust hath eaten? Phillips Brooks says, "I beg of you to live far-looking lives," and one has said, "What is before us, and not what is behind us, touches us to enthusiasm." The time is coming when the everlasting Gospel shall be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, and there shall be one fold and one Shepherd.

## THE FAMINE.

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PARAGRAPHS FROM THE BOMBAY GUARDIAN AND THE INDIAN  
STANDARD, NOVEMBER 16.

The famine includes five sixths of the Central Provinces, nearly the whole of the Berars with the Deccan and Gujrat, South East and Central Punjab. Many native states in Central and Western India, large groups in North Bombay Presidency, Baroda State, nearly all of Indore, all Rajputana, and minor states in Central India. Besides these there are many other portions of India where there is only an eight anna crop. In Rajputana and other places there is a water famine also, water selling at sixteen seers to the rupee and even at eight seers to the rupee. It is almost a double famine as there can be no sowing this autumn and, therefore, no reaping next spring.

God help every Christian to do his or her duty. What can we give up? What sacrifice in order that these poor people may live?

The accounts in the papers are by no means exaggerated. Everywhere we find villages deserted and the people flocking to big stations. There is no attempt at cultivation except here and there a little field where there is a well. Last week there were 70,000 people on relief works in the Hissar district alone.

In parts of the Punjab poor-houses have been opened up and the people are flocking to them at the rate of 100 a day at each place. Many pitiful stories could be told of whole families begging to be taken in.

Government is doing all in its power but it cannot cope with such hopeless circumstances.

Mrs. Lawson of the American Mission in Punjab says: "Our efforts have been confined to widows and orphan children." I find but few missions taking in orphans and widows, especially the latter. What must be done must be done quickly, to delay means death to hundreds." She tells the story of a woman eating one of her children. In another district, also, a man and woman were found about to kill and eat a child, when they were discovered and a goat given them instead. Instances like these are happening all the time.

In Rajputana to the north and Gujrat to the west of our Canadian Presbyterian Mission field, famine has already committed terrible havoc among the people and their cattle. In the former district the distress has been greatly augmented by the failure even of drinking water. Immense numbers have left their homes in search of food and water. In Marwar, immediately to the North of us, the greater portion of the cattle have died.

Many of the refugees have fled to Malwa and Nimar. But even here, the land of the famine refugee, where there is no record of famine ever occurring in the past, the present distress in parts is terrible, and threatens to be universal. The refugees from other parts find little or no work, and are dying slowly of want. Among the poor of our own field we hear of many getting only two meals in three days, and those largely of unnutritious food. A few weeks will see the famine devastating the whole district, and especially the Native States.

While famine, and refuge from it in Malwa, are old experiences with the Marwaries, it is otherwise with Gujaraties. And this accounts for the relatively small numbers of the famine stricken who have as yet come under our notice from Gujarat. But in Dhar we heard sad stories from our missionaries, and saw some rescued ones whose gratitude was touching. And we have seen sad enough sights here too, from Gujarat. The other day we saw a girl apparently supporting an emaciated boy, but when we got to them it proved that the little skeleton was supporting his older sister who seemed unable to stand or walk alone. Near by was the father and another child, while the mother and two more were said to be behind.

We rejoice in all that is being done for the relief of the famine stricken, of our own and the neighboring districts, by Imperial and Native State authorities and by private individuals and organizations. One difficulty in the way of State authorities is the patch-work quilt way in which the different States are mixed up. Private relief knows no political boundaries, and it is pleasing to see what is thus being done by shopkeepers and others, even policemen, as well as by missionaries. Our missionaries in Neemuch, where Marwaries first reach our field, have already given food to about 25,000, and the officers in the station have sympathetically contributed to aid them.

Another missionary writes from Kolhapur: Some of the things uppermost in the minds of the people here are the Drought, the Plague and the Alleged Poisoning Plot. Plague has entered the city and is spreading in the villages. Every Station of our Mission is now infected except Miraj which occasionally has a case imported from Sangli, where eleven hundred out of twelve thousand inhabitants died last month, and the pestilence is still raging. In this city the pestilence is not confined to one street or Peit, so when one goes into the city he incurs some risk. Hence we have our dhobi, shimpi and other servants live in rooms or bamboo huts on our compound. Twenty-five thousand people have left the city, and there is a constant stream of departing people. Appeals have come to us from poor native Christians in the villages who are either segregated and so prevented from earning a living, or are suffering from famine. So we are having troublous times beyond anything that the writer has

yet experienced in India. Then, too, we are suffering from what may be called a "Reign of Terror" here. Harsh plague measures are enforced.

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## SUBJECT FOR THE MONTH.

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### PERSIA.

King Cyrus was the founder of the Persian Empire. It was conquered by Alexander the Great in 334 B.C. In the seventh century of the Christian era the nation was conquered by Mohammedan Arabs.

The present Shah or King of Persia, though not possessing the one hundred and twenty-seven provinces over which Ahasuerus ruled, has an important kingdom of 8,000,000 people.

About three-fourths of the population are Persians. Besides these there are Arabs, Turks, Kurds, Armenians, Nestorians and Jews.

The Nestorians and Armenians believe in Christ. For ages they have been cruelly oppressed and, except where they have been taught by the missionaries, they are in the depth of ignorance and superstition. The Nestorian church takes its name from Nestorius, who was Patriarch of Constantinople in 428 A.D. The Armenians are named from the land of Armenia. Dr. and Mrs. Perkins and Dr. and Mrs. Grant began mission work among the Nestorians in 1835. The language spoken by the Nestorians had never been written. Their only books were a few manuscripts in ancient Syriac which many of the priests were unable to read. The faith and courage of these pioneers have given ideals to their converts and inspiration to their successors. It was Dr. Grant who said, "I dare not go up to the judgment seat until I have done my utmost to promote the kingdom of God in the earth."

Miss Fidelia Fiske arrived in Urumiah (Oo roo-me-ah), Persia in June, 1843. After her school was established, she visited the mothers of her girls urging them to come to her room that she might pray with them, and visited not only in the city, but in the adjoining villages. She and her associates fasted and prayed for a revival, and the "great awakening" followed. Later, when Miss Fiske knelt at a communion service with nearly a hundred converted Nestorians, it is said that there was only one present of the whole number with whom she had not prayed. While teachers and students prayed for themselves and for each other in Persia, prayers, frequent and fervent, were also ascending from Mt. Holyoke seminary for them.

Are the home workers\* and those in the foreign field to-day as closely interlinked by way of heaven? The Presbyterians have in Persia, according to the latest Annual Report, 13 ordained American missionaries, 4 medical men, 15 wives of missionaries, 16 single women, 4 of them medical women, a total of 48 American missionaries, with 3,053 communicants.

At Teheran the work among Armenians has narrowed rather than enlarged, there has been disagreement and strife in the little native church. But the opportunities of work among Mohammedans have increased, "although open confession of Christ is a trying thing for those whose religion appoints the apostate to death."

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### SYRIA.

"The manners and customs of the modern orientals are living commentaries on biblical descriptions." There may be seen the Bedawin Arabs with their broad, low tents, and sometimes with their children, "as dirty and as bright as any children in Syria." Some years ago, Dr. Harris, of Tripoli, described an encampment quite near the place where he was treating patients:

"It consists of six black boat-hair tents, some of which have seen the rains of many winters, the occupants all clothed in a costume so simple it may have remained unchanged since the days of Abraham. The women have only one garment made of cotton, dyed with indigo. The dress is very full, especially the sleeves, which if allowed to fall would nearly reach the ground. Over this is worn a garment cut square, with holes for the arms; this is so large it can be used for a head covering, or drawn up to the waist, tucked under a belt or goat hair and used at the back to carry bread, clothes, grass or babies."

There are the Turks, who are also Mohammedans. Except as a result of Protestant education, there is in the East no middle class, only officers and slaves. One who sympathises with the Moslem peasantry cannot fail to hate the Ottoman Government. In Western Asia Minor the Moslems are diminishing owing to conscription, misgovernment and moral causes.

Ramsey says in his "Impressions of Turkey," "In the condition of the Turkish women lies the reason for the steady degeneration of the Turkish people."

The Greek-speaking Albanian servant of a traveller, pointed to a number of Turkish women toiling like beasts of burden near a village, and remarked with a world of scorn in his tone: "Thus are the Turks, the wife of Akhmet sits at home."

This traveller says, "After a long time among the Turks, it was

quite delightful and refreshing to meet, beside a Kurd village, a young man driving out a bullock cart to harvest and a young woman walking beside it talking, laughing and engrossed in each other's company. It was like a breath of Europe, bearing the scent of home."

It is believed by many in Turkey that the Armenians will probably be exterminated except those who escape to other lands and that the Greeks will be next attacked. Just now the friends of humanity rejoice with trembling over the Sultan's assurance that for the present the Armenians are to be left in peace. Surely it is time, as 200,000 have been slain and perhaps more than that number have died from starvation and hardship. The Sultan's Government would gladly pull down every college and school; but a long series of recognitions and authorizations from previous Sultans stand in the way. It is said that the Sultan's mother was of Armenian blood, and that his character confirms the idea, as he is a religious enthusiast, more energetic and persevering than an ordinary Turk.

The Presbyterian Mission in Syria has 5 stations, with 13 ordained missionaries and 1 lay missionary, 13 married women missionaries, 9 unmarried women, and 178 native assistants. There are 28 native churches, with 2,300 communicants, and 4,818 Sunday School scholars. A pleasant feature of mission work here is the harmony existing between all the missionary workers of the various societies.—Foreign Mission Fields.

#### HOW OUR MISSION BAND LEARNED TO PRAY.

Our band is composed of girls from fifteen down to seven years of age. We have wondered many times if any other band has trouble getting its members to pray in the meetings, and I asked our leader, Miss Helen Campbell, about it one day. She answered: "Yes. I know some of the children are not willing to let their voices be heard in meeting, for the ladies who have charge of some of the bands have talked with me about it. Suppose you write and tell the young people how we managed it, and may be they will all make it as easy as we did. I think it will do good if you give them our experience, and let them see that it is not so very hard after all."

Well, one Sunday, about a year and a half ago, we girls were very much astonished to hear our minister read a notice from the pulpit to the effect that Miss Campbell would be glad to meet at her home the next Saturday all the girls of the church not already connected with the missionary society, that they might form themselves into a mission band. We were greatly excited over the notice, and we talked about it out of school hours all through the week, and when Saturday came Miss Helen's parlors were full; and the



little bits of children were there as well as the older ones. She was just as glad to see them, and made them feel that they were just as much needed as the larger girls.

When we were all quiet, Miss Helen told us just what a mission band was meant to be and do, and how we must study about the different countries, and the missionaries who go to these countries to teach; but you all belong to a mission band yourselves, and do just the same things, so I need not tell you any more.

But just before we went home, Miss Helen said: "There is one thing more important than all the work you can do, and all the money you can give, without which the cause of missions never will prosper, —and that is, prayer. Every one in this band must pray every day of her life that God will bless and strengthen the ministers and teachers away across the sea, and that He will put it into the hearts of Christian people in America to send their money and their prayers to aid in the work of preaching Christ to those who have never heard His name. Now, before we go home, let us kneel down and ask Him to give us a true missionary spirit, and bless all the work we may do as a mission band." Then we all knelt, and Miss Helen prayed that God would accept the offering of all our hearts, and that He would take our work and our money and bless it, not because it was so much, but because we were in earnest, and gave it for love of Him.

At our next meeting slips of paper, on which were written Bible-texts, were passed round. Each slip was numbered; and when our number was called we read our text; then Miss Helen offered prayer. For several meetings we each had either texts or verses to read, but no one ever prayed except Miss Helen. One day she asked us to pick out our own texts for the next meeting, instead of depending on her to do it. Even the little girls had their texts, and we all enjoyed reciting them, because we found them all by ourselves.

At one of the meetings after we had been organized about four months, Miss Helen said, after she had read a few verses of Scripture: "For several meetings you have read or recited Bible-texts, talked at the country which was the subject of the meeting, recited poetry, asked questions, and have taken part in all the exercises except the prayer. I purposely gave you texts and poetry to say that you might not be frightened at the sound of your own voices; and now that you have gained confidence in yourselves, I think you ought to help in the prayer also. I think Jesus will not be pleased with this band, nor bless its work, until every one in it is willing to make this sacrifice for Him. In a moment we shall kneel to pray, and I will ask Bessie Bronson, Della Cutler, and Mamie Foster, each to offer a short prayer."

We knelt, and there was a long silence in the room. Not a girl said a word, and then Miss Helen prayed just as usual. When

we rose we all wanted to laugh; but Miss Helen's face was so sober that we did not dare. We all expected that she would say something about it, and we were not mistaken; for after the map exercise,—we had Syria, that day, I remember,—the singing, the reports from the missionaries, the papers on the dress, the children, and the religions, were all over, she talked to us for a few moments very earnestly about taking part in the prayers of each meeting, as well as in the other exercises. "Of course I know it will not be easy at first," she said; "it is never easy for anybody; but Jesus will help you if you ask Him every day. I have a plan that will make it much easier for every one of you if you will try it. Before you come to the next meeting, think of just one thing that you want to ask for, and have it ready in a few words when I ask you to pray. We will call these little prayers sentence-prayers, and I want everybody to be ready with one for the next meeting. How many will promise?" Nearly every hand was raised and the promise was given.

When we left the church we talked a great deal about the new plan, and our hearts were none too brave when we thought of praying aloud, even one sentence, before each other. How could we feel otherwise when we never had let any one but our mothers hear our prayers? "If Miss Helen ever asks me to pray again," said Della Cutler, when we were nearly home, "I'll do it, if I say nothing but 'Now I lay me down to sleep.' I never want to see such a sorry look on her face as there was this afternoon. Let us all do the best we can, girls, next time. Good-bye;" and she slammed her own gate without giving us a chance to reply, but we all felt exactly as she did.

When the regular meeting of the band was announced in church two Sundays later, we members of it looked at each other and smiled a little, for we thought of the dreadful ordeal of "making a prayer" before people. We were all at the meeting and each was bravely determined to ask God for the one thing she most wanted for the mission cause. After a chapter in the Bible was read, Miss Helen said: "We will now ask God's blessing on our meeting, on the missionaries everywhere, and on all the little children about whom we have been studying, in the sentence prayers you promised. Della Cutler will begin, and the others follow, and let the prayers come quickly one after another."

We all knelt, and though our voices trembled, every one of us prayed our little prayer, and all these together made a long prayer with many different petitions in it; for, strange to say, no two of us asked for the same thing. When we rose from our knees we looked at each other in wonder, surprised to see what an easy thing it was to pray aloud, after all.

For several meetings we had sentence-prayers, until by and by our leader suggested that each of us have two sentences instead of one. You can easily see how it became not only an easy task, but

a delightful privilege, to offer prayer in our meetings; and now any one of our band may be called upon to pray at any time, and she is always ready and willing to respond.

"Isn't it nice, Miss Helen?" said one of the youngest members, after she had taken part in one of these joint petitions. "It is ever so much nicer than it used to be, because you see we help to do the praying, as well as send the money."

We all feel that it is indeed blessed to help in everything, the praying as well as the giving; and we study each month's topic with tenfold the interest that we used, because in addition to mere information, we are looking for something for which to pray. It is strange what a zest that gives to everything; I would never have believed it before.

I hope this account of what our mission band has done will help other bands to try the same plan, and also help them to persevere. Although it may be hard at first to let our voices be heard in prayer, I know that it becomes very easy after a few trials. Do, please, try it and see.—Woman's Work for Woman.

#### HAL'S INVESTMENT.

Hal's pocket was a very queer place,  
A little of everything in it;

A ball, a knife, some hooks and tacks,  
That he might need any minute.

But one day it held a brand-new cent,  
Yellow, and shining as gold,

Not to be spent for candy or toys,  
But to be "'vested," as he told.

So he 'vested first in shingle nails,  
And straight off to his mother ran.

"I'll fix the closet for you now,  
As well as the carpenter man."

Ten cents he earned with his penny,  
Then he bought two balls of stout twine,

And each fruit bush in the garden  
He tied up straight and fine.

So the penny grew all summer,  
Turned over and over again,

Until at "Treasury meeting"  
It counted up twenty times ten.

The queer little trousers' pocket,  
Could scarce all the money hold,

And a prayer went up with each penny  
As it into the mite box rolled.

—Over Land and Sea.

## LETTERS FROM OUR MISSIONARIES.

## India.

## THE AGED ARE UNCARED FOR.

BY MISS K. CAMPBELL, INDORE, C.I.

Natives of India have never learned the fifth commandment. The aged are not honored and cared for. One day I was appealed to for help for an aged woman who was said to be quite friendless. On hunting her up, I found her crouching in a very tiny room in which she could not stretch herself to sleep. She had one daughter whose husband had employment in a shop where sweets were made. It was said that she had been left comfortably provided for at her husband's death, but her son-in-law had coaxed the money from her and, when it was all spent and a time of scarcity was approaching, had turned her out. Whether that be true or not I cannot say. At all events she had been turned out of her daughter's home, and had no means of subsistence. To be sure, after a daughter is married her mother has no longer any claim upon her. The mother may visit her daughter only in times of sickness, and then she must make a present of money or clothing sufficient to cover at least the cost of her board, so that she may not be chargeable to her daughter's mother-in-law's family. Also, when a daughter visits her mother she expects not to return empty-handed, so that there is a saying among the Hindoos that, "All her life a daughter is a 'lenewali' (taker)." This, too, often causes trouble with the brothers in a family, who begrudge what is given to their sisters. This old woman had now no longer anything to give, so she was turned off.

I promised her a weekly allowance sufficient to feed her fairly well, and bought a cooking-pot, a drinking vessel and plate for her with the understanding that these were mine, to be returned to me at her death. However, I recovered only the cooking-pot, the rest could not be found.

Twice a week, sometimes oftener, I went to teach her the Way of Life for she must soon go down the valley of death. Poor old woman, she seemed to grasp in a dim sort of way that "there is one God and one Mediator between God and man." Long after she had avowed to me that she trusted in Christ alone for salvation, I found that she still went to the temple. I asked her why she still went if she believed in Jesus. She said: "I only go to see the 'tamasha.' I don't worship the idols, they are only stone. I trust in God alone. I pray everyday, I say"—holding out her chaddar as if to catch the grain, and looking upwards—"O God, give me food and clothing." Poor old creature, it was her miserable old body she was anxious

about, not her never-dying soul. So I tried to awaken in her some sense of sin and her soul's needs. She loved to have me read of, and talk about the many mansions and seemed quite convinced that there was a place ready for her. The Bible-woman also visited her and she, too, thought that, though dark and ignorant, yet she was trusting the only true God. We both followed the same plan in teaching her, keeping simply before her, her own sinfulness, God's love and Jesus' atonement. She quite gave up going to the temple and her neighbors spoke of her as a Christian.

Meanwhile she had moved into a more comfortable room for which she paid eight annas a month. It so happened that for three months she had not paid her rent and the owner of the house thought I should pay it for her. Now understand that he was a rich bania, she, a poor beggar, but of his own caste. Yet he was anxious to get that miserable pittance from her, but I spoke so strongly to his relatives who applied to me for the rent, on the contemptible meanness of such a man that he had not the courage to come to me for the money. The rent was never paid, I believe. The poor old creature soon became too weak to do her own grinding and I tried to persuade her to buy flour but she said that bazaar flour is mixed with earth or cheaper grain and is not good. She therefore got a neighbor of the same caste to grind for her. Now imagine, her neighbor, a bania, of the richest caste, perhaps, in India refused to grind her poor, little handful of grain without payment of half-a-cent daily.

It took my breath away when she told me, and for once I allowed myself to speak of the terrors of the punishment that awaits those who "grind the faces of the poor." The woman looked just a very little ashamed, and gave the answer all give, whether millionaire or coolie: "Ham garib admi hain" (We are poor people).

Her daughter had a little widowed daughter-in-law called Jamna, whom she treated very badly. One day as I sat in Annibai's school a poor, miserable little girl looked longingly in. I beckoned to her and enquired who she was. According to custom all the girls with one voice volunteered the information, "She's a widow, her husband's dead and her mother-in-law beats her and starves her." I thought that if we could but get her into school she would have, at least, a few happy hours in the day. I sent the calling woman, at once, to ask if Jamna might not come to school, but the request was not granted. A few days later I was in a house teaching when Jamna's mother-in-law came in. I asked her to allow Jamna to come to school, explaining what we taught and that it certainly would be to her advantage and she agreed. A few weeks in school wrought a great change in the child's spirits. She could laugh and chat with the merriest, but another quarrel took place in the household and she was sent adrift. I agreed to give her, also, a weekly allowance and she was to live with her grandmother-in-law. This made the mother-

in-law very furious and she abused all my ancestors in general and myself in particular, which was reported to me in indignant tones by the school children. It gave me a chance to tell them that "gati" could not possibly hurt anyone but the one who gave it and that charcoal and water could never cleanse a mouth so filthy as that which used foul language.

The child was taken back into her home and removed from school. She still came to look in at the door and salaam when passing to bring water from the well.

Not long after I was surprised one Saturday by a visit from the old woman and her daughter. They looked very subdued and had come to tell me that the daughter had quarreled with a neighbor, had bitten and scratched her, and that she had to go to jail for a month or pay a fine of Rs.25. I wondered if they hoped that I would offer to pay the money. The woman was in a frame of mind to listen while I talked of sin, its consequences and the remedy. So far as I know, however, nothing came of it. She spent the month in jail. Afterwards, I very occasionally met her at her mother's and she always listened respectfully.

The old woman was gradually getting weaker and frailer, and I could see that she was not long for this world. When the nights grew cold she got one of the flannelette jackets sent out in the mission box and seemed grateful. One day she asked for a certain native mixture which they use for colds and rheumatism. The woman who did the grinding offered to make it if I would give her the money but, remembering the half-cent for grinding, I said: "No thank you, one of our Christian women can prepare it." So it was made and I took it to her but the room was empty, she had died during the night. Afraid that we, the Christians, would bury her if we knew, they carried her off before daylight to be burned. They said that the clothes we had given her were burned with her. Sewed up in her quilt were found Rs. 14 which she had saved from her weekly allowance, to buy the wood and ghi (clarified butter) for her burning.

Some days before her death the Bible-woman had said: "Ma-ji, you are nearing eternity, what is your hope?" and she had replied: "Bai-ji, I don't know much, but I know 'Jesus Christ saves my soul.'" using the words of a native hymn which had been a favorite of hers.

### LANDING ON INDIA'S SHORES.

FROM MISS GOODFELLOW.

Indore, November 30, 1899.

Upon arriving we were met by Mr. Russell, Miss Weir, Miss Leyden, Mrs. Smith, Miss Jamieson and Dr. O'Hara. Miss Campbell joined us in the evening; Dr. and Mrs. Nugent are at Mhow for the present; Mr. and Mrs. Taylor are at Indore.

Upon arriving at the ladies' bungalow we were received by Dr. Smith, and also by quite a number of native Christian women, who sang, "Oh, happy day" and another selection, and, having ready a necklace, a bouquet and a bracelet of flowers, we were soon decorated with them.

This is a very pretty custom of the natives when wishing to express their pleasure or show their gratitude. It touched us very much. How my heart filled with gratitude to think that I had been permitted to come and share in the joy of gathering in lost ones from amongst those poor, benighted souls. And though it may be some time before I am able to labor intelligently amongst them, yet it will be such a pleasure to see, in the meantime, what others have accomplished. When I visited the prayer meeting last evening and saw the bright happy faces, and heard the singing from over a hundred or more glad hearts, I thought it was like gazing upon some magnificent structure, the foundation of which had been laid with great difficulty, weariness and loss of life, the hardships of which we cannot share and will never understand fully. I also felt the force of those words: "The wilderness and the solitary place shall be made glad for them, and the desert shall rejoice and blossom as the rose." The home surrounding of the missionary, bright, pleasing and homelike, their lives in the midst of this parched ground "a pool" and "springs of water" to this thirsty land, and you see as a result of their work "the glory of Lebanon" in the lives of some of the native workers.

We can scarcely form any idea of what it was for the first missionaries to land on India's shores. No sight greeted them like we had on reaching Bombay, with its bright English harbor, for is it not what England has made it! Even in the faces of the natives in that part of the town where you land you do not see heathen India. You wait for that until you pass the densely peopled native part with their lines of shops, every door as you pass along an entrance to a shop of some kind, and in most cases the whole front of the shop forming a door, where you see them sewing (often on foot machines like ours), sitting on the floor, sewing by hand, baking, making their toilet, and in fact doing everything they indulge in, many lying on the streets resting or in doorways, the most of them happy looking, for they take life easy; but there are many wretched looking creatures, and just now I understand the famine is driving many into Bombay and other towns in search of food, and thus making the plague worse. The warm reception by those in the field forced you again to contrast the present entrance of a missionary with that of the early pioneers; also the roomy homes and good food, more home-like than any we had on the way (if you do not visit the kitchen). The foliage was beautiful beyond description, especially in Bombay, as you wend your

way up to the "Towers of Silence," where the Parsees leave their dead to the vultures for food, and when the flesh is torn of the bones, the body is thrown down into the centre. Those towers are not high in themselves—you can see little but the high hill on which they stand as you approach. As you drive along the side of the hill to your left is the bay. On the shores numerous Parsees are worshipping the setting sun. To the right the high bank is covered with foliage—the most beautiful tints; I never saw anything to compare with it in our home land, and your memory recalls the words, "Where every prospect pleases, and only man is vile." The vultures, perhaps fresh from their last victim, are flying overhead or resting by the dozen on the numerous palm trees in the valley below us as we reach the top of the hill.

From this point a full view of the city can be had, which is beautiful indeed. We saw no sign of the darkness reigning in the homes below. We are surrounded by the homes of the wealthiest of India's hosts, and the darkness is seen and felt here even amidst such surroundings. You ask, "Watchman, what of the night?" and the answer is heard, "The morning cometh, and also the night." Yes; we are sure of the fact that the morning is dawning for India as a nation, but night is also coming for many individually, because we have and are delaying about the King's business when it requires haste.

I drove into Indore yesterday morning with Miss Weir and Miss Leydon and Dr. O'Hara, also Miss Thompson. We left at 6.30, and arrived at 8.30. It was nice and cool. A session of council in the morning and afternoon, prayer-meeting at five o'clock; also a call at the other bungalow made a busy day.

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## China.

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### HONAN.

FROM THE EXCHANGE.

November, 1899.

Hsin Chen.—North Honan is at present in a state of great unrest. Since the third year of the present Emperor, Kwang Hsü (twenty-two years ago) there has not been such an unpromising condition of things. The past summer's crops have been almost a total failure. The people were hoping for the usual wet season and a good fall crop of vegetables, neither of which has materialized. The river has never been so low in the history of the mission. Farmers dare not sow the little grain they have while the ground is so dry, and it is very evident that ere long the supply will be far short of the demand. Even now grain and the like, brought to market, is simply gobbled up at double and treble the usual prices. The export of grain is officially prohibited,



and where officials cannot prohibit the villagers along the river themselves seize the grain boats.

In many places the wildest rumors and the greatest excitement prevail. Men bringing grain or vegetables to market are seized with frenzy, and, throwing down their burdens, they run for their lives. Others offer to sell all they possess for a mere pittance, and in terror of rebellion or something worse, take to flight on horseback. The foreigner as usual comes in for a large share of the torrent of evil stories. The commonest just now, and most generally believed, are to the effect that the missionaries have agents going about poisoning wells. This is even more firmly believed around Chang-te Fu and Ch'u Wang than here, and seems to be affecting considerably our mission work, but especially our medical work, so that while at this station the daily hospital treatments average about thirty, at Chang-te Fu the attendance has dwindled to about five or six per day. In many places wells are watched day and night, while others are covered and locked. There is much cholera about, and no doubt this has something to do with the stories about the bad well water. Nor is this drought and straitened condition of the people confined to this province alone, for much the same sad tale may be told of all North China, and we learn that much anxiety is at present felt at Peking. The slaughter of animals has been prohibited for a time to propitiate the anger of the rain gods, and since the three days' service of prayer in the shrine of the Temple of Heaven, ordered by the Viceroy, has failed to bring rain, the governor of the Imperial Prefecture has been sent, as a last resource, to fetch the famous iron tablet from a deep well in the Dragon King Temple, only a few miles to the east of us. It is sad to contemplate that the season is already too late for rain, so that this winter a large proportion of the people must certainly die of starvation.

Ch'u Wang.—There is a good deal of alarm around here just now on account of robbers, and our enterprising town council have lately armed the constabulary with guns and cast-off military coats. Four of these brand new police were led out to-day to the pit west of our compound, accompanied by a standard-bearer and two spearmen; the latter, I suppose, to protect the riflemen. They were out for practice with blank cartridge. They seemed to form a ring, and each man as he came opposite the target had to "present arms" and fire off his powder. He then passed on in a circle to an attendant, who held the ammunition, and who helped him to reload. Division of labor, as you see, is down to a fine point, here. I was told that the men were very nervous and scared of the new (?) fangled weapon. Their limbs trembled, and they took the precaution to shut their eyes and dodge when they pulled the trigger. Once or twice a gun went off up in the air before it was brought down to the "present." So it is perhaps just as well for the rest of the citizens that their first practice was with blank cartridge.

Cheng Te Fu.—Pleasing reports have come of the opening of the new chapel, but especially of the Christian spirit exhibited among the 120 or more church members and adherents present at the opening. Especially commendable is their zeal and earnestness in preaching the Gospel, not only in their own homes, but in the surrounding villages. It is most encouraging to see their fearless eagerness to preach the Word in the very districts where they receive the bitterest persecution. Foremost among them all, both in giving of his means and in personal work, is a man named Li, who also supports three wives.

Mrs. Malcolm has just passed a creditable first year's examination on the Chinese language.

Our lady missionaries have been hindered from visiting in the villages, as the wild rumors were so bad that there was danger of trouble. It is doubtless on account of the extremely dry season that so many evil stories are being circulated.

### Indians in the North-West and British Columbia.

#### TO LANARK AND RENFREW PRESBYTERIAL.

FROM REV. A. J. M'LEOD.

Regina, Nov. 25, 1899.

I am enclosing you the formal receipt of the boxes and bales sent us by the Lanark and Renfrew Presbyterial Society. I do not know in what way adequately to express our thanks. It gave great joy to our hearts to see so many good things coming for the school. In this consignment there was as usual a splendid and liberal assortment of clothing and other supplies. The liberal quantity of warm, home-made mitts, socks and stockings was something grand. But from the list now before me I do not know how to particularize. Everything was suitable and serviceable, and it is continually a source of joy to think we are now so well prepared to have our big family face the cold North-west winter.

Our attendance is at present about 115. This is an increase of twenty over the corresponding period last year.

#### TO MAITLAND PRESBYTERIAL.

FROM MR. J. M'ARTHUR.

Beulah, Nov. 30, 1899.

The clothing so kindly sent by the Maitland Presbyterial Society to the Indians of the Beulah Reserve has come to us in safety. The clothing is very suitable, and the supply is abundant. Mrs. McArthur and I have been busy for the last few days in dealing out the clothing

to the Indians. The aged, women and children are helped very much by these gifts in preparation for the winter, and they are very grateful to the Christian women who have done so much for them. The dolls, too, have brought joy and gladness to many little hearts.

On behalf of the Indians I desire to thank very cordially those kind benefactors in Mission Bands and Auxiliaries. Mrs. McArthur joins me in thanking the same Christian friends for their kind remembrances to ourselves and family.

### TO TORONTO PRESBYTERIAL.

FROM MISS GILLESPIE.

Mistawasis, Dec. 11, 1899.

It is time I was redeeming my promise and writing full particulars regarding the clothing received. I had it in the house for a week before I could get it unpacked as the men were still working at the kitchen, and it would cause too much confusion to open it until everything else was in order.

On Saturday my father and I untied the bales, and were delighted as layer after layer of warm, comfortable garments were handled, and my joy was complete when I came to the generous supply of boots. These are always in great demand, and it is hard to keep them all supplied, but there is such a quantity this year that I think it can be accomplished. The quilts, etc., are very welcome, as without them I would not have been able to supply bedding sufficient for my little family this winter. Now I can tuck them all up snugly. But needless to go into detail. The supply was an abundant one, and of the very first quality, and every child was clad from head to foot. We send you our sincerest thanks for all these tokens of your love and thoughtfulness, and special thanks do my father and I send for the generous way in which we were remembered. Surely such kindness should urge us on to greater effort than ever.

And now I must tell you about my little family and the house. Through the united efforts of Indians, missionaries and government officials the kitchen was moved to the end of the house, and raised to the same height as main building, with two rooms upstairs and a nice little store-room partitioned off down stairs; and labor and all did not cost more than the forty dollars granted us. We are now quite comfortable. The clothes' room is such a help.

I have seven children living with me from Monday until Friday of each week, and we are getting along beautifully. Four are between the ages of five and six, and the other three are somewhere round eleven and twelve. Two of the older ones are boys. Clara is only eleven years old, but she is a great help to me, and a sweeter dispositioned child could hardly be found. By bestirring ourselves at six sharp in the mornings we get through with our work very nicely by

school time. Before leaving we put on the pot of soup for dinner, and father "keeps the pot aboiling" until noon. In the evenings we have more time to ourselves. We are busy, but I don't think any of us will suffer through it. So far I feel very well. It is worthy of note that these children go home every Friday evening to Indian homes and return on Monday morning, and not once yet have I had occasion to change their garments or clean them up in any way before allowing them the use of their beds here, and the seven children come from six separate homes. Clara Pratt is not treaty; all the rest are.

We are busy at present preparing our little speeches for the Christmas tree. Then those lovely dolls will be brought to the light and make glad the hearts of many.

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### TO TORONTO PRESBYTERIAL.

FROM MR. F. T. DODDS.

Moose Mountain, I.R., Dec. 26, 1899.

After considerable delay on account of bad roads, misunderstandings, etc., we got the clothing out from Moosomin, and the bodies of the aged, sick and destitute have been warmer since. Their hearts have also been warmed toward the missionary, and, let us hope, toward Him whom he represents. Please accept our thanks on behalf of our people here for the relief and blessing which the supplies enable us to give. The Indians of our North-West owe a great debt to our Woman's Foreign Missionary Society in all its branches for its untiring efforts in promoting their well-being and supplying their needs, spiritual and temporal; and if repayment here seems small or inadequate, the members of the Woman's Foreign Missionary Society are coming nearer to the perfect life of Christ, who "came not to be ministered unto, but to minister." In that day when wrongs are righted and debts are paid they will be amply recompensed when they hear the Master's words, "I was sick, and ye visited Me; hungry, and ye gave Me meat; naked, and ye clothed Me."

Our thanks are due for the quilts sent to the missionary's wife and daughter, who are pleased to receive them as tokens of kindly feeling and Christian love.

Our work is going on steadily. The Indians come to me more and more for help in the way of information and advice, and I speak and read to them as opportunity offers. It is difficult, indeed, to get away for even half a day to go to Cannington for necessary supplies.

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### TO LONDON PRESBYTERIAL.

FROM MRS. M'LEOD.

Regina, Assa., Dec. 27, 1899.

I must not let the year 1899 close without a letter to you to acknowledge the clothing we have received from the different Auxiliaries. We

never were better supplied, nor had we all our wishes so fully satisfied. Mr. McLeod and I have often said, how could we get on in the work if it were not for the help of the ladies in the east.

When I was east this summer I met so many kind friends who were interested in the Indian work. I went to the church where the ladies met to do the quilting for the Indian box, and it did me good to see the interest each one took in doing her part.

While thanking the W.F.M. Societies please don't forget the little Mission Bands. I feel so interested in Mission Band work, and hope and trust many missionaries will go out from the present Mission Bands to tell the heathen of the Saviour. While speaking of Mission Bands I would like you to thank the Murray Mission Band, St. Andrew's Church, London, for all their handsome gifts to the children, and also for the parcels that were marked, "Mrs. McLeod." I feel very grateful to all the members of the Bands for so kindly remembering us all, and I hope they may have a pleasant and prosperous New Year in their work. I would also thank the First Presbyterian Church, London, for all their kindness. The children's splendid outfits from both churches (London) were such a help, and fitted so nicely. Some of our little ones wonder how the kind friends in the east knew just what size to make their outfits. I think they will long remember London. Many of our little ones are cosy and warm this winter through their kindness, and altogether we have been able to make all comfortable as well as very happy at this Christmas season. Christmas passed off very pleasantly, and all were very happy. The children all had turkey, plum pudding and other good things for dinner. For tea they had strawberry jam, cakes and a large Christmas cake. After tea we held our Christmas tree entertainment. All were delighted when the hour arrived to go into the big room. We were all so pleased to think there was not one sick child that had to remain in bed. Of course Nancy is poorly, but Nurse Milne had her dressed and taken down to the entertainment. She fully enjoyed it, and was none the worse.

Since coming home the end of September we have been living over at the school. We closed up our house for the winter, so we are all in the one building for the cold weather. Nurse Milne has had to take a few patients to the hospital who had sore eyes, but she is back and forth to the school every day, and hopes to come back to stay with us before long. Miss Dunsmore left us for Nelson, B.C., this morning. Her health was not improving any, so she decided to go west. We were all sorry to part with her. Miss Nichol came in on the morning train from the east, and will take up Miss Dunsmore's work. We were all glad to see Miss Nichol looking so well after her year's rest at home.

**THANKS TO THE FOLLOWING AUXILIARIES AND BANDS:—**  
**Dundee, P.Q.; Russeltown and Covey Hill; St. Paul's,**  
**Montreal; St. Stephen's, Winnipeg.**

FROM MISS BAKER.

Makoce Waste, Dec. 29, 1899.

Enclosed you will find the formal receipts for the box sent from Zion Church Auxiliary, Dundee, P.Q.; also the one from Russeltown and Covey Hill Auxiliaries. These boxes reached us on the 13th inst. in good order. They contained a variety of things for old and young. The warm quilts and the large jackets for the old women were most acceptable; the nice warm socks for the men helped out our Christmas tree so much. We must not forget to thank especially the six little girls of Covey Hill who sent the pretty quilt. It is very nicely made, and will be reserved for some special occasion. On the 23rd inst. a parcel for our Christmas tree arrived from St. Paul's Church W.M.S., Montreal, and one from St. Stephen's Church Mission Band, Winnipeg. Will all the kind Christian friends who so kindly remembered this far-off mission accept our most cordial thanks for sympathy expressed in the work here in so tangible a form. Could you have had a glance into our school-room on Tuesday evening, 26th inst., you would have had some idea of the great pleasure you had helped to give the people on this reserve. About sixty were assembled for their annual Christmas treat. The school-room was nicely decorated, and looked bright and cheery. We opened with a Christmas hymn. The next was the supper. It is needless to say this part was thoroughly enjoyed and appreciated. We did not lack in quantity, and each one was helped until we heard the word "Imapi" (I am satisfied). Miss Cameron came and kindly gave very efficient aid. So much baking, with other necessary preparations, entails a large amount of work. After supper we had recitations and singing by the children, and the improvement made since last Christmas was very marked and pleasing. Then six of the Indians gave addresses. All made allusion to the gratitude they felt for the treat given them. The tree, when lighted and unveiled, really looked very beautiful. Thanks to the kind friends who contributed, every black eye sparkled with delight. There were dolls and toys to charm the little ones, some article of warm clothing and pretty picture books for the older ones; for the old women, either a quilt or a skirt; for the old men, a warm undershirt and socks. So, thanks to the Woman's Foreign Missionary Society, they all fared well. On the tree there was a candy bag for each one present, containing an apple, nuts, raisins and candies. The old people prize and expect their sweets quite as much as the children, and, as Christmas time is a great treat to them, we indulged them. All went home feeling very pleased and happy. We think this annual social reunion has an elevating influence upon our people.

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