



By courtesy of "THE WESTMINSTER."

## Our Lamented Queen.

*Resolution embodied in the minutes of our Board on the death of our beloved Sovereign Queen Victoria.*

**W**E the Board of Management of the Woman's Foreign Missionary Society do place on record this expression of our unfeigned sorrow at the passing away of our beloved Sovereign Queen Victoria, the great and good, who departed this life on the twenty-second day of January, nineteen hundred and one.

As subjects of Her Majesty we know that we have lost a wise and able Ruler, a Monarch who always upheld the right and discountenanced the wrong, a Queen who loved peace and strove to maintain it, who desired freedom for all men, and who was upright in character, faithful to promises and attached to her people with deep and mutual affection. As the head of the British Empire she ever kept before her the extension of Christ's kingdom in the world, and to her and her representatives, the missionaries of the Cross could ever look for sympathy and protection in times of danger.

We would record also our heartfelt sympathy with His Majesty, King Edward the Seventh, and the members of the Royal Family as they sorrow for their well-beloved mother, feeling sure, as we do feel, that the example Her Majesty set them in time after time rising above her personal and private sorrows in order to serve her people as their Ruler, will support them as they endeavor likewise to perpetuate in their own lives her noble and lofty standards.

We feel as individuals that we have been called to part with a life-long friend, a woman like ourselves, but one whose high qualities of mind and heart and whose simplicity of life endeared her to every right thinking woman throughout the world. In all her domestic relations, and especially as daughter, wife and mother, her noble example has been an inspiration to women and her whole life an honor to womanhood. While she loved her own nearest and dearest ones with an intense and constant love, her tender sympathy for the afflicted and suffering was ever ready and world-wide. Tried as she was by many and sore bereavements she well knew how to weep with those who wept, as well as to rejoice with those who rejoiced. But when we reflect that the graces and virtues which adorned the character of our beloved Queen were most certainly the outcome and the flower of deep religious convictions, we feel the bond of a closer and stronger tie than that of subjects to a venerated Monarch, and recognize in her who has been taken from us a sister in Jesus Christ our Lord.

We are profoundly thankful for her long and illustrious reign, and we rejoice in the assurance that she has now entered into the immediate presence of her Master whose service was the aim of her earthly life, and where she will receive the crown of glory that fadeth not away.

Chinese

And  
heaven a  
name of t  
observe a  
even unto

**M**AY  
th  
h  
band of  
We hope  
Him who  
particula  
for it, th  
they mak  
presentin  
represent

IN A  
The follo  
managers  
President  
her subst  
her subst

In a  
must be

The  
131 Sher  
sent by  
Presbyte  
particula  
received  
Toronto.

In se  
a billet is  
Secretary  
with who  
the name  
whom rep  
train by

### Subjects for Prayer.

Chinese and Japanese in Canada and the United States. For all Sister Societies throughout the world.

And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen. Matt. 28: 18-20.

**M**AY 7TH, 8TH AND 9TH are the dates arranged for the Annual Meeting of the Society. It is the twenty-fifth Anniversary, and will fittingly be held in Knox Church, Toronto, where twenty-five years ago that small band of women met to begin the work which has been so wonderfully blessed. We hope to make it a unique gathering and one of humble thanksgiving to Him who has been our Guide and Help through all these years. Fuller particulars will be given in the April number. Meanwhile speak of it, pray for it, that the Secretaries may feel that they are being upheld by prayer as they make ready their reports for the year and complete arrangements for presenting the year's work of the Board before the delegates who will represent you at the Annual Meeting.

\* \* \*

IN APPOINTING DELEGATES it is necessary to repeat again these statements: The following representatives from each Society in addition to the thirty-six managers are entitled to entertainment. From the Presbyterian Society, the President, Secretary and one delegate; from the Auxiliary, the President or her substitute, and one delegate; from the Mission Band, the President or her substitute.

In accord with Article 8 of General Society's Constitution these delegates must be members of the General Society to be entitled to vote.

The Convener of the Committee on Credentials is Mrs. W. J. Greig, 131 Sherbourne St., Toronto, to whom the names of all delegates must be sent by the Secretary of the Society they are to represent, giving also the Presbyterian to which the Auxiliary or Band belongs. Secretaries are particularly requested to forward all delegate's names *early in April*. Those received after April 24th will be given billets upon arrival at Knox Church, Toronto.

In sending names of delegates please be particular to state whether or not a billet is desired. In case of any one who may not want to be billeted, the Secretary will kindly forward to Mrs. Greig the name and address of the friend with whom the delegate expects to stay. Delegates will receive notice of the names and addresses of their hostesses from the Billeting Secretary, *to whom replies should be sent in good time, stating explicitly when possible, the train by which the guests may be expected to arrive.* The official billet does

not extend beyond the three days of the meeting. It is hoped that in no case will the travelling expenses of the delegates be paid out of the missionary funds. Where it is found expedient to pay such expenses, a special fund should be provided.

\* \* \*

THE SECRETARY OF PUBLICATIONS will during the month send out her lists to the several Presbyterial Secretaries requesting them to fill in the names of their auxiliaries, with the number of TIDINGS subscribed for during the coming year, and the address to whom the parcel must be sent. Much depends on the promptness and activity of the Secretaries, and we trust they will lend a willing hand in promoting the success of this branch. Last year a large number of orders came in very late, others were orders to begin in June thus leaving the May number which had been ordered in anticipation of the Auxiliary orders in the hands of the Secretary. Kindly see that your list is in not later than April 8th, and avoid the Secretary of Publications extra correspondence.

\* \* \*

WILL TIDINGS' SECRETARIES IN ALL AUXILIARIES AND MISSION BANDS read the above notice and be prepared to act promptly on notice from their Presbyterial Secretary. It alleviates work at headquarters when complete and correct lists are sent in from the Presbyterials. Each year the lists are more complete, but there are still *the behinders*.

\* \* \*

WE DEEPLY REGRET TO ANNOUNCE the death of one of our warmest friends, Miss Anna Mackenzie, at Seoul, Corea, on December 18th, word of which has come during the past month. In the past few years she has labored as a Bible-woman in Corea, and has been universally beloved by missionaries and Coreans. A cold, neglected through devotion to her work, developed into typhoid-pneumonia, and after a short illness God called her from the harvest field. By the western mail at Christmas time came tender messages from her to her Canadian friends; little did we think that even then she had gone to her Eternal Home. In this number will be found one of her last letters accompanied by a picture of herself and the Corean girls she loved so dearly.

\* \* \*

MISS LEACH is busy with the study of the language. She writes full of interest in her new life and surroundings at Mhow. Mhow is a very pretty city and as English as it is possible for anything to be in India.

\* \* \*

MISS SINCLAIR writes: Indore, Jan. 4. "Part of the year has been exceedingly trying. The children were down with the fever by the dozen, and dysentery by the score. August, September and October were, perhaps,

the tw  
may b  
very w  
there i  
Christ  
of the

IN  
Lake,  
a good  
genera  
old gar

TH  
Princip

AT  
is \$72,

TH  
report o  
our Bra  
succeed  
and sell  
women,  
luncheon  
are the  
of the I  
active p  
people a

In t  
twelve a  
School s  
For two  
School i

In t  
our miss  
helpers  
Auxiliar  
eliminat

THE

the two hardest three months I have ever known. But that is all past and it may be we shall never know such another year. God grant it! I am myself very well and strong, and though the year has brought much of sorrow there is also much cause for thanksgiving. We had a very quietly happy Christmas. A dozen years in this land has not dulled my ears to the music of the Christ-child's coming."

\* \* \*

IN REFERRING TO THE KIND OF CLOTHING sent to the Reserve at Round Lake, the Rev. H. McKay says there is nothing the Indians like better than a good warm quilt, no matter how rough it may look. The old people are generally stout, and many of the women's jackets sent out are too small. An old garment well mended or any big warm garment is appreciated.

\* \* \*

THE REV. J. A. SINCLAIR, OF SKAGUAY, has received the appointment of Principal at the Regina Industrial School.

\* \* \*

AT FILE HILLS' BOARDING SCHOOL the government allowance per capita is \$72, not \$50, as given in the February number.

\* \* \*

THE INDIAN WOMEN OF MISTAWASIS AUXILIARY have again sent in a bright report of their year's work. With their few privileges compared to many of our Branches, they show a splendid spirit of interest and determination to succeed. Their balance on hand is \$35 raised through Auxiliary fees, sewing, and selling luncheons. The sewing was conducted entirely by the Indian women, and \$13 was realized from sales. On Treaty Day they held a luncheon sale which brought in \$16.45. A great help towards the success are the services of Mrs. Moore, Mrs. Gillespie and Mrs. Mackenzie. Two of the Indian women are Vice-Presidents, and with several others take an active part in the proceedings. The report speaks also of the help the young people are.

In the young people's work Mrs. Moore's Bible-class numbers between twelve and twenty intelligent Indians and Half-breeds. One of the Sabbath School superintendents is an Indian, as is also the leader of the Cree singing. For two years a Half-breed member of the Church has conducted a Sabbath School in the Nebo settlement.

In the November TIDINGS we referred to discouragements met with by our missionaries in keeping together the day school, but we feel sure with helpers like these and faithful Indian mothers such as we have in this Auxiliary to set the example, any difficulties in the future will soon be eliminated.

\* \* \*

THE FAMINE AMONGST THE BHILS is exceedingly severe. Last year it is

said 33% of them died, although they began the year with cattle, hens, grain, etc., all of which are now exhausted.

\* \* \*

MISS OLIVER kindly consented on account of the urgent need of more workers, to remain another year, although her furlough is due. It was not deemed advisable, however, to accept this proposal, in-as-much as she has been under great pressure of work and requires her furlough.

\* \* \*

MISS CAMPBELL is expected home on furlough this year and Miss Duncan will take up her work. The Council is, however, recommended to protect Miss Duncan from the very great responsibility of so many orphan children who have already taxed Miss Campbell's strength beyond what she could endure.

\* \* \*

THE MISSIONARIES IN INDIA are pressing strongly for an increase in their staff. They are entirely too weak-handed now for the great responsibilities that rest upon them. As soon as Honan opens up, Mr. MacKenzie and Mr. Grant will probably be withdrawing, and hence the greater urgency for immediate reinforcements in India.

\* \* \*

MISS WALLACE, M. D., WRITES FROM INDORE.—The work was over at Wei Hai Wei and I was adrift in China. That set me thinking that I might be needed in India so I set out, had a pleasant voyage and arrived in Calcutta Dec. 28th, and upon waiting there a few days went on to Indore. To my surprise I found that the workers here were hoping and praying I would come to India and here I came direct without knowing anything about it.

\* \* \*

MR. GRIFFITH reports that in Honan and elsewhere in China, the steadfastness and loyalty of the Christians has so impressed the heathen, that some additions to the Church of Christ have been made through their influence, notwithstanding the persecutions and the absence of the missionaries from the field.

\* \* \*

MR. MCKITTRICK is preparing plans and estimates for a boarding school which is to be situated at Shoal Lake. There are in that district at the north end of the Lake-of-the-Woods about fifty children, that it is hoped will be received into the school in due time.

\* \* \*

MR. MA SEUNG who was supported in the Presbyterian College, Canton, for two sessions, by the Chinese in British Columbia, has now entered upon work amongst his own own people on the coast. He was not able to take his wife with him for want of funds. Mrs. Ma Seung is a graduate of the Ladies'

College  
helper  
agreed  
loan wi  
Christa

I. I  
II. I  
III. I  
IV. I  
V. I  
VI. I  
VII. I

Four  
Gospels  
English  
effort and

I. LE  
II. DE  
III. TH

I. (1) I  
ve  
Bi  
(2) T  
Bo  
bo  
(3) E  
col  
(4) M  
per  
(5) P

College, Hong Kong, and a Christian woman. She would be an important helper to Miss Gunn in her work, and accordingly the W. F. M. S. has agreed to loan the money necessary to pay her expenses to this country, which loan will be repaid in service as a language teacher to Miss Gunn and in other Christian work amongst the children in Victoria.

THE 'I AM'S' OF THE OLD TESTAMENT.

BIBLE-READING, NO. 3.

(By the late Mrs. J. Watt, of Winnipeg.)

- I. I AM THAT I AM. Ex. 3:14.
- II. I AM THE LORD. Isa. 43:15.
- III. I AM THE LORD THY GOD, THE SAVIOUR. Hosea 13:4.
- IV. I AM MERCIFUL. Jer. 3:12.
- V. I AM HE THAT BLOTTEETH OUT SIN. Isa. 43:25.
- VI. I AM WITH THEE. Isa. 41:10.
- VII. I AM THY SHIELD. Isa. 15:1; EZEK. 44:28.

UNITED STUDY OF MISSIONS.

THIRD LESSON.

THE CENTURY IN CHINA.

Found in 1800, in the British Museum, a Chinese manuscript of the Four Gospels and other parts of the New Testament. This turned the attention of English Christians toward China, and opened the gateway for a hundred years of effort and success in the empire.

- I. LEADING EVENTS connecting China with the outside world. 10-minute Quiz.
- II. DEVELOPMENT OF MISSIONS. 5-minute Papers.
- III. THE PERSECUTION OF 1900: Cause, Facts, Results. 10-minutes Open Parliament.
- I. (1) BIBLE TRANSLATION.—(a) Moseley's Memoir. Morrison's Work. Later versions. (b) Bible for the blind. (c) New Testament for the Empress. Bible in the Palace.
- (2) THE PRESS.—(a) Early Press and Printers. Great Mission Presses. (b) Books, periodicals. (c) "The Book Fever," and effects. Anti-Christian books and cartoons.
- (3) EDUCATION.—(a) Anglo-Chinese College. (b) Christian high schools and colleges. (c) Universities at Nanking and Peking.
- (4) MEDICAL MISSIONS.—(a) Canton Medical Society. (b) Hospitals and dispensaries. (c) Chinese Christian Hospital at Hankow.
- (5) PREACHING.—(a) Early methods. Present methods. (b) Features in cities.

GROWTH.	PROTESTANT CONVERTS.
1814 . . . . .	1
1843 . . . . .	6
1853 . . . . .	350
1865 . . . . .	2,000
1876 . . . . .	13,035
1893 . . . . .	55,093
1900 . . . . .	100,000

## REFERENCES.

Report of Ecumenical Conference; China's Destitution of the Gospel and Supply, Vol. I, Chap. XXIII, pp. 540-544. Stability of Chinese, p. 546; Character of Converts, p. 547. Reform Movement, pp. 551-554. Outlook for Women, p. 549; Dr. Ashmore on China, p. 554. Literature, Vol. II, pp. 71-74. Presses, Vol. I, p. 248, Famine, Vol. II, p. 230. Blind, pp. 242-244. Medicine, p. 545—"Encyclopedia of Missions." Articles: Morrison; China; London Missionary Society; Peter Parker; Edinburgh Medical Missionary Society; Missionary Conferences,—Statistical Tables," by Jas. S. Dennis.

II—1. Morrison; see (a) "Leonard's Hundred Years of Missions," p. 312; "Story of L.M.S.," p. 121. (b) Pierson's "Miracles of Missions No. 7;" (c) American Bible Society Record, January 1895.

II—2. Williams' "Middle Kingdom," p. 367; Dennis's "Christian Missions," Vol. II, p. 36.

II—3. Martin's "Cycle of Cathay," Chaps. 6, 7; "Middle Kingdom," pp. 340-343.

II—4. "Christian Missions, Vol. II, pp. 420-425; Lowe's "Medical Missions," Chap. 5.

II—5. Nevius' "Methods of Mission Work."

III—Current missionary periodicals; reports; the daily press.

*Condensed.*

---

**OUR CITY OF REFUGE.**


---

"Then ye shall appoint you cities to be cities of refuge for you."—*Num.* 35: 11.



THE work for Chinese women in our Mission Home at 933 Sacramento St. was begun some fifteen years ago. They have been years full of busy care, much hard work, and sometimes thrilling adventures, yet, happy years with all.

The state of heathen women in any nation, as we all know, is of a low standard. When a daughter is born to Chinese parents, she is not accorded the joyous welcome that a son receives. The very beginning of her earthly existence is under a cloud. They are denied education and looked down upon by the sterner sex as being inferior to themselves. A certain writer has said that "a nation cannot rise above its women." If this statement be true, and we believe it is, China will not advance until women are allowed the privileges of education. During our fifteen years' work, our records show that we have assisted and protected three hundred and thirty-one persons, and since the founding of the Home twenty years ago, three hundred and ninety-three have been admitted. It has been our aim to sow the seeds of

gospel  
better  
work  
christ  
N  
distan  
life of  
may l  
in our  
"high  
C  
rescu  
a telep  
the pr  
which  
was v  
girl w  
God f  
Christ  
corpus  
that in  
the en  
woma  
of deb  
but w  
surpri  
at the  
we no  
A  
miles  
A  
for her  
author  
took p  
but the  
resisti  
woma  
later th  
lost he  
R  
alley,



gospel truth in the hearts of these benighted ones, and to bring them into better and happier conditions in life. Very few persons beside the actual workers know the hindrances to be met with in the efforts made to uplift and christianize these people.

Not infrequently are we called to towns and cities hundreds of miles distant from San Francisco, to assist some poor woman to escape from her life of bondage, or to meet the incoming railroad train or steamship, which may be bringing some fugitive to the haven of refuge. We are often baffled in our attempts to help those who wish to leave their lives of sin, by the wily "highbinder" who is an enemy to all good.

Once while en route to the Home with a pretty young girl whom we had rescued in a southern city, an officer of the law entered the car, armed with a telegram for her arrest. We remonstrated with him about the injustice of the proceeding, assuring him that it was the old, old story of blackmail, which was nearly always levied upon an escaping slave. But remonstrance was vain, and we were obliged to leave the car and go to the jail where the girl was locked up to await further developments. Lifting our thoughts to God for help in our time of perplexity, we were led by Divine guidance to a Christian law firm who kindly rendered us assistance by issuing a writ of habeas corpus to get the girl released from jail, and planned our leave-taking by a route that insured us safety from the officers who had been sent in pursuit of us, by the enraged owner of the girl. We might here add that the owner was a woman and was so chagrined at the loss of her chattel, and the great cloud of debt hanging over her that she twice attempted suicide by taking opium but was each time discovered in time to save her life. We were somewhat surprised a few months later to have this same woman put in an appearance at the Home and in the blandest of tone and manner inquire for the girl, but we no longer felt any fear of her, as the Pacific Ocean lay between them.

A Christian minister was once appealed to in a city not one hundred miles distant from San Francisco to assist an escaping slave to the Home.

At several points in the journey men came into the car with telegrams for her arrest, but the minister refused to surrender her, as there was no legal authority accompanying the telegrams. Finally a hand to hand encounter took place, in which the poor unfortunate's clothing was nearly torn from her, but the passengers rallied round the resolute clergyman and assisted him in resisting his assailants, while the kind-hearted ladies came to the help of the woman and assisted her in patching up her despoiled wardrobe. A few hours later they reached the Home in safety, the woman in her stocking feet, having lost her shoes in the struggle to take her from the train.

Recently while trying to rescue two young girls from a house in Sullivan's alley, we had much difficulty in gaining an entrance to the place. When we

did get in, the old woman who kept the house was just in the act of pushing one of the girls through an open window to the street below. Hurrying down the long, narrow hallway, we reached the window just in time to catch the girl by her clothing and save her from the fate of the four others, who had preceded her. This house, one of the worst in the quarters, is of long standing, and is where many a girl who has been fraudulently landed from the steamships, has entered upon a career of sin and shame.

We have given you enough of the dark side of the picture to show that the missionary's life is not spent on pleasant slopes or flowery beds of ease, but much of it in climbing "the hill difficulty." There are, however, lighter shades in the picture, as witness the triumphant Christian deaths of Chun Ho and Ah Yute. The first named, a poor deformed girl, came one night at twelve o'clock seeking admission to the Home, after having been turned into the street by one who found her a burden upon her hands. Gradually her darkened and enfeebled intellect began to awaken, and after years of instruction, she became a follower of the Saviour. Some time after embracing Christianity, disease seized upon her delicate frame. Medical skill was employed but there was no help for her. After months of great suffering, borne with much patience, she passed to the heavenly rest. In her last days she had seraphic visions of her Saviour, who came and sat by her bedside and held sweet converse with her, and so happy was she that when He was about to depart she begged Him to stay longer. When she awoke her face was radiant with the joy she experienced in that brief hour of her heavenly visitant.

Ah Yute's death though less triumphant, was peaceful and happy.

Both of these redeemed ones sleep in the Chinese Christian cemetery, beside the Golden Gate, and when life's work is done we shall meet them in the Celestial city. During the past year we have rescued an unusually large number of girls, which so enraged the traffickers in women that they threatened destruction to the "Home" and death to any teacher who would again dare to assist a girl to escape.

Forty-seven girls have entered the Home during the past twelve months, a total of eighty-nine for the year. Our number at this writing is forty-five. Many of these girls have developed into bright and interesting pupils under the tuition of Miss Houseworth, their teacher.

In the brief space allotted one can only give a cursory review of the work done in fifteen years. There is so much that never can be written, but its records are in the heart of the Eternal God to whom we must account for our stewardship.—*Condensed from Occidental Board Publications.*

How do the Chinese families live in this country?

In cities they occupy the upper floors of large buildings, the first floor being used for business. In country places they live in the rear of their laundries and small stores. Each family has one or more small rooms, and they use a common room for cooking.

DEAR  
me  
Se  
spend t  
roundin  
I th  
Moore's  
field an  
Ea  
in a cha

riding, v  
some p  
journey  
and Mrs  
from the  
As  
short to  
the eyes  
ment.

## A LIFE FRAUGHT WITH BLESSING TO OTHERS.

FROM MISS MCKENZIE, WHO DIED DEC. 18TH, 1900.

Corea, Sept. 12th,

**D**EAR FRIENDS.—I write a few lines to you as I sit at the side of a mountain, under the shade of lovely trees, about eighteen miles from Seoul, where Mr. Moore's Bible-women and I came last Saturday, to spend ten days giving the Water of Life to the women of this and surrounding villages.

I think that I have already told you that I live in rooms in Rev. Mr. Moore's Compound, and I have the privilege of going out to any part of his field and practising my new tongue in telling of Jesus.

Early Saturday morning we started from Seoul, the Bible-woman riding in a chair and I on a donkey, (for economy's sake). It took us ten hours'



MISS MCKENZIE AND HER COREAN GIRLS:

riding, with only three short rests. We crossed water ten times, it being in some places fully two feet deep. However, it was very consoling at our journey's end to meet with a cordial welcome such as we received at Mr. and Mrs. Yun's house. They are not by any means high in the social scale, from the Korean standpoint, but brimful of kindness.

As soon as we arrived, the mother led me into a private room to have a short toilet and change of apparel. Of course the toilet was very short, since the eyes of six Korean women were inside the room looking at every movement. After a little two Korean tables with food were brought into the

room, one for the Corean Bible-woman, the other for me. I told them all I wanted was boiling water, as I had brought with me all necessaries. After supper was over we sang hymns and read Scripture, the Bible-woman explaining to a certain gathering of earnest listeners. Then we retired to rest into the room before mentioned. No bed, no chair, nothing whatever to compare with bedrooms in our homeland. I brought my simple conveniences with me, and spread them in one corner of the room, on the oiled-paper floor. To my astonishment the Bible-woman, who is a very refined lady from the higher classes, had only a floor mat for a bed, a pretty, round block, six inches high, four inches in diameter, for her pillow, and a counterpane—that was all. Mrs. Yun slept in the same room, with something similar.

On Sabbath morning after breakfast we had prayers, the Bible-woman teaching that which we read. Mrs. Yun said we had better fill up the time till eleven o'clock, (which was the set time for their Sabbath service), with teaching the young women to sing, which was gladly done. Mr. Yun conducted the service, or rather the two services, for some of the people came from far, and after a short intermission or rest, he went on with the second service. In the afternoon we were invited to a neighbor's house and had a good service.

Monday I took the Acts of the Apostles, a hymn-book and a few tracts with me, and went alone to see where the Master would have me "glean to-day." While talking to a woman at her door, a very common-place looking woman came asking me to come to her mistress's house. I at once followed her. It was a "Yangban's" house, and the lady and her daughter received me kindly. In a little while ten other women and eighteen children came. I told them the story of the conversion of Saul of Tarsus, as he was an "educated gentleman" (Yangban), it would affect them more. They listened very attentively, and the lady kindly invited us to come again.

Tuesday morning Mrs. Yun took the Bible-woman and me to a house about three-quarters of a mile away. All in that neighborhood came in one by one till there were over seventy women and children. The Bible-woman taught them the story of the Prodigal Son, and other truth, and we sang alternately. Coming home one of the women who had been listening came after us and invited us to her mistress's house, which was in another neighborhood. This was also a Yangban's wife, and all the women and children in that neighborhood gathered, listened well, and asked us to come again.

I must tell you here something that happened while I was at Songdo. Mrs. Hardie and I were having a weekly meeting at a place four miles from there. Women and children attended the first two meetings, but the husbands were bitterly opposed to it, and threatened to drive out the family who allowed us to conduct the meetings, and bring new teaching to their wives and children. The next day we went, instead of the women and children,

the me  
the me  
listene  
answe  
more  
Seoul,  
the las

Sa  
village  
might  
mornin  
at once  
I read  
the beg  
caught  
way.  
several  
felt tha  
repenti  
Shephe  
wrinkle

I v  
became  
They a  
Himself  
leads n

1:3.

A sch  
Sa  
taught ;  
which la  
ing of a  
then fol  
Mr. Ma

the men were there themselves, no doubt with the intention of breaking up the meeting; but instead of breaking it up, twelve intelligent looking men listened attentively, and asked a few questions, which the Bible-woman answered. God's Spirit removed their prejudice, and the women were no more forbidden to come. The second Sabbath before we left Songdo for Seoul, six of these women walked the four miles to Dr. Hardie's church, and the last Sabbath before we left twelve women walked it. Praise Him.

Saturday: Every day this week has been very full, going to different villages each day, new interests and new amusing instances occurring which might interest you all if time and space permitted, but I must pass on. This morning an old Corean woman of over sixty years of age came in. I began at once to tell her about the only true God and the story of Salvation; then I read to her the Parable of the Good Shepherd seeking the lost sheep. From the beginning her heart opened. The wives of the two sons of the family caught up the theme and fully explained it to her in their own simple, natural way. Then Mrs. Yun came and joined us and spoke to her. After singing several appropriate hymns, we had a season of prayer and praise, for we all felt that there was joy in the presence of the angels of God over one sinner repenting. All our hearts were filled with joy, realizing that the Good Shepherd had found one of His lost sheep. The old woman went away, her wrinkled face shining with a new-found joy.

I want to especially mention that seven Yangbans' wives in one place became interested in the Gospel. I would not say converted, but interested. They are on my heart in prayer that God would make them witnesses for Himself in that place. Continue praying that at every place where God leads me from time to time He may give me witnesses for Himself, Josh.

1:3.

Gratefully and lovingly yours in His precious service,

ANNIE MCKENZIE.

---

## Letters from our Missionaries.

---

British Columbia.

NIGHT SCHOOL FOR THE CHINESE IN VICTORIA.

BY MISS CARRIE A. GUNN.

**A** school for Chinamen is held in the Mission hall every night except Saturday. From a quarter to eight till nine o'clock elementary English is taught; then the school comes to order, and the religious exercises are begun, which last till half past nine. This part of the service is opened by the singing of a hymn, one of the favorites being, "Christ Receiveth Sinful Men"; then follows a gospel address by Mr. Ng, the Chinese assistant here, or by Mr. Ma Seung, another helper who has lately returned from China where he

has been attending college. The service is concluded with prayer, followed by the Lord's Prayer, in which all join. The whole of the service, including the hymns, is in Chinese, so that these young men and boys who attend night after night are continually being taught the way of salvation and urged to "Behold (with the look that saves) the Lamb of God who beareth the sin of the world."

It is often a wonder that so many come to the school, when so little time can be given each one, but they sit most patiently waiting for a lesson, and "Thank you very much" has been often the expression of gratitude for a few minutes' teaching of English. Not one of them ever thinks of leaving the school before the address is given, so that although they come to learn English, they also hear the Gospel in their own language.

On Sunday afternoon a Bible class is conducted by one of the Chinese assistants, and in the evening a preaching service is held.

There are in connection with the school fourteen members of the church, two of whom were baptized last fall, and there are also three others who profess faith in Christ, and who, it is hoped, will be baptized before long.

---

**"A TOUCHING REMINISCENCE."**

FROM REV. HUGH MCKAY, ROUND LAKE, JAN. 11TH, 1901.

---

**T**HE Sabbath after we heard of Mrs. Jeffrey's death was a sad day to the congregation of Indian people who met in the little church. We saw the silent tear and we heard expressions like the following: "Is it possible, are you telling the truth?" "See this is the garment she sent to me." "Who now will take pity on the poor old people," and one feeble old woman having a quilt about her said, "See, she sent me this. It keeps me warm when I lie down to sleep. It is not likely I shall need any more and this one will cover me when they put me in my grave." The Indian work lost a friend when Mrs. Jeffrey was taken away. Her name was so familiar and associated by the Indians with all that was kind and good. She was deeply interested and exerted herself even beyond her endurance. I remember meeting her and Mrs. Harvey one night in Whitewood. It was near the hour of midnight and thinking the drive at night would not be more trying than the heat of the day left at that hour for Round Lake. We passed over eight miles of open prairie and then the way led down through a dark ravine. The dense forest and the lowering hills made the way gloomy. The road was hid and even the horses could not be seen in the darkness. Mrs. Jeffrey asked me if I could sing, I said, "Yes, I can sing a little," and I sang, "Not now my child, a little more rough tossing." And the kind ladies talked about singing in the darkness, singing when the road is hid and we cannot see into the future, singing when we can do nothing but walk by faith and trust in the hand that leads us.

Befo  
"We wil  
over the  
trust and

Man  
old peopl  
to see us  
out of th  
him. I  
these Ind  
a number  
went to t  
being ab  
The nobl  
Mary's b  
it to the l

I wo  
but my le

One  
a Chief,  
the famil  
of Indian  
looked, h  
path thro  
rest of th  
go up to  
again, "I

She i  
summer t  
a pound  
both her

The  
done for t  
work amc

**W**E ha  
ki  
st  
at 8 o'clock  
entertain

Before we reached the Mission we had to ford a river. Mrs. Jeffrey said, "We will trust and not be afraid." I am sure when she was called upon to pass over the river which divides us from the unseen she was able to say, "I will trust and not be afraid for in the Lord Jehovah is my strength and my song."

Many of the poor old people have a hard time this winter. Two of these old people are living near us, about half a mile away. The old lady was in to see us this morning, she says the old man will not live long, he can't go out of the house. He is getting lonesome and she thinks she will soon lose him. I know there are many who are ready to tell us it is a waste to give to these Indians. This is the woman of whom I wrote in a previous letter who a number of years ago borrowed a yoke of oxen and sleigh and on Sunday went to the bush, cut a load of wood, and brought it to the Mission (the snow being about two feet deep,) to pay for some kindness she received from us. The noble work of the W. F. M. S. is not lost. It is not a waste but like Mary's box of ointment broken on the Master's feet. "Inasmuch as ye did it to the least of these ye have done it unto Me."

I would like to tell you about the old and feeble people on the Reserve, but my letter would be too long if I told you about them all.

One poor old woman lost her husband six or seven years ago. He was a Chief, and it was in the winter time. He was burned in the tent and then the family moved away about half a mile where there was an encampment of Indians. She mourned much for her husband; how gloomy and sad she looked, how often she went up through the bush to that lonely tent, her little path through the snow was well beaten, and often in the night, when all the rest of the Band would retire for the night, she would slip out in the yard and go up to the lonely tent and walk about it crying and repeating over and over again, "Ne-wig e ma gan," "Ne-wig e ma gan," my husband, my husband.

She is still alone and is getting feeble with no one to help her. In the summer time she goes out and digs seneca root which she sells for 25 cents a pound. She tells me she can earn 50 cents a day. If she had the use of both her eyes she might make 75 cents per day.

The Indians would like to thank the W. F. M. S. for all that they have done for them. They would send thanks upon thanks. May God bless the work among the Indians of Canada.

### The North-West.

#### ONE DAY AT HURRICANE HILLS.

REV. E. MACKENZIE, JAN. 24TH, 1901

**W**E have visits almost every day from our Indians. We receive them kindly, and try to help them in every way we can. To-day is very stormy and cold, and five persons visited us. Mrs. Red-feather came at 8 o'clock in the morning and wanted some work. She got both work and entertainment. Escope, wife, and daughter next came. They want to make a

quilt. Mrs. Escape, with other women, was instructed by Mrs. MacKenzie in the art of quilting, so that she is quite capable now of making a quilt herself. Indeed, she showed me yesterday a fine one she made in our Mission hall last winter. Just now she wants her daughter to make one, and to encourage her, especially as the family is poor, we provide the packing and patches, and she the lining and every other thing. Formerly they got everything from us, but we have been aiming at self-help. I may say that two or three other women made quilts for themselves without any help from us but the finishing on the sewing machine. Our next visitor is White Face. He wants me to write two letters to friends of his in Montana, and I do so. In one of the letters two weasel skins, which some Indians esteem precious, are enclosed. In the other he affirmed that the Missionary wrote for him, and so the contents might be credited. Before White Face left the hall, he expressed a wish to get one of the dolls that hung on the wall since the Christmas tree, but as he did not choose to come with his wife and child to church, his wish was not gratified. In the evening Asnewk's boy comes for lessons. The Missionary attends to him at once, and gives a bi-lingual elementary lesson (English and Dakota). It being tea time, the outer man of the pupil is not overlooked. Lastly comes Asnewk himself and asks for a loan of a lead pencil and a bit of paper, which is granted. Thus passes one day at our Mission.

#### NEW INDIAN CHURCH AT LIZARD POINT.

FROM THE REV. T. W. PRITCHARD, ROSSBURN, MAN.

THE missionary spirit of our church is again in evidence. A new church, in a central and commanding position, has been opened under the auspices of the Foreign Mission Committee, on Lizard Point Reserve. Prior to this, services were sometimes held in one house and sometimes in another, with the result that the attendance was somewhat erratic, now fairly good and now almost down to the vanishing point. It is now reasonably expected that the Indians will assemble in increasing numbers in their new house of worship.

Several of the ladies of Rossburn Presbyterian Church provided the Indians with a free tea to commemorate the event, after which there was some singing and music; also a magic lantern exhibition, to illustrate the chief events in the life of our Lord. Presents were also distributed amongst the scholars of Birtle Indian Boarding School who had gone to spend the Christmas holidays with their parents. For these presents the children were indebted to Miss McLaren, the able and energetic matron of the above mentioned school. Altogether a most profitable time was spent, the Indians speaking very highly of the entertainment provided for them.



o  
infant, th  
I ser  
interestin  
good pho  
and mys  
few days  
ling artis  
him and  
Interpret  
he did  
would n  
graphs o  
get an o  
children  
summer.

Are I  
Chinese t  
Canada w  
them at al  
in attenda  
How  
and by sal  
paper mo  
What  
son in Mo  
her work  
1900 wher  
page,



## OKANESE SCHOOL.

FROM MR. R. C. MCPHERSON, ELPHINSTONE, MAN., 2ND JAN., 1901.



OKANESE MISSION HOUSE.

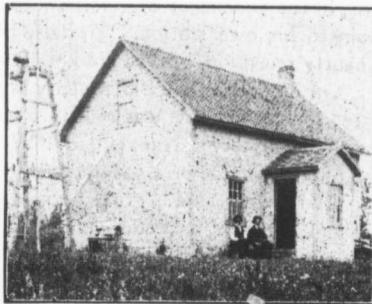
HERE has been nothing particular to note about our Mission work.

We are so different from many of the other Reserves, because of the Truth. All the adults in the Reserve are members of the church; we have no Pagans or Roman Catholics. There are some of each who belong to the Reserve, but they do not live here, so our work differs a little from our other Missionaries.

The attendance at church, particularly in the morning, is always good. During the first quarter we had three infant baptisms and two deaths, one an

infant, the other Mrs Boyer, wife of the Interpreter.

I send you photographs of our House and School, which I think will be interesting to your Board; they are good photos. When Mrs. McPherson and myself were in Winnipeg for a few days they were taken by a travelling artist. The tall man came with him and the other man (Indian) is the Interpreter. We were surprised that he did it in our absence, and we would not have bought the photographs only they were so good. If I get an opportunity I will have all the children taken in front of school next summer.



OKANESE INDIAN SCHOOLS.

Are heathen temples erected in this land? Yes, wherever there are enough Chinese to meet the expenses. There are thirteen temples in San Francisco. In Canada we know of temples in Victoria B. C. and Montreal. Worshipers are found in them at all times, though there are no stated hours for worship, and no regular priests in attendance.

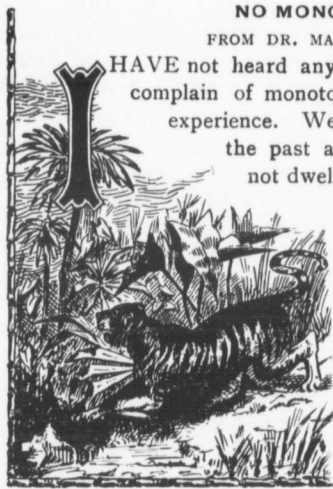
How are the Chinese temples sustained? They are sustained by contributions, and by sale of such articles as are used in the worship, viz, candles, incense-sticks and paper money and clothing.

What lady missionaries has our Canadian Church in this work? Mrs. Thomson in Montreal spends all her time among the Chinese and has been greatly blessed in her work among the women and girls. The W. F. M. S. took up the work in October 1900 when Miss Carrie Gunn went to Victoria, B. C. Read her letter on a previous page,

## India.

## NO MONOTONY IN OUR WORK

FROM DR. MACKELLAR, NEEMUCH C. I.



**H**AVE not heard any one engaged in mission work in India, complain of monotony. In fact the reverse is the usual experience. We certainly have had variety enough during the past awful year of famine, upon which I shall not dwell.

The changes in our staff here led to the above train of thought. A few months ago Mr. and Mrs. Wilson were with us, and Miss Landon until a month ago. Now their places are taken by Mr. Harcourt and Miss Duncan, whom we were very glad to welcome to Neemuch. The former new and unexperienced in Indian mission work, while the latter falls into her place, as a trained soldier. Other stations have been enriched by China's

loss, in the persons of Messrs. MacKenzie and Grant. Mr. Wilkie returned alone to his own station. To these and Misses McCalla and Leach we give a hearty reception, but we are not satisfied, send us *more* witnesses for Jesus.

On Monday a batch of seventy famine boys, whom Mr. and Mrs. Wilson cared for, months, was sent to Rutlam, to learn industrial work, according to Presbytery's arrangement. We have now, left in Neemuch, only about 150 of all the 1,400 or 1,500 children gathered here during the famine.

As I write, there is great rejoicing going on in the home of one of our native Christians, as Venu, eldest daughter of Balaram (the Hindoo Brahmin, who was converted in Trinidad many years ago) and my trusted compounder, is being engaged to the son of a native pastor in Ajmere. I must be prepared to lose Venu at any time for the marriage may be arranged for shortly and she will then go to live with her husband in Cawnpore, where he has a position. Venu's going means that I must begin all over again to train another compounder.

This letter will reach you in the *New Century*, let me pass on a motto for it, "The whole, wide world for Jesus."

## ECHOES FROM OUR WORKERS' MONTHLY MEETING AT NEEMUCH.

**M**rs. James.—The doctor, Miss Sahiba, opened a small hospital for sick children from the Home, and during the past month I have been doing Matron's work there. We have not yet got everything arranged properly. Although we have but twelve beds we had 18 deaths during the

month.  
hungry, f

Lou  
us, but fo  
opportun

Caro  
attendan  
to 8. In  
seen such  
old girls  
Daki and  
according  
prayers a  
she no lo  
alone. T  
to worshi  
companio  
I begged

Reba  
Duncan's  
mother to  
and only  
came for  
refused to  
and threa  
came into  
for bowin  
that if sh  
father mo  
She look  
do it aga  
average a  
teachers

Amy  
tism. T  
trying to  
of the hos  
hide it, w  
hours son  
these two  
words. I  
often giv  
prayers.  
the verse

month. One feels sad because their souls as well as their bodies were hungry, for they never heard the name of Jesus.

*Louie-bai*.—We are working not for the temporal good of people about us, but for their spiritual good also. We give medicines that we may find opportunity to tell the message of salvation.

*Caroline-bai Jahod*.—There were over 50 names on the roll and an attendance of over 40, but during the past month the attendance has fallen to 8. In every house there is sickness and death. Never in my life have I seen such a fatal fever. Previously to this the school was doing well. Our old girls remained with us till they could read and write well. Two of these, Daki and Nathi are believers. The husband of the latter was very ill and according to custom her mother tried to force her to go to the temple to offer prayers and gifts for his recovery. This she steadily refused to do, saying, she no longer believed that idols could hear or help. She would pray to God alone. The other girl, Daki, too, was called out of school on a holiday to go to worship their particular god. Standing up, she declared before all her companions her belief in the one true God, and refused to go with her relatives. I begged her mother not to force her; she is only 9 years old.

*Rebecca-bai* tells an incident that will be interesting to all who read Miss Duncan's Report of 1898-99 where she mentions the same girl, Mannu. Her mother to whom she was sincerely attached died. The girl was unconsolable and only when in school did she seem to forget her sorrow. When the time came for some special worship of idols which takes place after a death, she refused to join, saying, both she and her mother trusted God. They coaxed and threatened, then called her father who forced her to go. When next she came into school she asked the teacher if God would punish her very severely for bowing down to idols when she knew it was wrong. Rebecca-bai answered that if she feared men rather than God, and desired to please her earthly father more than her Heavenly Father surely she deserved to be punished. She looked very distressed and replied: "Though they beat me I shall never do it again." In the Orphanage School during August we had 188 of an average attendance and on the 31st the attendance was 215. There are three teachers and six pupil teachers.

*Amy James* reports.—Seven of my class of old girls have asked for baptism. Two of these deserve special mention Janki and Binnia. They are trying to be good, truthful Christians. One day Janki accidentally broke one of the hospital locks. She was alone when she did it, but instead of trying to hide it, went at once and told the Matron, asking to be punished. In school hours sometimes the girls have little quarrels over slates, etc. I always find these two trying to be patient and give kind answers in return for harsh words. Pachia too is trying to be kind and patient but I am sorry to say she often gives way to temper. I hope you all will kindly remember her in your prayers. I teach the Bible lesson to Soni's 20 babies to whom she teaches the verses and letters.

*Sona Paul.*—Thirty women have been given me to teach, but it is hard to get them together, because some are grinding, some cooking and some too, try to hide so that I must seek them out. About 25 attend every day at different times. Three have gone to their villages; five learn very well, but a number with difficulty remember the letters. At the sewing class at first they give great diligence to their work, even sewing in play time, because they were then sewing at their own clothes; now that is finished they make excuses, one being that the flour is not sifted and Gulabi will punish them.

*Dulari.*—In my class are 19 girls, 9 know all the letters, one can say 4 Bible verses. When I am gathering them for school, some of them cry and say, "Sister my feet ache, my head is sore," and they do not want to come. My other work is to attend to the lamps and help Mama to distribute food.

*Gulabi.*—At first I had a large class but many are ill or have sore eyes. Many do not like to come to school. They roll themselves in blankets and go to sleep when they hear the bell and see us coming to bring them. All who come regularly are trying hard to learn. I have also the store-room to attend to. (She might have reported that she is much troubled when it rains for the grain gets wet and I have to take it to our house to dry as we dare not spread it out there or the new girls would eat it raw to their injury. How happy she will be when we get a new house and a rain-proof store-room).

*Gaurish.*—My class is mostly the little girls who came first. They know nearly all the 12 Bible verses and are beginning to read. They do not give the same trouble as the new girls who have lately come. I have also to look after the washing, and often the washerwoman tries to coax me not to tell when she does not bring all the clothes.

*Sarsudi.*—I teach a little class under Sona-bai and help Mama with the food and medicine. There are many sick.

*Soni.*—In my class are 25 girls. Two died; ten are ill. Two Gauja and Kalki learn very well, they know all the letters.

*Har Kuria.*—My little class do not enjoy school and when they are ill for a day or two they forget all they have learned. My other work is to prepare food for the sick and feed them five times a day.

### Mission Bands.

#### QUESTIONS AND ANSWERS ON THE CHINESE IN CANADA AND THE UNITED STATES.

When and from where did the Chinese first come to America to live? In 1848, from Canton.

Are the Chinese in this country generally educated? Most of them read the Chinese characters, and a few can write them, but very few understand what they mean, except when they represent articles of food and clothing. Probably not one-sixth can read Chinese literature.

Which God is most worshipped in this country? Kun Yam, or the Goddess of Mercy is worshipped by every heathen Chinese woman in this country as in China.

Do  
to give t  
for one t  
fifty doll

Wha  
ladies go  
Christia  
some hea  
texts of S

For  
Book.

Dhond  
you see v  
is the wi



some yea  
in one of  
being one  
employed  
and with  
look after

Do parents sell their children? They do their girls, especially when too poor to give them comfortable support. One girl of fourteen years was sold by her mother for one thousand dollars. The daughter of another was sold for three hundred and fifty dollars and the money used to defray the father's expenses back to China.

What kind of mission work is done among these families? The missionary ladies go from house to house, in some cases with a native woman as assistant. In Christian families the bible lesson is taught, hymns are sung and prayers offered. In some heathen homes the girls of the family are taught English regularly; in others texts of Scripture are learned, while in many only a friendly call can be made.

For further information see the Foreign Mission Committee's report in the Blue Book.

### STORY OF DHONDIBAI.

BY ONE OF OUR MISSIONARIES.

Dhondibai is the name of the woman you see with the baby on her knee. She is the wife of a Mang Christian, and for

the ignorant girls in the city to read, write, count and sew; and above all, about the God who loves them, and the Saviour who died for them.

Dhondibai's mother many years ago, sold her and a younger sister to the priestess of a temple. But the life there being a wicked one, the girls ran away to the Industrial Home, and broke their caste by eating food with Christians. In spite of the anger of their heathen friends and relatives, they stayed at the Home, where they were taught cleanly habits, given a rudimentary education, besides being taught to cook, sew, knit and crochet. After a time, they were almost able to earn their own support, by doing such work, though still living in the Home. Here too they learned of the love of Christ who was their Saviour, as well as the Saviour of people in western lands; and before long desired to show before the community their acceptance of Him, by being baptized.

About five years ago Dhondibai began to teach; and at the age of nineteen was married, but still continued her school work.

Four years ago the sisters had the joy of seeing their mother confess her faith in Christ, and ask for baptism.

Will you not pray that many more girls in India, may like Dhondibai and her sister, be led to fly from a life of danger and sin; and becoming Christians, be workers for the Lord Jesus, and a great means of blessing to those among whom they dwell.



DHONDIBAI AND BABY.

some years has been employed as a teacher in one of the Girls' Schools in Indore city, being one of the most reliable teachers employed there. Not highly educated, and with a husband and two children to look after, yet she does her best to teach

## Acknowledgments.

TO HAMILTON P. S. AND ALL CONTRIBUTORS TO THE INDIA BOXES.

FROM DR. MCKELLAR.

Neemuch, Dec. 27, 1900.

I am well pleased with my share of the mission boxes. Special thanks are due to the kind friends who prepared the bandages and attached the texts of scripture, so neatly with the dainty ribbons. We have in hand at once a message of love, from God's own Word, about which we can talk to the patient, while we give practical expression to that love in binding up his wounds. The soft, old linen, too, is just what we need as well as the eyeshades. The quilts were supplemented by six others, sent by dear Miss Bayly, from England. Her box arrived with the others and she remembered not only the orphan children and the hospital, but our household collectively and individually.

The cushion sent for me, personally, from Port Dover, is very suggestive of the unity of Canada and India, "Under the same old flag." Truly "We hold a vaster empire than has been."

FROM DR. O'HARA, DHAR, DEC. 27, 1900

Our Mission box arrived last Saturday and was immediately opened.

One of the first things taken out was the "Quilt for hospital, from Helping Hands Mission Band, Wentworth Church, Hamilton." The texts were so appropriate and beautifully worked. The only disadvantage is that they are in English. While they are helpful to those who read that language they are quite unknown to the patients. However, they can be translated for them. That quilt was taken immediately to the hospital and spread over Ruthbai, one of my workers who was taken to hospital on Wednesday with fever. To-day, after nine days' illness she has passed away to be with Jesus. This year has seen many of our people pass from earth to eternity and the lesson surely for us is to be up and doing.

The bandages, eye-shades, quilts and old linen are most serviceable for the hospital. The dolls, bags, mouth organs,

**ASTHMA  
PERMANENTLY  
CURED.**

**ONE BOTTLE FREE.**

Dr. Clarke's Kola Compound is the only remedy ever known to permanently cure Asthma in advanced stages. Not a single failure is recorded against this remedy where other complications have not been present. Dr. Clarke's wonderful discovery in curing Asthma marks one of the most important advances in medical science. Rev. C. H. Wisken, 294 Sackville St., Toronto, Can., writes: "For ten years my wife suffered from Asthma and Bronchitis. For months she could sleep only sitting up in a chair, and physicians constantly attending her, but she became no better. Four bottles of Clarke's Kola Compound have completely cured her and for more than a year she has been entirely free from any sickness. I consider it a wonderful medicine, and am personally acquainted with others cured by it." A regular 40-cent sample bottle and book on Asthma will be sent free to any person troubled with Asthma or Bronchitis. Enclose 6 cents in stamps for postage. Address The Griffiths & Macpherson Co., Ltd., Chemists, 121 Church St., Toronto, Can.

knives, pencils and scrap books were labelled on Monday and on Christmas morning all our orphans assembled at the bungalow. They were seated in rows in the garden. We had hymns, prayer, a short address and then the gifts were distributed. Such joy and happiness I have never seen, at least such expressions of it, as the Bhil children are much more demonstrative than either our Christian children or the Hindu, to whom I have been in the habit of giving presents. Such peals of laughter from the little girls on receiving their first dolls. This was their first Christmas. They had looked forward to it for many days, but their realization was much better than they had expected. Dear wee things, it is only such a few months since they were starving waifs, now they are so well and happy looking. The boys in addition to the knives and mouth-organs got handkerchiefs. Many, many thanks for all that was sent and to all the dear children who helped to make a "merry Christmas" in Dhar.

FROM MISS CAMPBELL, NEEMUCH, DEC.  
27, 1900.

Could the ladies who spent so many weary hours over the mission boxes and making dolls, etc., have been present at our house on Christmas day when the famine girls received their presents they would have been rewarded for all their toil when the big cupboard containing all the Christmas presents from the mis-

sion box  
was open  
very distin  
new girls  
pretty the  
and how  
home, enj  
some pas  
girls and  
they have  
thanks.  
useful for  
about 11  
ing room.  
valued.  
supply fro  
give a pai

Presbyteri  
Ottawa—

Mrs. Ja  
ary, Ottaw  
Mrs. N  
liary, Broc  
Miss Je  
Auxiliary,  
Mrs. Ja  
Brockville  
Mrs. Be  
liary.

Mrs. Jan  
by Cheerfu  
minster Ch

TRE

JAN., 1901.

1 - To bal  
3 - " Ind  
8 - " CR  
    " in  
    " me  
12 - " Sau  
14 - " Har  
15 - " Bro  
    " Jol  
15 - " Mis  
16 - " Lon  
22 - " Bra  
    " Pr  
26 - " Wes  
28 - " Hu  
29 - " Sch  
29 - " Wh  
30 - " Otta  
31 - " Tor

sion box and Miss Bayly's generous gifts was opened. An admiring Oh, oh, oh! was very distinctly heard from both old and new girls. It does pay to give them pretty things. How their eyes shone, and how proudly they carried them home, enjoying especially the remarks of some passers-by, "Those are Famine girls and see what beautiful presents they have got," They all send their thanks. The small quilt we found very useful for "our youngest," a small boy of about 11 months who lives in my dressing room. The handkerchiefs were greatly valued. With the addition of a generous supply from Stratford we were able to give a pair to nearly every girl.

**INCREASE.**

Presbyterial Society—  
Ottawa—Marvelville Mission Band.

**LIFE MEMBERS.**

Mrs. James Lindsay—St. Paul's Auxiliary, Ottawa.

Mrs. N. B. Smellie—St. John's Auxiliary, Brockville.

Miss Jessie McKrae—Bethany Church Auxiliary, Ottawa.

Mrs. James T. Tennant—First Church, Brockville.

Mrs. Benjamin Gillespie—Picton Auxiliary.

Mrs. James Little, Dalbeattie, Scotland, by Cheerful Giver's Mission Band, Westminster Church.

**TREASURER'S STATEMENT.**

JAN., 1901.		RECEIPTS.
1	- To balance from last month.....	\$ 2,088 09
3	- " Indians in Sioux Village Ch near P. la Prairie.....	7 75
8	- " Mrs Hamilton's Home Class in connection with Chal- mers' Ch., Treherne, Man.	5 00
12	- " Saugeen Pres. Society.....	689 35
14	- " Hamilton Pres. Society....	2,321 07
15	- " Brockville Pres. Soc., St. John's Aux., Brockville..	25 00
15	- " Mistawasis Aux., Sask.....	35 00
16	- " London Pres. Society.....	2,275 29
22	- " Brandon and P. la Prairie Pres. Soc., Hamiota Aux.	15 00
26	- " Westminster Pres. Society.	330 55
28	- " Hu ron Pres. Society.....	1,247 2
29	- " Schrieber Mission Band...	7 00
29	- " Whitby Pres. Society.....	858 23
30	- " Ottawa Pres. Society.....	25 04
31	- " Toronto Pres. Society.....	3,920 00

**\$13,849 57**

# Consumption

## CURED.

### The Dread White Plague

Unable to Elude the Wonderful Slocum System.

#### THESE FOUR GREAT REMEDIES

OF DR. SLOCUM, THE WORLD'S LUNG SPECIALIST, HAVE CURED THOUSANDS OF MEN AND WOMEN GIVEN UP TO DIE.

#### NO CHARGE FOR TREATMENT.

It is not surprising that men and women afflicted with consumption despair when their own medical advisers tell them that hope is passed—and they must simply let the disease run its course.

Dr. Slocum has demonstrated in 10,000 cases and more the absurdity of this position by the cures effected by his four great remedies—consumption, lung and throat trouble vanishing under its magic use.

James Harper, of Millbrook, Ont., one of many sufferers, has said: "Dr. Slocum's treatment is all that is claimed for it, and I would like all sufferers to know it as I know it."

Margaret Jones, Hepworth, says: "I gave Psychine, Oxygenized Emulsion, and Colts-foote Expectorant a good trial and found that they are all that you claim for them. The pain in my side is gone and I can walk without smothering."

#### DR. SLOCUM HAS SUCH CONFIDENCE IN THESE REMEDIES THAT HE MAKES THIS WONDERFUL OFFER:

You or your sick friends can have a FREE course of Treatment.

Simply write to the T. A. Slocum Chemical Co., Limited, 179 King Street West, Toronto, giving post-office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

When writing for them always mention this paper. Persons in Canada, seeing Slocum's free offer in American papers, will please send for samples to the Toronto laboratories.

JAN., 1901.		EXPENDITURE.
8	- By Postage, Sec. for N. W. and B. C.....	\$ 1 02
8	- " L. M. Certificates.....	52
31	- " Balance.....	13,848 03

**\$13,849 57**

ISABELLA L. GEORGE,  
Treasurer.

#### FAMINE FUND.

Previously acknowledged.....	\$7,988 09
Indians at Hurricane Hill.....	3 50
<b>Total.....</b>	<b>\$7,991 59</b>

## OFFICERS OF THE W. F. M. BOARD.

<i>President</i> —	MRS. SHORTEED
23 Howland Ave., Toronto.	
<i>Home Secretary</i> —	MRS. GRANT
St. Margaret's College, 403 Bloor St. West, Toronto.	
<i>Foreign Secretary</i> —	MRS. BELL
29 Prince Arthur Ave., Toronto.	
<i>Secretary for Indian Work in North-West and British Columbia</i> —	MISS CRAIG
228 Beverley St., Toronto.	
<i>Corresponding Secretary</i> —	MISS MARTIN
98 Dunn Ave., Parkdale.	
<i>Life Membership Secretary</i> —	MISS CRAIG
228 Beverley St., Toronto.	
<i>General Treasurer</i> —	MISS ISABELLA L. GEORGE
277 Jarvis St., Toronto.	
<i>Secretary of General Literature</i> —	MRS. DONALD
320 Huron St., Toronto.	
<i>Secretary of F. M. Tidings</i> —	MRS. TELFER
72 St. Alban's St. Toronto, to whom should be sent correspondence relating to business management of the F. M. Tidings, orders, remittances, changes of address.	
<i>Editor</i> —	MRS. JOHN MACGILLIVRAY
72 St. Alban's St., Toronto, to whom should be sent all communications for publi- cation in F. M. Tidings.	

## W. F. M. S. Publications.

Duties of Officers of Auxiliaries and Mission Bands .....	Free
Hints to M. B. Workers .....	"
For Love's Sake .....	"
He Needeth Thee .....	"
How Much Do I Owe? .....	"
Our Hour of Prayer .....	"
The Missionary Mite-Box .....	"
Refusals .....	"
Why and How .....	"
Questions Answered .....	"
Suggestions for Holding Meetings .....	"
Mrs. Brown .....	"
Self Questions .....	"
The Importance of Prayer .....	"
Prayer Cards .....	"
Place of Foreign Missions in the Word of God .....	Each 1 cent
Personal Responsibility .....	"
Why Our Society Did Not Disband .....	"
Beginnings at Mud Creek .....	"
Ling Ti's Letter .....	"
God's Will in Our Prayers .....	"
The Measuring Rod .....	"
Celeste's Mission .....	"
Freely Giving .....	"
The Mission of Failures .....	"
"Yes, You Do, Lucindy" .....	"
Systematic Giving .....	"
Eleven Reasons for Attending Mission- ary Meetings .....	"
Sketch of Mr. Matheson's Life .....	"
The Sins and Sorrows of the Heathen World .....	"
The Society of Springtown .....	"
An Appeal from the Mother of a Mission- ary .....	"
A Transferred Gift .....	"
A Plea for Our Envelopes .....	"
The History of a Day .....	"
The Beginning of It .....	"
A Study in Proportion .....	"
Five Cents in a Tea Cup .....	"
Thanksgiving Ann. .....	"
For His Sake .....	"

Pitchers and Lamps .....	Each 1 Cent
Mrs. Pickett's Missionary Box .....	"
Voices of Women .....	"
The Women of Mexico .....	Each 2 cents
Home Life in Lands not Christian .....	"
Missionaries in India .....	"
Mothers at Home .....	Each 3 cents
African Missions .....	"
Flash Lights on Persia, India, Syria, Siam and Laos .....	"
T'other and Which .....	Per doz. 4 cents
Preparing the Way .....	"
What the Children Thought of Giv- ing .....	"
The Box from St. Marks .....	Per doz. 8 cents
Dollars for Self and Cents for Christ .....	"
Mrs. Gray's Thank-offering .....	"
Little Corners .....	"
The Conversion of Aunt Polly's Pocket Book .....	"
An Offering of Thanks .....	"
Mrs. Granly's Headdress .....	"
How We Conduct Our Bands .....	"
The Roofless House .....	"
Miss Weston's Lesson .....	"
Cup of Thanksgiving .....	"
One Tenth .....	"
The Child's Cry .....	"
Responsibility .....	"
Bringing the Ranks up to the Stan- dard .....	"
A Lesson in Stewardship .....	"
John Trueman's Way of Giving .....	"
The Adjourned Meeting .....	"
Why We Should Keep up Our Auxili- aries .....	"
What is in Thy Hand .....	"
Po Heng and the Idols .....	"
India. By Dr. McLare (Revised by Dr. R. P. Mackay) .....	Each 5 cents
China. By Dr. Fraser .....	"
Condition of Women in China. By Rev. D. MacGillivray .....	"
North-West Indians. By Professor Baird .....	"
Women's Foreign Mission Work. By Mrs. Macdonnell .....	"
My Great Heart .....	"
Catechisms on India, China, Japan, Cor- ea, Siam, Syria, Persia, Mexico, Chin- ese in America .....	"
Pamphlets on .....	Each 10 cents
Life of Dr. Livingstone (Mis- sionary) .....	Cloth 30c. Paper 15c.
Life of Dr. Moffat (Missionary) .....	"
Life of Dr. Judson (Missionary) .....	"
Life of Justin Perkins (Mission- ary) .....	"
Life of William Carey (Mission- ary) .....	"
Life of Henry Martyn (Mission- ary) .....	"
Life of Dr. Duff (Missionary) .....	"
Missions in Madagascar .....	Each 15 cents
Woman in Persia .....	"
Lives of the Pioneer Missionaries .....	Each 5 cents
Scattered Helpers' Cards, including Leaflets .....	Per doz. 6 cents
Envelopes .....	Each 1 cent
Mite-boxes .....	"
Receipt Books (Presbyterial Secretary) .....	Each 25 cents
Receipt Books (Auxiliary and M. B.) .....	Each 8 and 5 cents
Maps—Trinidad, New Hebrides North-West .....	Each \$1.50
Maps—North-West (paper) .....	.50
Mission Band Exercises .....	.25

For above apply to the Secretary, Mrs. Donald  
320 Huron St., Toronto. Postage and express  
paid.

A FOREIGN MISSIONARY TIDINGS—15c. a year. The  
year begins with the MAY NUMBER. Subscriptions  
may begin at any time, but must end with the APRIL  
NUMBER. Money orders payable at General Post  
Office. All orders and money to be sent through the  
Presbyterial Secretary to

MRS. (Agnes) TELFER,  
72 St. Alban's St., Toronto