

# Foreign Missionary Tidings.

VOL. XVII.

TORONTO, FEBRUARY, 1901.

No. 10.

## Subjects for Prayer.

### Syria, Persia, other Moslem Countries.

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.

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

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

**W**HY DO WE SEND CLOTHING TO THE REGINA INDUSTRIAL SCHOOL? This is not the first time such a question has been asked. Not seldom when the Supply Department assigns to the several Presbyterials the Indian schools to be supplied with clothing, that Presbyterial to whom is assigned Regina, raises the query: Why, when it is government supported, is there necessity for our help in any form?

The answer in brief is: The school has been recognized by the government from its beginning in 1861 as a Presbyterian institution under the direct supervision of our church, and although under support of the government, the amount allowed per capita has never been sufficient to liberally meet the growing demands of the school.

There are twenty-one Industrial schools throughout the North-west, all under control of the churches. Three of these are larger than Regina, reckoning according to the grant allowed. The largest, at Qu'Appelle, is under Roman Catholic control, one at Battleford is under the English Church, and one at Brandon under the Methodist Church. Major McGibbon, inspector of such institutions, referring to the management of the Regina School under the late Principal makes the following statement in the memorial number of "Progress: "

"The school was carried on for two years strictly under Departmental control, that is, the Department made all purchases and paid all expenses. In 1893 the per capita system was adopted, by which a certain sum was paid for each pupil, and the school made its own purchases, and paid all accounts, salaries etc., out of this sum. The cost per pupil up to the

time that the new system was adopted averaged about \$145.00 per year each pupil, and the sum allowed this school on the new system was fixed at \$120.00. It was thought that by reducing the allowance, a falling off in the standard of work done would follow, or that there would be deficits every year.

"To keep clear of deficits gave Mr. McLeod many anxious moments, and it was only by careful management and the strictest economy, that those were avoided while the efficiency of the various branches of the work was kept up to the standard called for by the Department.

"In this connection I should here say that the assistance given by the W. F. M. S. of the Presbyterian church, helped in no small degree, in the many donations of clothing and other useful articles, for the use of the pupils, to keep clear of deficits."

Compare the Regina School with our other boarding schools and as Mr. Skene, now of Regina, late of File Hills school, points out, "They are better off financially than our Industrial. The church provides for the salaries of the staff; they are liberal in the way of improvements; the government allows a grant of \$50 a year per pupil up to fifteen pupils; the running expenses are much less proportionately than at Regina; the fuel for example will not cost much over \$50 a year, while the Regina coal bill alone for November was \$195 over and above the cost of wood consumed in the bakery and laundry." Being a government school more is expected of them, the building has to be better kept, the children better dressed; outsiders are frequently visiting the school and inspecting the buildings. We must not forget, too, that a large number of the boys and girls in attendance have been drafted in from our other schools to finish their training. We have already clothed them from year to year and we but follow them in their course until from the Regina School they step forth grateful for the Christian training that has been given them, ready to prove themselves independent of all temporal aid. The clothing sent by us does not by any means cover the supply necessary. According to the Indian Department Report last year we sent clothing to the value of \$500, and over and above this \$1000 was expended by the school itself in buying materials.

It is no departure of late years to supply the school with clothing. From the very first year when the late Principal took it in charge, donations of clothing and gifts were sent by the W. F. M. S., and have been continued each year since, nor do any of our missionaries refer to the help with more grateful feelings than those at Regina. Mr. Skene's words in his last letter are, "From the bottom of my heart I thank you for the clothing. *It has lifted a load of anxiety* from my mind." We trust that never again will doubt arise in the mind of any of our members as to the need of help at Regina Industrial School.

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MRS. ROCHESTER OF RAT PORTAGE gave a few very interesting statements at the Board with regard to our Indian work at Lake-of-the-Woods. The population of 1000 Indians living in that district is wholly pagan. They seem willing to accept our schools, but are averse to accept religious instruction. The school buildings already estimated for by our Board have not yet been put up, owing to difficulty in securing a suitable location. Meanwhile the missionary, Rev. Mr. McKittrick, is doing excellent work, going about among the Indian homes, seeking to open the way of Truth by ministering to them in their temporal needs. There is a Roman Catholic school in Rat Portage, but the section our school has located in is quite a distance away among other bands of Indians.

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TWO INTERESTING PICTURES will be found in this issue. The new Crowstand Boarding School which replaced the old building a year ago, and the File Hills Boarding School. The buildings in both cases look quite attractive and are an evidence of the progressive work Mr. Gilmour and Mr. Farrar are doing among the Indians on those reserves.

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MISS BAKER, our missionary, oldest in the North-west work, sends an interesting letter on the arrival of the clothing. The Reserves are all some distance from the station, and the labor in getting these heavy bales to their destination is no light task. What untiring energy and love lies behind this sentence: "As soon as we were notified that the clothing had arrived, Miss Lyttle and I went down at once with a large wagon and brought it home. When we reached the mission all on the Reserve were asleep. We tugged until we had our precious load stowed away in our front room."

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MISS GILLESPIE OF MISTAWASIS writes that her school has never been so promising as this quarter, the number having increased of late to ten, three of whom are half-breeds. She enclosed letters of thanks from the children for the organ they were so delighted to get. The letters were well composed and beautifully written and are a credit to their teacher.

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IN INDIA INDUSTRIAL TRAINING is regarded as a most important branch of the instruction to be given to the women and children in connection with the mission schools and homes. Miss Jamieson reports that at Ujjain the women are employed in spinning wool for the manufacture of blankets by the blind boys, and which find a ready sale. Miss Campbell also reports the girls have begun cap-making.

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OUR WORKERS who have lately arrived in India have been drafted off by the council to their different spheres of labor. Miss McCalla has been appointed to Indore, Miss Leach to Mhow, and Miss Ptolemy resumes work at Indore, and Miss Duncan returns to Neemuch.

MISS LANDON severed her connection with our Mission on the 30th November. She has been assistant at Neemuch, but for some time had felt a desire to work under her own church, and had recently been asked by the Church Missionary Society to join their mission at once. We heartily wish her God-speed in her new field of labor.

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MISS WHITE writes: "Through funds received from the Indian Famine Charitable Relief Fund, I have been meeting and visiting poor deserving women sufferers from the famine, and have given money, clothing and blankets. The work will close on Dec. 31, 1900, as the famine will soon end and food will be plentiful."

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IN THE JANUARY "MESSAGE" Miss Blackadder gives a characteristically bright report of her nine months' furlough spent in Eastern Canada. "Months of greater variety, of better health and larger happiness than I have ever known." She closes her report with the following figures: Public addresses, 80; places visited, 100; visits to those shut in, 30; calls returned, 240 letters, cards, 230.

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THE FAMINE FUND in connection with the W. F. M. S. will now be closed in accordance with a resolution passed by the Board. The total amount contributed through our treasurer to Dr. Warden up to date, January 3rd, is \$7,988.09.

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FORWARD! We heard the joyful sound as it came to the American Board last week. The news is almost too good, but "great is our God," and may we not expect great things! With regard to the Canadian Presbyterian Mission the thought of returning is yet premature. The latest news of the Honan mission as we go to press is that Mr. Slimmon has gone inland to see in what condition things are, and until he reports, nothing definite can be done. He received an invitation from a Chinaman at Hsin Chen to return, and thinks it quite safe to do so at present but adds there are intimations of another storm; there will probably be another effort on the part of the Chinese to expel foreigners. Mr. Slimmon is still Interpreter in Tientsin and finds himself useful to the British Government. He has written a letter to the magistrate of the district saying, that if he protects our church's property just now it will make things easier when the settling-up day comes.

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A NEW LEAFLET, ENTITLED "A CENTURY OF FOREIGN MISSIONS" has been issued by Dr. R. P. McKay. It consists of short pointed paragraphs on the progress of missions over the world. The last page refers to the Canadian Presbyterian Church, our missionaries, our contributions and progress. The leaflet may be had in quantities for free distribution up to February by applying to Dr. McKay, Sec. F.M.C., Confederation Life Bldg., Toronto.

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IN VIEW OF THE FACT that we are able to give our readers the "Tidings" at the low figure of fifteen cents, only through the help given by advertisements, we would ask those of our readers who make use of these advertisements to kindly mention the F. M. Tidings when writing.

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**NOTICE TO PRESBYTERIAL TREASURERS.**

PRESBYTERIAL Treasurers are reminded of the urgent necessity of forwarding all contributions at as early a date as possible to the General Treasurer. In consequence of Dr. Warden closing his books a month in advance of last year, we require to pay the amount of our estimates by the end of February.

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TORONTO PRESBYTERIAL Annual Meeting will be held in Cooke's Church, Toronto, on Friday, February 22nd. Business meeting at 10 a.m. General Meeting at 2.30 p.m.

**THE REWARD OF TRUE SERVICE.**

BIBLE-READING, NO 2.

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

- I. A CUP OF WATER REWARDED. Matt. 10 : 42.
- II. REWARD ACCORDING TO WORK. Rev. 22 : 12.
- III. FAITHFULNESS REWARDED. Matt. 25 : 21.
- IV. A KINGDOM READY. Matt. 25 : 34.
- V. A THRONE WITH JESUS. Rev. 3 : 21.
- VI. A CROWN. Rev. 2 : 10.
- VII. INHERIT ALL THINGS. Rev. 21 : 7. Rev. 3 : 12.

**PROGRAMME FOR UNITED STUDY OF MISSION'S.**

**SECOND LESSON.**

THE CENTURY IN INDIA.

- I. A five-minute paper on the condition of India at the close of the eighteenth century.
  - (a) Religious and political situation.
  - (b) Later changes and reforms. Reference book No. 1.
- II. The entrance of various British and American Societies into India.
  - (a) The early missionaries. Some notable names:—The Serampore Trio. The Judsons in Burma. Heber and Cotton. Scudder. Lowrie and Newton. Gordon Hall and Harriet Newell. Reference Nos. 4, 5 and 9.
  - (b) The location and growth of these societies.
- III. The mutiny of 1857, and its effect on missionary efforts. Reference No. 7.
- IV. Missionary methods generally used in India, with five-minute talks on
  - (a) Educational missions as introduced by Duff, Anderson and Wilson, and as conducted at present. Reference books Nos. 2, 12.
  - (b) Medical missions. Reference No. 2, 10, 13

- (c) The development of Christian literature. Reference No. 2.  
 (d) Evangelistic missions. Reference No. 2.  
 (e) Beginning of woman's work in India. Reference No. 2, 6, 10.  
 V. Summary of the results of the century of missionary effort. This may be given on a chart or blackboard in the form of a comparison.

## BOOKS OF REFERENCE.

1. "The Conversion of India," by George Smith. Published by Revell. This contains all that is really necessary for the programme, with the exception of latest statistics, which may be found in 2. Report of the Ecumenical Conference. 3. Thoburn's India and Malaysia." 4. The lives of Carey. 5. The Life of Judson. 6. "The Wrongs of Indian Womanhood," 7. Butler's "Land of the Vedas." 8. "Indika," 9. "The Cross in the Land of the Trident," 10. "Within the Purdah," Armstrong. 11. "Christian Missions and Social Progress," 12. Life of Duff. 13. "Medical Missions."

## THE TRUST OF THE SECRETARYSHIP.

BY MRS. ANDREW MITCHELL.

**T**HE very centre and mainspring of the whole complicated mechanism of an "Ideal Missionary Association" is the secretary. Much of the success of the whole work depends on her character and capabilities.

Let us consider, at the outset, the ideas suggested by the title of this paper, 'The Trust of the Secretaryship,' for I think it puts the work of this important office-bearer in its true light. What is the definition of a trust? I quote from the dictionary, 'Something committed to a person's care for use or management, and for which an account must be rendered: an estate or any property held and managed for the benefit of another.' First, this trust is a piece of work committed to His servant by the great Head of the Church, to whom an account must be rendered. Does this not at once invest it with a grandeur and solemnity that may well fill our hearts with a holy awe as we consider the work? The second part of the definition leads us on to another thought—'held and managed for the benefit of another.' The work is undertaken and carried on for the benefit of those who sit in darkness and in the shadow of death. Dear sisters, does this not add a tender urgency to the call, to take up this work with more energy, more zeal, more patience than ever before—to bring to its accomplishment all the gifts and graces of the Christian character.

Having seen what the trust is, which is committed to us, we should next ask, What are the qualifications of a secretary?

It is deeply interesting to look how the apostles set about securing helpers in the early Church for what we might call the routine work of 'serving tables'; and that sixth chapter of Acts seems to proclaim, down through the ages, what manner of workers should be chosen out and set to the Church's work, even in its minutest details—'Seven men, full of the Holy Ghost and wisdom'; 'Stephen, a man full of faith and of the Holy Ghost'; 'Stephen,

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full of faith and power.' Here is the great secret of efficient work—power from on high—for which the disciples were told to wait after our Lord's ascension—'Tarry ye, in the city of Jerusalem, until ye be endued with power from on high'; 'Ye shall receive power after that the Holy Ghost is come upon you.' We may think we have fair abilities and can do this or that piece of Church work as well as any one else; but, friends, if this power is not resting on us, is not energising every faculty, we are only beating the air. A school boy may have all his wires and batteries and appliances in their right place, but if the vitalising electric current is wanting, the bell remains dumb or the room in darkness. This spiritual power, then, is the first and all-important need of the ideal secretary.

Then, on the practical side, she must first, as Carey said of his early ideal executive, 'be possessed of a spirit of perseverance.' No good work can be done by fits and starts; she must not be easily discouraged by want of success. Again, she must be full of ingenuity to devise means of arousing interest in her congregation, and to adapt methods of work which she hears of in other churches; to secure variety of speakers; to encourage as much as possible her own members to take part in the meetings, by seeking help from the younger ones in conducting the praise, in taking collections, and in arranging or decorating the halls; also, if possible, by getting others to take short prayers, or give little reports of meetings attended elsewhere, or of some interesting book read which may not be available for every one.

This last particular leads me further to a favorite hobby of mine—that every congregation should have a missionary library, with classics like the lives of Adoniram Judson, Carey, Henry Martyn, Pilkington of Uganda, and our own interesting biographies, as well as lighter and more ephemeral missionary literature. An ideal secretary, should in my view, secure such a collection, and also see to the appointment of a librarian.

Further, the secretary should be in very close touch with the president and her colleagues, the vice-presidents, also with the treasurer and her band of collectors, that they may have absolute confidence in one another, knowing that they all have one aim and one object, and that all are officers in the great army of the King of Kings, which goes forth conquering and to conquer.

Accuracy and business-like habits are, of course, indispensable; so much depends on the secretary for having all the details seen to beforehand in preparation for a meeting. The keeping of full but concise minutes should be habitually cultivated, with the docketing of papers; and, further, such matters as prompt attention to notices from central committees, and thoughtful care about pulpit intimation so that the announcement of meetings may be well informed and sympathetic, are important duties under this head.

I do not wish to seem to point out only the difficulties of this office. If the work is begun and carried through in an atmosphere of prayer, and if that

spirit of surrender to God's holy will of which we spoke at the beginning be present, He will give the needed grace to overcome the difficulties. 'My God shall supply all your needs.'—*Zenana Missionary Quarterly*.

### LOST AND FOUND.

BY MISS BLACKADDER, TRINIDAD.

**M**ANY years ago a little boy lay near the edge of a jungle in far away India. The father and mother had died. Cruel friends, who could not or would not take care of him, left him there to be destroyed by wild beasts. When father and mother were gone the Lord took him up. The promise is sure, and God took care of the little Indian boy. Left alone the poor little fellow cried bitterly, when to him, a fearful sound came, the tramping of horses, sound of a measured tread, the beat of a drum—the usual



NEGRO HUT IN THE HILLS, TRINIDAD.

accompaniment of a regiment on a march. A Sikh regiment came in sight; the little boy was discovered, trembling with fear as he looked into the fierce faces of the Indian warriors. He was taken and put in the care of some one, and went on with his new found friends. The regiment arrived at their cantonment; the little boy remained for years with his military friends, kindly treated by them. When he was about twelve or fourteen years old there came a recruiting agent in search of agricultural laborers for the West Indies. An English officer, interested in the boy, advised him to go with the

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agent, so he left India and came on to one of the West Indian Islands. A worthy Presbyterian gentleman took him home to a beautiful cocoa estate. There he remained for years, a member of this family, treated more like a son than a servant—had lessons with his master's children, grew up a useful, God-fearing young man, fond of books, attentive to his church, faithful to his master.

In another country, very different from sunny India, a young man had completed his college course, and had been called to a church, ordained and married to a lady of rare culture and high mental endowments. They were settled in a quiet parish in Nova Scotia. The young couple worked faithfully and well, but the severe climate was very trying to the young clergyman. An attack of throat trouble came on; a kind friend said, "Go for a trip in one of my vessels to the West Indies this winter and you will soon be stronger and better." The clergyman went; in a short time he reached the south, where the soft air and rest made him feel like another man. He visited different parts of the island, took an interest in everything and especially in the people. He visited a Presbyterian clergyman in a parish near a large number of sugar estates; there he found an Indian fete going on. Thousands of East Indians were there, celebrating their Hindoo rites. He was deeply impressed by their great number, admired their handsome forms and intelligent faces. He found that little or nothing was done for their spiritual interests, and then and there he determined to devote his life to them. His brave, unselfish wife consented to leave the pleasant home to which she had gone as a bride. Farewells were uttered, and in a small sailing vessel, this devoted couple started for their new home. Days and weeks passed, storms threatened to shatter the small vessel, but they were kept safe, and arrived at their island home. They settled in a dreary village, in an old house; badly kept burial grounds near, where yellow fever and small-pox victims had been hastily laid away. The language was attacked, a teacher found, and a school started, and who should the teacher be, but our old friend of the jungle, now grown a well-instructed young man.

The work went on and has been greatly blessed; great changes have taken place, and the first teacher of the Indian school is now the father of a fine family, an elder in the church and a member of the Council of Education in the land of his adoption. Truly he was led in a path that he knew not.

#### DR. MARY PIERSON EDDY'S WORK FOR BEDOUIN WOMEN.

##### A TRAVELLING HOSPITAL.

**D**R. EDDY went to Syria seven years ago with the intention of practising medicine among the women there. She had prepared for the difficulties she knew must be encountered by having her six diplomas all verified by the affix of the seals of the various States in which they were passed and finally by the seal of the United States Government.

Even thus strongly fortified, Dr. Eddy found some difficulty in gaining permission from the Sultan to take the necessary examinations in Constantinople. She succeeded finally, but the examination was made extraordinarily difficult by the Imperial Faculty of Medicine. The sixty-four questions were answered triumphantly, however, and after that Dr. Eddy was free to pursue her work, receiving a diploma that authorized her to practise medicine and surgery in all parts of the Turkish Empire. No other woman has received this permission.

The first year of her journeying, Dr. Eddy had occasional exciting experiences, but early acted on the friendly advice of a Bedouin sheik, who said: "If you go about dressed as an American woman you will need twenty soldiers to protect you; you will be safer if you dress as a Bedouin."

Dr. Eddy accordingly adopted the Bedouin dress, and started off with her small escort of one maid and two men. She lost no opportunity of using her skill, and when she returned to the places visited found enthusiastic welcome everywhere. Her fame spread so rapidly that she soon felt it safe to assume her own garb, and has not found it necessary to discard it since then.

In these journeyings into the interior Dr. Eddy remains from two to five weeks in a place. At one time she was away from "civilization" for four months. She takes a stereopticon with her, and draws the people of the encampment about her tent, while she tells them what is happening in the outside world, with which they have almost no communication. During Emperor William's visit to Palestine she travelled for some time with his party, and found that the story of the trip furnished most welcome entertainment to her native friends.

Dr. Eddy says that her only dangers now are in the numbers of scorpions, snakes, and centipedes that infest the region and in the frequent want of water. For carrying water the bags of skins are no longer used by European travellers as the English have discovered a method of treating canvas that makes it capable of holding water while at the same time permitting sufficiently rapid evaporation to keep it cool. This method is an army secret, and the bags as well as the tents are made in the shops of the English army of occupation.

Most of her patients are men, although her primary object was and is to help the women.

"The women are mere beasts of burden," said Dr. Eddy, and the men will not allow them to take the time necessary to come to me, unless they are so ill as to be unable to do their work. When the men find that their personal comfort depends upon it, they allow the time to see me. I have been enabled to help them by going directly to their encampments much more than I could have otherwise. The men, however, are eager to avail themselves of my help."

Dr. Eddy's work in the treatment of eye diseases is of the greatest im-

portance taken by that making establishments complete her medical assistant came to

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portance, as ophthalmia is so prevalent. Many blind children have been taken by her to the English school at Beyrout, where they receive instruction that makes them useful and consequently welcome in their tribes. She has established an ophthalmic hospital in Sidon, the only one in Syria, and has a complete travelling equipment for the tent hospital that accompanies her on her medical tours. On these journeys she takes with her a maid, a hospital assistant and a cook, all natives of tried and proved fidelity. "Bedus, my assistant, has acquired a good deal of medical knowledge and skill since he came to me, and assists admirably in operations."

Dr. Eddy came to New York at the time of the Ecumenical Council meetings last spring and after spending three months at her brother's home in New-Rochelle returned to her work in Syria.

#### THE DAUGHTERS OF IRAN.

THE Persian woman has been celebrated in many lands in song and story. She has been praised and pitied, admired and derided. The most contradictory things have been said of her, because, being a woman, she is a marvel and therefore contradictory, and being a Persian woman, she must, if she be anything, assert herself against the social and religious laws which condemn her to be either a doll or a drudge.

That many women in Persia do rise above conditions which tend to reduce them to a dead level of mental and moral mediocrity, speaks well for their natural abilities, which, crushed to earth, rise yet again out of neglect and cruelty and obloquy. When these have had their thrice-forged fetters broken, and the glorious liberty of the children of God has been realized to them in Christ, awakening in their hearts the latent ideals and aspirations which ages of repression have not been able wholly to efface, the gifts with which nature has endowed them will fit them to respond, and to take their place beside their sisters of America and Europe in the van of the world's best life and thought.

The *anderoon*, or women's apartments, is, in Persia, an institution of Islam, and what is said here of Persian women relates wholly to those of the Mohammedan faith, who constitute ninety-five per cent. of Persia's daughters. The *anderoon* is usually very far from being an abode of luxury, even with wealthy families, unless the number of wives be limited to one or two. The favorite wife has many advantages over her rivals, but she is usually encouraged to set an example of severe simplicity, in respect to her house and its furnishings, to the other wives, each one of whom would make life a burden for her lord were marked discrimination shown in such things. He therefore contents himself with reserving the best of everything for the *beroon*, or outer apartments, where he receives his own guests. Here are fountains, spacious courts, shady walks, and profusion of flowers without, while within are large, high-ceiled and stuccoed rooms, elaborate windows, delicately wrought fres-



coes, the finest rugs and divans, showy chandeliers and candelabra, stately pier glasses brought on camels' backs from distant Trebizond or Bushire, inlaid tables from Shiraz, and *portieres* from Reshd.

The anderoon presents marked contrasts. The rooms are usually small and low, without ventilation, the courts confined, sunless and bare, the garden ill kept, and the general air of a back yard pervading the entire establishment. This order is reversed by many ecclesiastics who, in deference to the popular idea that to be very holy, one must be very dirty, reserve all their luxuries for the anderoon, and make a show of beggarly plainness in the part of the house to which their pupils and the public have access. The Persian wife seldom ventures into the *beroon*, and when she does, it is only as an outsider, who is tolerated there as long as no other visitors are present. All its belongings are in charge of men servants, and the dainty touches of the feminine hand are nowhere seen in their arrangement, nor her presence there to greet its guests or grace its entertainments.

When the khanum suffers from any of the ailments for which, in America, out-door exercise, travel, a visit to the seaside, to the mountains or to the baths is required, the physician feels his helplessness. He sees that the patient cannot recover her nervous tone in her present environment. But there is no seaside except at impossible distances and in impossible climates. A visit to the mountains would mean being shut up in a little dirty village, whose houses are mud hovels, the chief industry of whose women is the milking of goats and sheep, and working up beds of manure with bare feet and moulding it by hand into cakes for fuel. Or, if the husband have both the means and inclination for her sake to make an encampment upon the mountains large enough to afford security from robbers or wandering tribes, she would still be confined largely to the precincts inclosed by the canvas walls surrounding the harem. For she rides only in a *kajava*, or basket, or in a *takhterawan*, or horse litter, or she sits perched high up astride a man's saddle, looking in her balloon garments, and doubtless feeling, more insecure than Humpty Dumpty on the wall.

In her outdoor costume the khanum never walks. At the best she can only waddle, therefore she is almost as effectually shut out from this important form of exercise as the women of China. In both countries the peasant women are blessed with greater freedom than those of higher classes, and in Persia the village women, dispensing with the baggy trousers and in some districts with the *chader* also, or mantle, swing by on the road with an elastic stride which would do credit to a veteran of many campaigns.

Traveling in Persia is, for women particularly, a matter of so great discomfort that even the shortest journey could seldom be recommended as a health measure. There are some famous mineral springs in northern Persia, but they are usually in regions difficult of access, and often dangerous on account of nomads and robbers, and they usually have only such facilities for

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bathing as nature has afforded. If they really do heal diseases their virtues must be marvellous, for the sick who visit them usually stay but a day or two, though they make a business of bathing while they have the opportunity. To prescribe travel therefore, would be about the equivalent of prescribing a journey to the moon, and to prescribe outdoor exercise for an inmate of the anderoon would be like recommending a daily exercise in flying, the one being about as practicable as the other.

Should the physician find it necessary on the other hand to isolate his patient, for the treatment of hysteria, which is exceedingly common, or for mental troubles, which are also very common, he is equally at sea. No nurse, not even a "Sairy Gamp" could be found. When it is known that one has a severe illness or visitation of God, they come, as in the days of Job, every one from his own place, to mourn with him. In cases when absolute isolation has been ordered as an essential condition of the patient's recovery, the physician may expect on his next visit to find the room filled with chattering women, who have gathered to speculate on the probabilities of a recovery, or each to recommend the decoction which cured some one else whose case was "just like this." There is but little watching done at night in the most severe cases, and a physician is seldom called up at night to see a patient.

On my first introduction to the anderoon, I had little acquaintance either with Persian customs or Persian costumes. I had been asked to see the wife of a high dignity, and on my arrival was at once ushered into her presence. I found my fair patient awaiting me, standing beside a fountain in the midst of a garden quite Oriental in its features. She was closely veiled, but her feet and legs were bare, and her skirts were so economically abbreviated as at first to raise the question in my mind whether I had not, by mistake of the servant, been announced before the lady had completed her toilet. She, however, held out her hand, which apparently she did not intend me to shake, and I presently made out that I was expected to feel her pulse, as the preliminary to my enquiries concerning her symptoms, or rather in lieu of them, the competent Persian physician needing no other clue to the diagnosis. Then the pulse of the other wrist had to be examined, and I inspected the tongue, of which I obtained a glimpse between the skillfully disposed folds of the veil. This woman had been suffering from a malarial disease, which had manifested some grave symptoms, and I tried to impress upon the family the importance of her taking prompt measures to avert another paroxysm. Feeling somewhat anxious as to the result, I sent the next morning to inquire about her condition and the effect of the remedy prescribed, but learned to my disgust that the medicine had not yet been given, the priest, who must make *istekhareh* (cast the lot) to ascertain whether the remedy was a suitable one for the case, not having yet arrived.

But the Persian wife is often neither a doll nor a drudge. I have known some who were recipients, apparently, of as true love, respect, solicitude, on

the part of their husbands, as are their sisters in Christian lands; some who were very entertaining in conversation, even in their husbands' presence, some who were their husbands' trusted counselors, some who were noted for learning or piety, some who were successfully managing large estates, some who have stood by me in my professional work, in emergencies demanding great strength of character and freedom from race and sectarian prejudice.

In Persian Kurdistan the women have much more freedom than the women of the plains, those of Kurdish villages dispensing almost entirely with the veil, and the seclusion of the harem being much less absolute than in Persia proper. I was once assigned apartments for many successive days in the court of the anderoon occupied by the family of my host, a Kurdish chief of high rank, and I have seen almost a city full of Moslem families in Kurdistan going out into the fields, men, women and children together, having a picnic by the river side, as we might in America.

There are, however, but few bright spots on the dark, dreary background of Persian domestic life. And the loss is not woman's alone. Her exclusion from the social life of her husband and her sons shuts out many restraining and refining influences, and coarsens the moral fibre of both sexes. But so long as morality and righteousness are regarded as matters of outward observance and not as principles of the inward life, the restraints of the harem are a necessary though sadly imperfect incentive to good conduct.

For Iran's daughters there is no deliverance in the Christless civilization for which so many Persians, worn out with the dreariness and emptiness of Islam, are longing. When the Son hath made them free they shall be free indeed. And in their deliverance lies the only hope for Iran's sons.

*Geo. W. Holmes, in Woman's Work for Woman.*

## LETTERS FROM OUR MISSIONARIES.

### India.

WORK AT UJJAIN.  
FROM MISS JAMIESON.

Dec. 6, 1900

I have received the widows from Rutlam and have now seventy-two. But some of these will likely return to their homes or villages when they become strong. They begin to wish for their home and friends; if any of their family have been left behind, when they came away, they are uneasy till they have ascertained whether or not that friend is still living. I have sent a great number home on the railway and they have left us grateful for what has been done for them. I am much encouraged by the progress most of the women have made; there is a great change in their conduct, in fact some of them are like new women. A number have learned to be industrious instead of sitting about idle. They spin nearly all the yarn for the manufacture of blankets by our blind boys, besides, they make all the jackets they wear themselves, and

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those when required for the blind children. They of course grind and cook their own food, this with nearly four hours daily in school, keeps them occupied most of the time. I have not yet begun to teach the women to read. They are slow at learning and I wish them to receive as much instruction in the scriptures as possible. They have committed to memory many verses of scripture and hymns and have gone over the story of the life of Christ. Several say they pray to God and ask him for a new heart.

I did not mean to write about the Brahmin woman till we had seen her conduct for a time but you will be glad to have her story now. This woman is about 45 or 50 years of age and has been here for some months. She now professes to have received a new heart, as she herself says and gives such a clear strong testimony we can not doubt her sincerity. Her brother-in-law came to see her the other day and wanted to take her away; he had done nothing whatever to help her during the famine, but now he does not care to have her among Christians. She told him, in answer to his taunt she had broken her caste, that she did not now care anything about caste, that she had found the living God, and Christ had taken away her load of sin and she now had peace in her heart. He was very angry, so left her with us. She is a very refined woman naturally, and has gentle manners. Mrs. Mickie, my matron says this dear woman repeats verses to herself in the night when not asleep. Will you not all pray for this woman that she may be taught by the Holy Spirit, and brought out into a large place? I intended to wait a few weeks, or perhaps longer and then write you her story quite fully, but when I began to write about the woman just now, I thought you would prefer to hear this grand news at once. We need faith to believe that God is able to keep these poor women, and will keep them and teach them even as He does all of us. My heart is full of a deep joy for what he has already done for these poor women, especially for the Brahmin. The Christian women, too, are much encouraged by the fruit of their labors. Work among widows is most difficult, but there are many things about it to encourage also. I do think the enemy of Christ must be pleased when he finds us discouraged. He can then do much as he likes with us.

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### The North-West.

FILE HILL'S BOARDING SCHOOL.

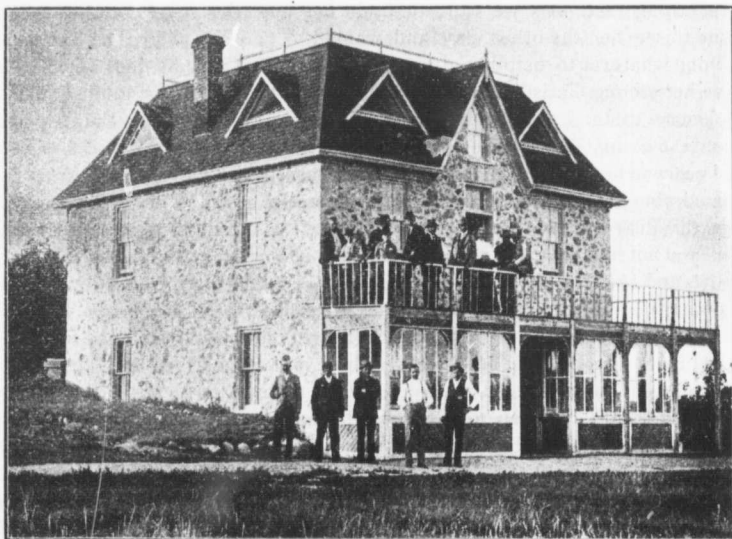
FROM REV. W. H. FARRAR, DEC. 1900.

**A**T the time this photograph of our Boarding School was taken, the children were all away at the Indian Exhibition which is now held every year on the Reserve. The exhibition is quite interesting and is to encourage the Indians. Our children received prizes on the work they took.

I hardly know just what to say of interest about the school. We are 22 miles from a post-office, store and doctor. At present we have 14 children, 7 boys and seven girls. We expect a new girl in at Christmas. One of our

boys who has been farming all summer will be back any day. He has been a good, steady boy, and if the doctor will pass him, will go to the Regina Industrial School. The girls do the work in the house very well but it requires considerable patience on my mother's part to keep them in the way of doing things right. The boys can do the work around such as feeding horses, cutting wood and milking, but they need much watching for they *forget*. The boys are a little young to cut all the wood so as this week has been mild we have had our boys, squaws, half-breeds and myself at it.

In school we take up about the same work as in public schools. In reading, writing and drawing the Indian is very good indeed. They are very good



FILE HILLS BOARDING SCHOOL.\*

in bare addition, but when it comes to thinking out a thing they seem to be empty. I suppose it will require a generation or two before this greatest of difficulties in their way is removed. Remember they are sharp and shrewd enough in some things. The poor Indian has taken the white man's vices without his virtues.

We must remember that the children in our school are fresh from the reserves and paganism. I often mention this to those who are somewhat pessimistic, and to tell you the truth, it is a wonderful temperament that will keep one an optimist at all times in this work.

We had a splendid Christmas tree for the children. We managed through

\*Day School is held in a building to the right, not seen in picture.

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the kindness of the Hudson Bay Co. to have an ever-green tree, which is a rarity to see on the prairie. All heartily enjoyed the nice things sent by the Woman's Foreign Missionary Society.

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## FOR MISSION BAND WORKERS AND MISSION BANDS.

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### PERSIA.

#### QUESTIONS AND ANSWERS.

Q.—Why is Persia called Iran?

A.—That is the name used by the people of Persia.

Q.—What are the national emblems?

A.—The Lion and the Sun. Persia is called the Land of the Lion and the Sun.

Q.—When was Persia the greatest empire of the world?

A.—About three hundred years before the birth of Christ.

Q.—What is it now?

A.—A country of many races and tribes, far behind most countries in civilization and Christianity.

Q.—What people live in Persia?

A.—Persians, Parsees, Nestorians, Jews, Khoords and Sikhs, Armenians, Arabs, and Turks.

Q.—What Missionary Societies are at work in Persia?

A.—The Church Missionary Society of England and the American Presbyterian Board.

Q.—When did the Presbyterian Church begin work in Persia?

A.—In 1871 the American Board first took up work at Urumia.

Q.—How many missions and stations have they?

A.—Two: Eastern and Western Persia missions, and four stations: Hamadan (Ham-a-dan), Tabriz (Tabreez), Teheran (Tay-e-ran), Urumia (Oo-roo-me-ah).

Q.—How many missionaries have they?

A.—Fifty-one missionaries, including eight medical missionaries, also seven hospitals and dispensaries.

Q.—How many schools have they?

A.—There are ninety-eight boarding and day-schools, with over twenty-five hundred pupils. Over thirty-four hundred boys and girls attend the Sunday schools.—

*From American Board Publications.*

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### BOOK REVIEW.

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"The Wrongs of Indian Womanhood" stirs our hearts anew for the sad home-life of India. Mrs. Fuller, intimate with the bitter realities of Indian womanhood was led to contribute a series of articles to the *Bombay Guardian*. These produced so great an impression that they have been compiled in book form and illustrated. After vivid chapters on child-life, zenana-life, temple-girls, etc., there follow instructive chapters on reforms that have come to India through British rule, through missionary influence, through colleges and institutions of training. Numbers of men in India are reformers but they lack backbone, and cannot and will not stand out till the root of it all, Hinduism and Mahomedanism, is overthrown and Christianity reigns. The author pleads that Christian women in India, England and America seek during *this generation* to make known the gospel to the 140,000,000 women of India who still sit in darkness. The book is cloth bound, price \$1.25, and may be had from the Secretary or Fleming H. Revell, 154 Yonge St., Toronto.



## WHAT ONE LITTLE GIRL DID.

There are ninety villages belonging to the city of Tyre, in Syria. Up to twenty years ago there had not been a Bible or a missionary teacher among them.

At Beirut there was a little Syrian girl going to a mission school. She had learned of Jesus, and how to read the Bible, the precious book that told of Him. O how she loved her Bible! and the more she learned to love it the more she wanted others to know about it, to love it too.

When vacation came she went to her home, which was one of those villages of Tyre. She sat under the trees, reading her precious book. The people came to her and asked her what she was reading. "O such a beautiful, beautiful book!" she replied. "Do you not want to hear it?" They told her they did. She began to read. Soon the crowd increased.

Every time she sat under the trees reading the people would come flocking about her, hungry to have the messages in the precious book. So many hungry ones, and only one little girl to give them the words of eternal life! But how patiently and faithfully she did her part, all that one little child could do!

When she went back to the mission school the hungry people sent a message by her, begging for a teacher who could come and stay with them. O how piteously they begged! but there was no teacher to go. There was really not enough for the mission school itself.

The next year the people begged again, and again the next, and the next year.

At the end of five years a missionary teacher was sent to them. And whom do you think it was? No less a person than the little girl who had first read to them the precious words of truth, sitting under the shade of the village trees, the little girl now grown to be a woman. What a glad day that was!

There are now in that city where the little girl first taught and read the Bible twenty-nine Christian schools, and over three thousand children who know Jesus, and it has all come about through that one little girl's patient and earnest seed-sowing.—*Little Worker.*

## WHY NOT?

A DIALOGUE BETWEEN MADAME EXPERIENCE AND LITTLE MISS TROT.

LITTLE MISS TROT.

Tomorrow's the day for the Mission Band,

I can't remember what heathen land  
We have to tell of. I wonder why  
I ought to know, as the months go by,  
What the topic is for each meeting day.  
I just can't do it. That's all I say.

MADAME EXPERIENCE.

Now let me ask you, my Little Miss Trot,  
The simplest of questions: Pray *why not*?  
Why shouldn't you keep the topic in mind?  
I think you could if you felt inclined.  
Is there any reason why you should not?  
I'm afraid your careless, my Little Miss  
Trot.

LITTLE MISS TROT

Well anyhow, I do not see why  
I need to go as the months go by.  
There are plenty of people, much older,  
too,

Who can do whatever there's need to do;  
And why should I have to leave my play,  
And go to the Band, each meeting day?

MADAME EXPERIENCE.

There are plenty of reasons why you  
should,  
Which I might name, if I only would,  
But I'll ask one question, Little Miss Trot,  
Now answer me truly: Pray *why not*?  
Why shouldn't you take your own full share,  
And why should you be excused from care,  
When other people the burden bare?  
You have had your share of the gospel  
light,

Why shouldn't you try with all your might  
To send it out, through the lands of night?  
Give me one good reason why you should  
not,  
And perhaps I'll excuse my Little Miss  
Trot.

LITTLE MISS TROT.

When you pin me down so, on the spot,  
I cannot exactly tell why not.  
I only thought if I must come to it,  
That somebody else might just as well do it.

MADAME EXPERIENCE.

But why not *you*, just as well as the rest?  
I'm sure the answer is easily guessed.  
There is no reason of any kind,  
'Tis but an excuse you are trying to find.

—*Exchange.*

When a nobleman dies in Siam, a slave is sent to the king with a stick of incense and a candle placed on a golden tray, and announces the demise of his master with, "The nobleman— begs to take his departure from his majesty."

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## ACKNOWLEDGEMENTS.

## TO STRATFORD PRESBYTERIAL.

MR. R. C. MCPHERSON, OKANASE  
MISSION, NOV. 15TH. 1900.

Please find enclosed the receipt for the three bales of clothing received from Stratford Presbyterial Society.

I am glad to say that the clothing was all in good order, and an excellent supply; everything is good and comfortable and our children look smart and warm in their new garments. We feel very grateful for this splendid supply of such good clothing, and we must give expression to our own gratitude for the kind consideration of the members of Stratford Presbyterial for their kindness to Mrs. McPherson and myself.

TO ZION CHURCH, DUNDEE, P. Q.,  
AND TORONTO PRESBYTERIAL.

FROM MISS BAKER, MAKO-CE WASTE, 3RD  
DEC., 1900.

It is with a thankful heart, yet filled with much sadness, that we write to acknowledge the receipt of the clothing and enclose formal receipts for same. Just before the freight reached Prince Albert, on opening "The Westminster" we were so shocked and deeply grieved to learn that our dearly beloved Secretary had passed away, she, who had always been so kind, thoughtful, sympathetic, and self-sacrificing, devoting all her energies, without the least thought of self, to the bettering of our benighted Indian population, morally, physically and spiritually. She was, indeed, a dear personal friend to each missionary in the North-West, and we feel a blank words cannot express. Her life has left a lasting influence on the work and workers in the Indian Mission. "Though dead she yet speaketh." "The memory of the just is blessed."

Will the Auxiliaries and Mission Bands of the Toronto Presbyterial and the "Zion Church Auxiliary," Dundee, P.Q., accept through the medium of the MIS-  
SIONARY TIDINGS, our heartfelt thanks for the very many good things sent out, through their kindness, and we know much toil. Our children are now warmly clad, and the old and feeble made happy and comfortable. As soon as we were notified that the clothing had arrived, Miss Lyttle and I went down at once with a large wagon and brought it home.

When we reached the Mission all on the Reserve were asleep. We tugged until we had our precious load stowed safely in our front room. As we packed away next day we found everything in good condition and suitable in quantity and quality. The good supply of nice, warm woolen, and flannellette underclothing was just what was required. The old men are delighted with their good overcoats and warm caps. For the generous supply of good durable warm quilts all are very grateful. We were so thankful to have a pair of stockings, boots and mitts for each child as we had none on hand. The skirts for the old women made them very happy. The ready-made clothing for the children will save



INDIANS ON THE RESERVE.

us much labor. We wish to make special note of a very nice pair of mitts sent the Old Chief, a card pinned on them stated they were knit by an old gentleman 74 years old (no name given.) The Chief was greatly pleased, and sends thanks to the one who knit them. The nice rag carpet will make the sitting-room look more comfortable for the winter. Warmest thanks from Miss Lyttle and self for kind remembrance. We know the send-

ing out of clothing means a vast amount of labor to the Auxiliaries of the W. F. M. S., but the good done cannot be estimated, and great will be their reward.

**TO RUSSELLTOWN AND COVEY HILL AUXILIARY.**

FROM REV. A. SKENE, REGINA, I.S.,

DEC. 27TH.

Kindly convey to the friends our thanks for the bales of clothing sent to us this year. It has lifted a load of anxiety from my mind, and from the bottom of my heart I thank all who so generously provided the many warm and serviceable articles to be used in our work. I am very busy as I am doing my own school work as well as a great part of that formerly done by the late Principal. However, I am much encouraged by the good conduct of our boys and girls. We have at present 58 boys and 42 girls in attendance, also four non-treaty, making a good sized family.

**TO MAITLAND, GLENGARRY AND PETERBORO P. S.**

FROM REV. A. SKENE.

Industrial School, Regina,

Dec. 13, 1900.

The clothing sent to our school by the Presbyterian Societies of Maitland, Glengarry and Peterboro is now safe in our storeroom. Kindly give to the ladies our sincere thanks. Their past year's labors is of material benefit to us, in fact without the assistance given by the clothing we would find it impossible to avoid deficits. Along with this there is the encouragement the often disheartened worker receives from knowing that willing friends in the East are interested in their work.

Our school is passing through a season of trial. The lamented death of its able principal—and now the departure of Mr. and Mrs. Stewart, who are returning to Ontario. Miss Nicol, who has been on the staff for some years, as junior teacher, has been appointed matron, and has entered upon her duties. My daughter, who spent more than half of her life in an Indian school is in charge of the junior department. Inspector McGibbon is with us, taking stock, checking the books, preparatory to handing the work into new hands. Work is moving along

very smoothly and we are in hopes that it will continue to do so.

I was very sorry to hear of Mrs. Jeffrey's death. During my eleven years in Indian work, I learned to know something of her kindly interest, tact, and good sense.

**TO OTTAWA, OWEN SOUND. LINDSAY AND WINNIPEG PRESBYTERIAL SOCIETIES, ALSO ORMSTOWN, P. Q.**

FROM REV. N. GILMOUR, CROWSTAND, ASSA., DEC. 26TH, 1900.

I am again somewhat behind with my letter of acknowledgment of the clothing sent us for the Crowstand School and Reserve. The bales and boxes of clothing from the different Presbyterials arrived at Yorkton at different times and as the Mission is 45 miles from town, we waited until all had arrived, before sending in for it. The bales from Winnipeg were the first opened, and we were delighted with them. Each Auxiliary seems to have worked for a particular child, and consequently we had just what was required. In the other Presbyterials the same plan was not adopted, and while there was an abundant supply, it was not evenly divided, there being too much in some lines and not enough in others. For instance, after the clothing arrived, we had to make up suits and underclothing for over a dozen of our small boys. Suitable material for this was found in the bales, but when it is considered that we have 45 children in the Home, and of these no big girl over twelve years of age to help with the sewing, it means a great deal for two women, with all the other work that has to be done. Now I do not wish to be understood as finding fault. On the contrary, I have nothing but unstinted praise for the noble band of women and young girls who give ungrudgingly so much of their time and substance to this good work, and I only report it to emphasize the value and importance of each Auxiliary and Mission Band—when their work is for some school—adhering to the plan of working for a particular child or two children, as the case may be, and becoming responsible for an outfit for these. We received this year for the School, and for old and feeble, and children under school age in the Reserve, 3,425 lbs

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The liber just what girls are n clothed, a credit to clothing fo We had e every real



The supp generous looking to Xmas tree night, wh eluded, wi

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ORANGE annual mee Church, O Mrs. Fowl were prese five Missio aging repo Bible readi son of Shel Grand Val At the apers - we

clothing, and there is not in it all 25 lbs of waste. We had enough clothing for all our girls except pinafores.

The liberal supply of new material was just what was required. Our boys and girls are now all warmly and becomingly clothed, and in appearance, would be a credit to almost any institution. The clothing for the Reserve was never better. We had enough to give a fair supply to every really needy person in the Reserve.

the little children will be given out at this time.

The bale from Ormstown, Que., was rich in good things. The ready-made garments of new material are among the best we have ever received. None are so able as we to appreciate the amount of time, labor and money, expended in the purchase, manufacture, collecting, packing and shipping of all this clothing each year. And none more fully realize, than



CROWSTAND BOARDING SCHOOL.

The supply for little children is most generous. There are over sixty little ones looking to us. We expect to have our Xmas tree entertainment on New Year's night, when all our Indians, babies included, will be with us. The clothing for

we, how impossible the work would be without your noble help.

In the name of our Indians, and for myself and staff, I thank the members of these Presbyterials and Auxiliaries for the splendid year's work they have done.

#### PRESBYTERIAL REPORTS.

ORANGEVILLE. — A very successful annual meeting was held in St. Andrew's Church, Orangeville, on Tuesday, Jan. 8th. Mrs. Fowlie of Erin presided. Delegates were present from fifteen Auxiliaries and five Mission Bands, and read very encouraging reports of the past year's work. Two Bible readings were given by Mrs. Anderson of Shelburne, and Miss MacKenzie of Grand Valley.

At the afternoon session, interesting papers were read by Mrs. Myers of

Orangeville, on "The Organization and Progress of the Orangeville Presbyterial," and by Mrs. Buchanan, of Dundalk, on "Missions in the North-West." Mrs. Murdoch MacKenzie, from Honan, gave an earnest address at both the afternoon and evening Sessions—giving valuable information about a missionary's work among the Chinese, and also a thrilling account of the late trouble, and her personal experiences in leaving that country. Before the end of the afternoon Session, Mrs. Anderson, of Shelburne, delighted the audience

by singing an appropriate missionary hymn.

The Treasurer's report showed the receipts for the past year to be \$717.02, and about \$100 had been raised for the Indian Famine Fund. One thousand pounds of clothing, valued at \$231.35 were sent to Round and Crooked Lakes' Reserve.

Officers elected for 1901 are: President, Mrs. Fowlie, Erin; 1st Vice, Mrs. Anderson, Shelburne; 2nd Vice, Mrs. McKinnon, Hillsburg; 3rd Vice, Mrs. McKay, Caledon; 4th Vice, Mrs. Buchanan, Dundalk; Cor. Secretary, Mrs. Fraser, Orangeville; Secretary, Miss Caldwell, Orangeville; Treasurer, Miss S. Turnbull, Orangeville.

HAMILTON.—The 19th Annual Meeting was held in Central Church on Tuesday, 8th January. The attendance was large, especially in the afternoon. At the morning Session the reports of Auxiliaries and Mission Bands were received, showing 41 Auxiliaries and 23 Mission Bands on the list. There were four new life members reported. 1164 copies of the MISSIONARY TIDINGS are in circulation, not so large a number as there were in 1899. The Secretary of Supplies reported: Sent to India goods valued at \$275.83 and money amounting to \$113.02. Total \$388.85. The Treasurer's statement showed contributions for the year to be \$2,957.64, a smaller sum than was reported last year, but this is partly owing to the date of the Annual Meeting being earlier than usual. Our Auxiliaries and Mission Bands have also contributed largely to the Indian Famine Fund.

The following officers were elected:—Hon. Presidents—Mrs. Lyle, Hamilton; Mrs. Steele, Dundas; President, Mrs. Vincent, Hamilton. Vice-Presidents:—Mrs. Haig, Smithville; Mrs. Smith, St. Catharines; Mrs. Steele, Dundas; Mrs. Cameron, Burlington; Mrs. Day, Simcoe; Mrs. Chestnut, Carlake; Mrs. Crawford, Niagara Falls. Treasurer, Mrs. Symington; Secretary of Literature, Miss Louise Lawson; Secretary of Supplies, Mrs. Robert Mills; Gen. Secretary, Miss Leila Mackenzie.

At the afternoon meeting an address was given by Miss Jean Dow, M. D., of Honan, China, upon Medical Missions. Her address was much enjoyed as was also an outline of the Ecumenical Council

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in New York given by Mrs. McQueen, Hamilton.

The following Resolution was moved by Mrs. Fletcher, seconded by Mrs. McQueen:

"The Hamilton Presbyterial of the Woman's Foreign Missionary Society desire to put on record their realization of the great loss which the Society has sustained in the death of Mrs. Jeffrey who for so many years filled with marked ability and unselfish devotion the position of Secretary for Indian work in the North-West, a work which she loved and truthfully carried on even amid much suffering until the Master whom she loved and served called her to a higher service."

And while her works of faith and love will continue to be spoken of as a memorial, to those who are left behind they will prove an inspiration.

#### INCREASE.

Presbyterial Society—

Peterboro—Campbellford St. Andrews' Church M. B.

Sarnia—Vyner Auxiliary.

Glengarry—St. Andrews' Church, Lancaster Auxiliary.

#### LIFE MEMBERS.

Gwendolyn Irving Mylne, of San Diego, California, through St. Andrews' Aux., Smith's Falls.

Miss Nellie Forsyth—Newmarket Aux. Mrs. E. Wallace Waits—Knox Church Auxiliary, Owen Sound.

Mrs. H. Langlois—Chalmer's Church Auxiliary, Toronto.

Mrs. Geo. A. Woodside—St. Andrews' Auxiliary, Carleton Place.

Mrs. A. H. Scott—St. Andrews' Auxiliary, Perth.

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## FAMINE FUND.

Previously acknowledged.....	\$7,982 59
DEC.	
25—A Thank-offering, Elizabeth Craig Winnipeg.....	5 00
JAN.	
3—A member of the W. F. M. S., Chal- mer's Church, Kingston.....	50
Total.....	\$7,988 09

## TREASURER'S STATEMENT.

DEC.	RECEIPTS.	
1—	To balance from last month..	\$1,216 17
5—	Barrie Presbyterian Society..	1,672 37
7—	Paris Presbyterian Society..	1,304 52
15—	Brockville Pres. Soc, First Church Aux. Brockville....	25 00
17—	Okotoks Auxiliary, Alberta..	8 20
18—	Sarnia Presbyterian Society..	903 58
21—	Bruce Presbyterian Society..	631 00
28—	Toronto Pres. Society, New- market Auxiliary.....	25 00
31—	McKellar Aux., Calgary....	86 00
		\$5,871 84

## EXPENDITURE.

DEC.		
5—	By Ewart Mis. Train. Home..	\$ 200 00
"	" Postage, etc., Sec. for North- West and British Columbia	2 88
"	" Postage Home Secretary...	2 00
13—	Rev. R. H. Warden, D. D..	3,500 00
18—	Postage extra correspondence	1 06
28—	Beds for Alberni School....	77 66
"	" Paid for Draft.....	15
30—	Balance on hand.....	2,088 09
		\$5,871 84

ISABELLA L. GEORGE, Treas.

## PERSIA ITEMS.

Some of the Khoords look as if they had Anglo-Saxon blood in their veins—they have blue eyes and light hair, like English and Americans. One of our missionary doctors was in a village where there were many Khoords, and one of the women said, "You ought to love us, for we look like you." These people thronged about the two missionaries, and thought they had never seen anything so wonderful as two white women with clean faces and hands and their heads uncovered.

AWAY off on Mt. Seir the summer home of our missionaries, little children have been carried off and eaten by wolves. It is a dreadful story that comes to us: "Each summer since the war and famine, nineteen years ago, when the wolves got

a taste of human blood, we hear that two or three children have been stolen from their mother's side at night as they slept on the low roofs of the villages. But this summer the wolves do not wait for the cover of night, but spring upon the children in the daytime as well, especially in the vineyards, which make splendid hiding places for them. We feel afraid to let our children play far away from the house, or go walking in their usual haunts. The strange thing about it is that the herds are grazing over the plain, and there is no lack of sheep, lambs, and calves for the wolves to devour, but they seem to prefer the children. It is all a part of the sad condition of this poor downtrodden people, and they just accept this misfortune in a hopeless, apathetic way, without even making any effort to fight the wolves."

The Church Missionary Society of England has a mission in Persia, with 181 communicants and 5 schools with 524 pupils. The principal stations are Ispahan and Bagdad. The American Presbyterian Church, North, has the Eastern Persian mission with stations at Teheran and Hamadan, and the Western Persian Missions with stations at Urumia and Tabriz.

In Persia the feuds between the different mountain tribes make it difficult to pass from one to the other. The government is now attempting to subjugate these lawless districts and establish regular authority. If the attempt is successful, it will lessen the dangers of travel, and so aid in the work of evangelization. The condition of these mountain Nestorians is pitiful. The Kurds are robbing them; the locusts have partially destroyed their crops; the Government which does not protect them or maintain order, collects taxes oppressively.

Near Mosul, which is opposite the ruins of ancient Nineveh, 100 Chaldean families have applied to the Protestant missionaries for preachers, saying that they are tired of their priests and corrupt worship.

The influence of Russia has steadily increased in northern Persia during past year. A road has been built from the Caspian Sea to Teheran,

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