

M. Smith

FOREIGN MISSIONARY TIDINGS

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

THE
WORLD
FOR
CHRIST.



"LO!
I AM WITH
YOU
ALWAYS."

Vol. III. (Old Series, Vol. XV.) TORONTO, JANUARY, 1900, No. 9.

NEW SERIES

LEAGUE

NOTICES.

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

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

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

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

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

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

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

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

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

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

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Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. IV.

TORONTO, JANUARY, 1900.

No. 9

I ASKED THE NEW YEAR.

"I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet ;
I asked and paused. It answered soft and low:
"God's will to know."

"Will knowledge then suffice, New Year," I cried,
But e'er the question into silence died,
The answer came: "Nay, this remember, too—
God's will to do."

Once more I asked: "Is there still more to tell?"
And once again the answer softly fell:
"Yes, this one thing, all things above—
'God's will is love.'"

SUBJECT FOR PRAYER.

That the Holy Spirit may deeply impress upon the hearts of all ministers and members of the Church a sense of their obligation in the evangelization of the world; that the hearts of the heathen may be prepared for the reception of the truth; that a rich blessing may rest upon all efforts to deepen missionary interest, and that the Church may awake to more earnest prayer and increased liberality for the extension of Christ's Kingdom.

"Bring ye all the tithes into the storehouse, that there may be meat in mine-house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3 : 10.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 9 : 8.

GO FORWARD.

The season of gifts and kind wishes is again at hand, and to the readers of the "Tidings" and members of our Woman's Foreign Missionary Society we send our cordial greetings and message of love for the New Year.

The year 1900 dawns upon us with a peculiar significance, as it marks the close of one century and heralds the advent of another. It comes as a link between the experiences of the past and the greater possibilities of the future, and is a fitting view-point from which to make preparation for a truer grasp of the new opportunities. The closing century is a notable one in the world's history for great advance in almost every department of life's industries and interests. Rapid strides have been made in science, literature, education, and in man's power to utilize to practical purposes the great forces of nature; but even greater than the progress in these has been the development and success of missionary effort. May the energies now in motion for the evangelization of the world be given increased impetus as the years advance, and may God's children everywhere be inspired with holy ambitions and earnest effort to *speedily* win the world for Christ!

As we look back over the closing year regrets crowd in upon us because of opportunities unimproved and gone from us for ever, but to linger in the region of regrets is vain unless it serves to spur us on to better use of the New Year's opportunities and to a brave acceptance of its responsibilities. We cannot, if we would, change the records of the past; they are written for eternity, but we may so profit by our former experiences, successes or failures, as to make them stepping-stones to truer service. Forgetting, then, "those things which are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus." Sacred trusts have been placed in our charge, and it is required of us that we be faithful in responding to our obligations. The blessings of the Gospel have been freely bestowed on us, and it is expected that we shall pass on to others that which has brought peace and joy to our own lives. Are we doing this? Are we seeking in loving sympathy to bring the lost to Christ? Are we self-denyingly seeking to win souls? If not, we are not fulfilling our mission, which is, as was our Master's, "Not to be ministered unto, but to minister." The call to Christian women to-day to do service for Christ has in it no uncertain sound, and opportunities to hold out the helping hand to burdened ones, to touch with sympathetic heart the great need of others abound everywhere. To many of us these pressing demands for help come as a temptation to undue activity. More is undertaken than the strength

permits to overtake, and best results are not obtained. Responsibilities are assumed without due consideration, and our days are filled with what we believe to be legitimate Christian work—so filled that we, weary and worn, cannot take time to renew our strength by waiting upon Him, who gives the call to true service and all needed grace and power for duty. We need to search ourselves to know what motive prompts us to engage in these activities, to be sure that what we do is done from love to Christ, and as an outcome of His great love to us. It is only when His love possesses and prompts us that we will have power in prayer and service to bring blessing to others. May we in this New Year yield our wills so fully to our Lord that He will through us do great things in the building up of His Kingdom! May we have the fulness of compassion that comes from Him that we may feel the sorrows and woes of those for whom we work, and be constrained to believing, importunate prayer on their behalf. Power in prayer is the privilege of God's children, and power makes responsibility, not only for what we are trying to do, but for that for which God has called and prepared us. Missionaries are needed at present to strengthen our staff in the foreign field, more workers are needed in our Society, especially such as are fitted to lead in the work of our Mission Bands. There are many young women in our Presbyterian Church well fitted, physically and intellectually, to do service as missionaries. There are many women of culture and influence who profess the name of Christ, but have no interest or share in His great work of missions. Why is it that where the need is so great and the material so abundant from which supplies should be drawn that there is still the unanswered cry for more workers at home and abroad? The command is, "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest." Can it be that His work suffers because His servants have failed to use the power at their command to provide for its requirements? If we could realize in some measure as our Saviour did the needs of the multitudes "as sheep having no shepherd," we would pour out our hearts in ardent desire for labourers to glean the fields of the world, so white to the harvest! May we in this New Year rise to the height of our privilege and be a medium of rich blessing to the world. Let us no longer trifle in the Master's work. The King's business requires haste and energetic action. Let us not only cry unto the Lord for guidance and help, but hearken to His Word, as given to His servant Moses in the far distant past, "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward."

S.

INCREASE.

Presbyterial Society—

Owen Sound..... Markdale Auxiliary.
 Sarnia..... Lamon Auxiliary.

LIFE MEMBERS.

Miss. Jean Main, Central Church Auxiliary, Hamilton.
 Mrs. Walter Beatty, Pembroke Auxiliary.
 Mrs. Agnes Alguire, Lunenburg Auxiliary.
 Mrs. Ford, Topp Auxiliary, Knox Church, Toronto.
 Miss Skinner, St. Andrew's Auxiliary, London.
 Miss Thornton, Whitby.
 Miss Loghrin, St. Andrew's Auxiliary, Guelph.
 Mrs. James Litster, Old St. Andrew's Auxiliary, Toronto.
 Mrs. Duncan McIntosh, Almonte Auxiliary.
 Miss Fraser, Portage la Prairie.

TREASURER'S STATEMENT.

RECEIPTS.

1899.

Nov. 1	To balance from last month	\$737 17
" 1	" Refund for Missionary's travelling expenses, from Huron, Sarnia and Paris	7 75
" 13	" Nelson Missionary Society, B.C.....	15 00
" 16	" Brockville Pres. Society	200 00
" 18	" Chatham Pres. Society.....	300 00
" 30	" Interest on Bank deposit	15 11
		<hr/>
		\$1,275 03

EXPENDITURE.

Nov. 7	By postage, Sec. for Indian Work	\$2 77
" 7	" Missionary's travelling expenses	35 35
" 14	" Postage, Foreign Secretary	2 50
" 22	" Ewart Miss. Training Home.....	200 00
" 22	" Bedsteads for Crowstand School and freight ...	184 81
" 30	" To balance on hand	849 60
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		\$1,275 03

ISABELLA L. GEORGE, Treasurer.

ITEMS OF INTEREST

With the Closing Year of the 19th Century hearts have been moved to prayer for a great awakening in the spiritual life of the Church during the century that is to follow. Our pastors are praying for it; from our Board there have gone up earnest petitions that the members of all our Auxiliaries and Bands may feel the "Power of the Spirit" resting upon them that Christian women of our Church may feel a personal obligation in our motto, "The World for Christ." Personal responsibility cannot be transferred to a church or a society; each one of us has an individual relationship to God and to the coming of His Kingdom.

"If once all the lamps that are lighted,
Should steadily blaze in a line,
Over all the wide earth and the ocean,
What a girdle of glory would shine!"

A few Words of Cheer were given to the Board by Mrs. McKeown President of the Glenboro' Presbyterial, while visiting in Toronto last month. Her words were kindly and encouraging as the Board on that day were deliberating on the question of resting our missionaries when on furlough. Glenboro' is one of our brightest Presbyterials. It lies away out in the prairie district to the west of Winnipeg. The Presbyterial and each of the nine Auxiliaries comprising it are entirely dependent on their own activities. The thought of seeing a *live missionary* is quite unheard of. "But," added Mrs. McKeown, "we are content and glad to read their letters and our interest is kept up to its height by the information we are able to circulate concerning our mission fields. Not that we would not gladly hear a *real live missionary*, but we are too far from a centre to expect one and therefore have been educated in *self-reliance*." We felt the force of her words and now we hand them along. To Auxiliaries near large centres where the opportunities are varied and great, these prairie Auxiliaries are fine examples of activity and whole-souled interest in their church and its missionary spirit.

Mrs. Wilkie and Miss Chase of Indore C.I. were present at the Board meeting, December 8th, and were welcomed by the members. Several questions were asked Miss Chase with reference to work outside the College, and for which she had taken no credit in her annual report. Through her work in the College the young men had been led to put woman's sphere on a higher status, and had opened up the way for her visiting high caste women in the zenanas. After the first two years when college work had become familiar she had found time to take up outside work. With the assistance of one of the Bible-women an interesting tour had been made through

neighboring villages, in some of which the people were urgent that schools should be opened up. She had also been able from time to time, to assist both at the dispensary in speaking to the patients and at the boarding school in taking up classes for Scripture lessons. In many ways, it was found, Miss Chase had made herself invaluable to the mission and we trust at the end of this period of rest she may be permitted to return in renewed strength to this needy field.

Presbyterial Meetings—Miss Chase expects to be at the Annual meeting of Lindsay P. S. in Cannington on January 18th; also at the Lanark and Renfrew P. S. in Arnprior, January 23rd and 24th. Miss Ptolemy is to be at the Hamilton P. S., January 16th; Miss Duncan at Chatham P. S., December 23rd.

In the Programme for the Day of Prayer we call attention to a note which has been added asking for very special reference in prayer to the sad conditions of want in India. Pray, too, that the hearts of the native Christians may be opened to do what they can for the needy and that our missionaries may be able to bear the burden of anxiety. One of our missionaries writes: "One looks into the coming months with trembling and were it not that we know the burden will be one of *day by day* and the promise is 'as thy day so shall thy strength be,' it would overpower one. Poor India, the Lord is visiting her in wrath. Will she heed and turn to the Light!"

If You Read Nothing Else in this number read Dr. Margaret McKellar's graphic and pathetic account of the famine in Central India. Think of the distress! Added to the food famine six months more must pass before they can look for rain and many of the wells are already dry. Speak of it to your friends that prayerful sympathy may be far outreaching. The need is immediate and urgent.

During the Last Famine over 800,000 souls died from starvation within a few months.

The Maharaja Scindia has given 10,000 rupees for relief work. Employment has been given to three thousand men in the building of a new roadway, but the daily wage is so small, only equal to four cents, that it cannot be sufficient for more than one person. A month ago the price of wheat was 11 1-2 sas for the rupee, that is if the pay baba did not take off a percentage (which is doubtful) and if the bania gave correct weight (which is more doubtful) the wage earner could cull but a small portion of the wheat. The price has since risen considerably so you see how little one grown man can earn at road-making to support a family.

Plague Rages fiercer than ever in many districts. The way in which it persistently clings to certain cities in certain sections seems to indicate that there may be truth in a theory now being advanced, which is, that where there is much malaria the plague will not come. We hope the theory may prove true and that Central India will be free from it.

A Terrible Land Slide took place lately in Darjeeling, Calcutta's Hill Station. The side of the hill fell 3,000 feet, killing between seventy and eighty people. Two years ago this station was badly wrecked by an earthquake. Our readers will remember that Miss Grier was there at the time and received a severe nervous shock.

In News from Honan we learn that Mrs. Goforth has found it her duty to return inland from the coast "with little Gracie in her arms, more like life than death, but she still lingers." The many hopes for her recovery by their stay at Pei-Tai-Ho have not been realized. Our sympathies are very deep for the poor mother in this trial.

Mrs. McKenzie has also returned inland and we gladly report that her health has been completely restored.

The opening of the New Chapel at Chang Te was to take place October 8th. Rev. Mr. Mackenzie was to preach in the morning, Rev. W. H. Grant in the afternoon, and Rev. Donald MacGillivray in the evening. Invitations had been sent out far and wide to native Christians, and together with all the missionaries a great gathering was expected. It is the largest and finest chapel in Honan, has an iron roof, real church windows with double Gothic tops.

"Progress" Sends the Following.—We are more deeply indebted than ever to the Woman's Foreign Missionary Society for their active and most valuable co-operation with us in our work. In no former years have we received such liberal assistance from the ladies of the East. From the London Presbyterian Society, and from the Bruce, and also the Lanark and Renfrew Societies we have received very many boxes and bales of first-class clothing. The splendid overcoats, jackets, quilts, underclothing, warm caps, boots, night dresses, felt socks, dresses, sweaters, etc., filled our hearts with feelings of the most profound gratitude. The ladies scorned to send us any shabby or unserviceable goods. Our present assortment of warm, hand-made mitts, socks and stockings we never saw equalled. For warmth and durability they have surpassed the stock carried by the average merchant. One of the lady teachers said that while unpacking these supplies the Long Metre Doxology was continually in her heart. We rejoice to see so many pupils (considerably over 100), who are our own by adoption, so warmly clad and so com-

pletely prepared for the keen frost of winter. But the uppermost feeling in our hearts is gratitude to the ladies of the Woman's Foreign Missionary Society, and a determination to do our utmost on behalf of the cause to which they devote such sympathetic and helpful attention.

An Unfair Distribution. An overture from the Presbtery of Victoria to the last General Assembly urged that representation be made to the Dominion Government to secure a fair share of Government support for the work of education carried on by our Church on the West Coast. Rev. Dr. Campbell, of Victoria, supported the overture, and stated that for all the school work done by our Church the grants amounted to only \$600 annually, while the Roman Catholic Church received \$31,100; the Church of England, \$15,050, and the Methodist Church \$600 for work in the same Territory.

PRESBYTERIAL MEETINGS.

SARNIA.—Held its twelfth annual meeting in the Presbyterian Church, Petrolea, on November 1st and 2nd, the members of Petrolea Auxiliary sparing no pains to make the meeting a success. Mrs. Urquhart, President, presided at the three sessions. The afternoon session opened at 2.30. Words of welcome to the delegates were given by Mrs. McHattie, of Petrolea, responded to by Mrs. Ironside, of Thedford.

All the reports presented showed increased growth and interest during the past year. There have been six Auxiliaries and one Mission Band added during the year, Sarnia Presbyterial now comprising twenty-two Auxiliaries and thirteen Mission Bands. 379 copies of "Tidings" are in circulation; total amount contributed for 1899 being \$1,279.90. The dedicatory prayer was offered by Mrs. J. Stuart, of Beechwood, and after the singing of a solo by Miss Walker, of Petrolea, Miss Duncan, of India, occupied the remaining time most profitably and pleasantly by her address on the work in the foreign field, accompanying her words with an exhibition of the dress and other articles carried with her from India, adding much to the interest awakened by her remarks.

The public meeting in the evening was well attended. Rev. A. Graham, of Petrolea, presiding. Profitable addresses were given by Rev. G. Fortune, of Alvinston; Rev. R. Haddow, of Watford, and Rev. C. Daly, of Oil Springs.

At the Thursday morning meeting Mrs. Fortune, of Alvinston, read an excellent paper on, "Why Are We Here?" and another from Mrs. McTavish, of Parkhill, on, "How to Interest Others in Missions," lent additional pleasure and inspiration to the meeting. Mrs.

Bell, of Napier, conducted a very profitable conference on, "Our Difficulties and Encouragements."

The election of officers resulted as follows: President, Mrs. Urquhart, Corunna; Vice-Presidents, Mrs. Telfer, Thedford; Mrs. Walker, Petrolea, and Mrs. A. McDonald, of Mandaumin; Corresponding Secretary, Miss Jessie Brebner, Sarnia; Treasurer, Miss Nellie Geddes, Strathroy; Mission Band Secretary, Mrs. Stirrett, Petrolea; Leaflet Secretary, Mrs. D. Alexander, Watford.

PARIS.—The fifteenth annual meeting was held in St. Paul's Church, Ingersoll, on November 9, 1899. The following officers were elected for the ensuing year: President, Mrs. Kitchen, St. George; Vice-Presidents, Mrs. Shearer, Drumbo; Mrs. Thompson, Ayr; Mrs. Cockburn, Paris; and Mrs. McKay, Woodstock; Treasurer, Mrs. John Ina, Paris; Secretary, Mrs. Watson, Ayr.

There are in connection with this society at the present time twenty Auxiliaries and sixteen Mission Bands.

The value of the goods sent to the mission stations, \$699. The receipts for the year amounted to \$1,385.22, a smaller sum than last year, but this deficit is accounted for by the date of the annual meeting being changed from February 10, 1900, to November 9, 1899.

An address of welcome was given by Mrs. R. J. Robertson, Ingersoll.

Miss Duncan, of Central India, addressed the meetings in the afternoon and evening.

At the evening meeting Rev. Neil McPherson delivered a very interesting address, and Rev. E. R. Hult, Ingersoll, addressed the society on behalf of the Presbytery of Paris.

On the whole this is the most successful meeting the society has ever held. The work is prospering, and the finances are on a substantial basis.

PROGRAMME FOR DAY OF PRAYER, Jan. 12th, 1900.

I. Prayer that the Holy Spirit may be poured out upon this and all similar meetings; that the spiritual life of the Church may be deepened; that during the twentieth century Christians everywhere may be more earnest in seeking to win the world for Christ.

II. Thanksgiving for the blessings of the Gospel; for opportunities of Christian service; for faithful workers at home and abroad; for the many tokens we have received of God's guidance and blessing; for the marvellous development and success of mission work throughout the past century.

III. That our missionaries may be kept in health of mind and body and preserved from all danger; that they may be richly endued with love, wisdom and power, and encouraged and sustained in their self-denying labors. That those entering on the work may receive all needed guidance and help and be enabled to testify faithfully for Christ.

IV. That the Spirit of God may open the eyes of the heathen and Mohammedans to the Light of the Truth. That converts may witness a good testimony for Christ and be earnest in seeking to win others for him; that secret believers may be strengthened to confess Christ openly.

V. That the horrors of war, pestilence and famine may be speedily brought to an end, and be over-ruled of God for the promotion of truth and righteousness in the dark places of the earth.

VI. For the enlightenment and building up in the Faith, of the Indians in our own land; for all the Home Mission work of our Church; for work among the Chinese in America and for the speedy conversion of the Jews.

VII. That the young may be interested in and trained for Christian service. That our training home may be greatly blessed and prospered, and that there may be no lack of consecrated candidates prepared and chosen of God. That our society may be strengthened by a large increase in the number of devoted workers. That the Church may receive a mighty impulse through the Ecumenical Council in 1900. That a rich blessing may rest upon the efforts of all Protestant Missionary Societies.

VIII. That our missionaries on furlough may be renewed in health and strength and their influence blessed to the church at home. That a blessing may rest on our missionary literature and all other efforts to deepen the interest in missions. That the Church may be more earnest in believing prayer and more liberal in giving to Christ's cause. That much grace be given in the administration of Foreign Mission work.

Very special reference is asked in prayer for the people of India, that God in his mercy may speedily bring the famine to an end.

Note.—The meeting in Toronto will be held at 13 p.m., in Westminster Church, Bloor Street East.

THE WIDE WORLD FOR CHRIST.

What is the population of the Globe?

One billion, five hundred million.

How many of these are Protestant Christians?

Only about one-tenth—one hundred and fifty millions.

Which nations are most interested in Foreign Mission Work?

Great Britain and the United States, though the Germans are also zealous.

What is being done by these two Anglo-Saxon Nations?

IN CHINA.

The *Baptists* support 450 stations, *Presbyterians* 435, *Congregationalists* 207, *Methodists* 127, *Episcopalians* 83, and with many other smaller denominations there are about 5,000 missionaries and native helpers, or one for every seventy thousand of the people. If he worked day and night for a year he might possibly talk to each one of his parish for five minutes.

What are we doing in AFRICA?

Methodists support 916 stations, *Presbyterians* 555, *Friends* 157, *Congregationalists* 146, and *Baptists* 42, with many others in smaller numbers, but there are vast millions who have as yet never heard the name of Christ.

What is our work in India?

The *Episcopalians* (English) support 2,118 stations, the *Baptists* 1,270, the *Presbyterians* 1,109, the *Congregationalists* 1,062, the *Methodists* 508, *Reformed Dutch* 140, *Lutherans* 201, in all 19,695 missionaries and native helpers. Although there are only about three hundred thousand actual communicant members there are many who are secret believers but are kept back by fear of losing caste. If that barrier were removed there would be a great ingathering. Let us pray for this.

What are these two nations doing in Japan?

The *Congregationalists* support 207 stations, The *Dutch Reformed* 103, the *Baptists* 102, the *Presbyterians* 99, the *Episcopalians* 42—1,300 workers in all.

What is the record for SOUTH AMERICA?

The *Presbyterians* support 34 stations, the *Methodists* 11, and *English Episcopalians* and *Congregationalists* a number more.

Who are working for Mexico and Guatamala?

Only Americans—*Presbyterians* 201 Stations, *Methodists* 200, *Congregationalists* 60, and *Moravians* 15—597 workers.

What is the work in PERSIA?

American *Presbyterians* 92 stations, 336 workers, and *English Episcopalians* 5 stations and 34 workers.

What is being done for Siam and Laos?

Our own *Presbyterian Church* has 41 stations and 155 workers, and the *Baptists* 1 station and 3 workers.

Who are the workers in SYRIA?

The *Presbyterians* support 129 stations, *Episcopalians* 17, *Baptists* 12; in all 474 workers and about 3,350 communicants, of whom 2,247 are of our own church.

Does it not greatly confuse the natives to have all these different denominations?

There is something of this, of course, but as a rule we all work in true harmony and Christian fellowship, not occupying a place already receiving the gospel, but pushing on into the regions beyond. There are one or two exceptions among the narrower denominations—notably in Persia and Syria—but our field motto is

ALL ONE IN CHRIST.

—W.F.M.S., Philadelphia.

LETTERS FROM OUR MISSIONARIES.

India.

THE FAMINE IN ITS BEGINNING.

DR. MARGARET MCKELLAR.

Neemuch, Central India, October 26th, 1899.

Our part of India has been called a garden, as it seldom suffers from famine and the like of its present condition has not been known for one hundred years. "The gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, the grass faileth, there is no green thing." Six weeks ago the famine sufferers from the surrounding districts began crowding into Central India in the hope of getting food for themselves and fodder for their cattle, but alas! it was only to be disappointed. For weeks there have been two streams of people passing each other in Neemuch; the one that came early and passed through the land, finding out the poverty for itself, and was turned back at Rutlam, and the other that will not believe except it sees for itself and so goes forward.

The scenes that come before us from day to day are very pathetic; grey haired men and women, the strong youths and little ones on the march, with their earthly all tied up in bundles or in baskets on their heads or on the backs of their cattle, their line of march marked by the carcasses of the animals, which have died by the way.

The need to supply these people with food has been very urgent. A relief-work in the shape of a new road was started some weeks ago, on which a few thousand have found employment, but there are those passing to and fro, and for whom no provision has been made as yet, so we have been trying to do what we could from private funds. Up to date of writing we have given food to 9,781 on our own compound. This we could not have done, if it had not been for the help of the children in the Orphanage. They know from their recent experience of two years ago, what it is to suffer pangs of hunger and it is beautiful and touching to see their willingness and readiness to prepare the food for the hundreds who come. It means a very great deal of hard work for them, for the grain must be cleaned, yesterday was shown in triumph with the remark that she does not leave even a wee bit of gravel or earth amongst it. They have had to have a little help with the grinding, as it took too much time away from their lessons, but the kneading and baking of the chapaties they do themselves, rising at four o'clock in the morning to do the

work and when an extra one hundred have to be prepared every morning it is no small task, thus God so long as two years ago began to make provision for the need of to-day.

Of the hundreds who come daily, from 250 to 300 are children and most of them, each get half a chapatie. It is such a little and yet it means so much to the wee ones. While we turn to get another piece, the bread is hid by the child and, if we did not look sharp, many a one would get a second piece. They sit on their hunkers and if they have not a stitch of clothes on in which to hide the bread, they slip it between the thigh and body. Bugiza, the little invalid of the Orphanage, has been much interested in this work. She began of her own accord to give "a cup of cold water" to a few at first, just outside the Home gate. The other girls found fault with her and said it was not the Miss Sahib's order. This she reported to us in such a broken hearted way that it was agreed she should always hand the bread to the little ones. Her days of service on earth are almost over, as she is suffering from an incurable disease, and there are days when she is too feeble to walk around to give the bread, but she comes to help break it. Several times there was not enough for all the children and she slipped away without saying a word and some of the bread that had been prepared for her noon-day meal. Does she not exemplify beautifully the love of the Saviour, who has become precious to her during her stay in the Home? At first we gave the grown-ups parched corn, but now they get a mixture of peas and wheat. The grain is soaked for part of a day and a night, then boiled and a little salt sprinkled on it and this is given to them and they are able to eat it at once. Do I hear some of you say "what about their caste?" Only three or four out of all the thousands who have come have said "we are Brahmins, give us dry flour instead of this." Others, when asked what caste they belong to, say: "We belong to the hungry caste." Not only do they take the food that has been prepared by the Christians, but they drink water from their hands or from the hands of other Hindoos whom they know to be of a lower caste than themselves. We have a glorious opportunity of giving them the Gospel. Since Miss Campbell's return from the hills, she has undertaken to give them the "Bread of Life," with the help of our Christian cook. She takes four of the girls daily, from the Home, with her to help with the singing and in this way the girls although not able to preach the Gospel are able to sing it to the people and who dare say that it shall not be blessed? The people come, of course, for the "loaves" just as people did in our Saviour's time, but we are able in His name to tell them of "that meat which endureth unto everlasting life."

As at all times, the sore burdens fall upon the mothers. We have had several with their little babes four and five days old, come to

beg a portion with the crowd. I need not draw a picture to work upon your feelings, of what these mothers have suffered, having left their homes a month or so ago and kept up with the rest on their weary line of march, sleeping by the roadside and in the open fields. All the mothers with babes in their arms get a piece of bread as well as some grain. A day or two ago a woman kept calling out for bread, after she had got the grains, saying that she had a baby under her chaddar. Some how I felt that she was telling a lie and although I had given her the bread and had passed her I went back to satisfy my doubt and lo! there was no baby, but can we be hard on them when they are suffering so with hunger?

For some days a young man has been coming with a seven month old baby, tied up in a sort of sling suspended from his neck. The child's mother is dead and it is touching to see the father's efforts at taking care of the child. We have given him a cup of milk every day that he has come and in a most ingenious fashion he makes a funnel out of a green leaf and the small end he puts into the child's mouth, and through it he pours the milk. We have made vain endeavors to get him to give up the child if only to take care of it during the day while he works, but he won't part with it.

One evening when returning from the city dispensary I came across a family living behind a cactus hedge. One member, a young man of eighteen or twenty, had been ill with dysentery and was apparently in a dying condition. I pleaded for some one to come with me to the bungalow for medicine, but no one seemed willing to come. Just then a man passing who knew who I was told them not to be afraid, that I was doing my work for the sake of "merit." The mother ventured into my shigram with me. The poor woman had never been in the like before, and as we drove on and on, and the darkness closed swiftly around us, she settled down in sullen silence, and apparently made up her mind, that whatever was going to befall her, she would endure like a stoic. How different was the look on her face, when, after giving her food and medicine for her boy, I drove her back and left her safe and sound with her family. In a week or so I had the satisfaction of seeing the young man come with his mother to the bungalow to get food with the others. Last night I went again to see how they were getting on, but there was nothing to be seen but the little pile of stones and the heap of ashes, where they had cooked their food, so they have passed on their march beyond our reach.

One morning we had some bread left over, after giving to all who were present, so in the evening I tied it up and fastened it on the handle-bar of my bicycle and started off in search of some hungry ones. I had not far to go; my difficulty was to get a group small enough, so that each might get a piece. At last I met some, who had

just come in from Marwar; and they did look so weary and hopeless. I don't suppose Elijah was as surprised when the ravens brought him his bread, for God had promised to send them, as these people were when I swooped down on them on my bike, and began giving them bread from such an unlooked-for source.

A day or two after Moti's arrival a young man, Samarthi by name, of the Marwar people, presented himself, saying that he wanted to become a Christian. We set him to cutting the grass on the compound, and began at once teaching him the way of salvation. He gives every indication of being in earnest, and we have all been favorably impressed by his conduct. I could write a long letter about the interesting conversations we have had with him, but must refrain until another time.

About three weeks ago there came, after dark, a Brahmin woman (Channu), with her babe, asking me to protect her. She had been a widow, and for four years has been living with a Brahmin here who is not her husband, and, while she has been faithful to him, he has beaten and treated her shamefully. For some time one of our Bible-women has been helping her and teaching her about Christ, so at last she decided to leave the man. I sent her on at once to the Home in Indore, as we have no place here to protect such as she. The Home in Indore is very much overcrowded, and we must have one in Neemuch for such converts. One other name I want simply to mention, and that is Nimo, a little girl of seven or eight, who was given by her mother, a Brahmin, to Miss Campbell yesterday, and who is to all appearance very happy with her new surroundings. I want all the readers of "Missionary Tidings" to pray earnestly for the conversion of these five souls, whom God has so providentially brought to us during the past five weeks. Let their names—Moti, Channu and her baby, Samarthi and Nimo—become household words, as they will if you remember them daily at the throne of grace.

Since starting my letter small gifts have come in from some of the English officers in the station and from other places to help get food for these people. While writing the last word a donation of two rupees came in from Amy James, the teacher in the Orphanage. She receives only rupees eight per month. Who in the home-land will follow her example and give the same proportion of their month's salary or income to feed God's poor in Central India?

Rebecca-bai, the matron of the Home, was the very first person to give a donation, and a few days ago she was over helping us to distribute the food, when she saw that we were not going to have enough, for we had only prepared for 500, and 745 had come. She turned with tears in her eyes and said: "Oh! Miss Sahib, we must send for more. I have a rupee by me; I'll send to the bazaar for

more grain." Permission being given, she sent, and all received something. Yesterday, when giving her money to buy the usual quantity of grain, I was surprised that she did not ask for the rupee that she had spent, and I mentioned it. Her whispered answer was, "That was from myself." I feel that God's Spirit is working mightily in the Orphanage, for outside of it as yet none of our other Indian Christians have given anything. The children are praying that money may come in, and it is since their prayers have been ascending that all the outside gifts have come. Praise the Lord! How true it often is, "A little child shall lead them." One of the girls dreamed that the Miss Sahib had received £1,500. Let us pray that her dream may come true.

HOW WE HIRED A WELL.

FROM MISS K. CAMPBELL.

Neemuch, C.I., Nov. 2.

In the home land a cup of cold water is so easily obtained at any wayside well that one does not understand what the lack of it means, nor how difficult it sometimes is to get in Eastern countries.

When the officer commanding the station about two weeks ago politely intimated to us that it would be impossible to allow us to get water from the fort well for the Marwaris, we cast about to find some way of continuing to give "the cup of cold water," which is so precious to these unfortunate people, who daily come to our door.

Twice a policeman had stopped and spoken to Dr. MacKellar about a very good well at Jamunia, a village some three or four miles out of Neemuch, but at the time she had passed it by without a thought. Now she recalled his words, and we set out that very evening to seek the man and make a bargain for the water. We drove out to the jail, but found, after a great deal of trouble, as no one seemed to know much about him, that he had gone to his village. If then we would have water for our thirsty people we must go out there. We returned to the camp, hired a tonga, and set off under the stars to hunt up a man whose name we did not know, and about whom we only knew that he was a policeman and owned a well. When we reached the village we asked for the Jamadar who owned the well. "There are three wells," was the answer. "Well, where is the owner of the very best well?" we returned. "In Jiran," was the reply. Now, as Jiran is twelve miles off our hearts sank. "When did he go?" "To-day." "And return?" "Who knows." So all our efforts had been for nothing. "Hold," said the driver; "I'll go and ask." So we took the reins, and he ran off into the darkness, leaving us outside the gate, just close to the well, the waters from which we

were so anxious to bargain for. In a few minutes he returned, and with him the very man we were enquiring about, and who, we thought, had gone to Jiran. We must go down to see what a fine well it is, and how good the water. So, carrying a dip-light, we went down two flights of steps to the water's edge. We declined tasting it to test its sweetness, as we had before observed that in such wells it is no uncommon thing for a man to bathe, wash his clothes, then carry away a vesselful for drinking, without seeming to think it an unusual proceeding. The pigeons, whose sleep we were disturbing in their homes on the sides of the well with our light and our bargaining, fluttered noisily about against the walls, so we left them to their dreams and returned to the top, where we concluded the contract at one anna (two cents) a day for the man and bullocks to draw the water, and seven annas (fourteen cents) for the man, oxen and cart to bring it into our bungalow, we to provide the tanks. One tank we got from the Orphange, another was rented from the bazaar. The Jamadar insisted upon praising us for the "punya" (reward of good works) we were accumulating by providing water for the, thirsty which "punya" would stand us in good stead in the next world by providing a way in at heaven's gate. He will not believe that the "way" has been opened, and that the reward will be our blessed Saviour's commendation, "I was thirsty, and ye gave me drink."

Still the hundreds flock to our compound to be fed. Since the relief work was closed ten days ago we have had as many as 1,044 in one day. We hope new work will be opened soon, which will take some off our hands. Among those who come are some who perhaps are not yet suffering a great deal, but many more are truly in distress, especially among the children. We sometimes see them tie up their food to take it away. On enquiry we find that they have been told that they are not to eat it; they must bring it to their parents. Needless to say we insist upon their eating it on the spot.

How famine kills human instincts! A week ago to-day Sona, the Chamar teacher, found two bodies, of about twelve and seven months respectively, at the Chamar school. Some people close by said that the parents were just moving off, so he gave chase down the road. At first they denied knowing anything of them, but finally confessed that, as they could not provide for themselves, much less the children, they had left them to their fate. He told them to return and he would take them next morning to a lady who would care for the children. He gave them some food, and they promised to stay. At eleven that night he strolled across to see how they were faring, but they were all gone. Next morning his father was out on the common behind the school, and found the two children in a ditch. The jackals and crows had already begun their hateful work on the little bodies. Whether the parents had deliberately thrown them away or had

deserted them, and they had been carried off by jackals, of course we could not determine.

Dr. MacKellar mentioned little Nimo in her last letter. She was very happy with us, but the mother, finding we would not undertake to feed her, too, took the child away. It was with sad hearts we stripped the clothing off the poor, wee girlie, and sent her away just as she came, minus the dirt, while we continued in prayer that God would send her again if it be His good will.

A few days later a man came to the door and said, "I have six daughters. I cannot provide for them. Unless you take this child she will die." And I said in my heart, "Surely, and I fear she will die soon anyway." The poor, little head was the biggest part of her. The limbs were just like dry, brown sticks. She was bathed, shaved, dressed, fed, and put to sleep in a corner. She is an opium-fed baby. For days she continued to whine, refused food, and was very miserable generally. By request of the matron she was called Champa, which is a beautiful, white, wax-like flower.

A day or two later, among the hundreds that were sitting waiting to receive their dole of food was an old man with a tiny scrap of a child crouching in front of him. He called me, and said, "I am dying. Save my child; her mother is dead, and there is no one to care for her." Calling the matron, I told her to take the baby and give her some milk. She stretched out her arms and said, "Come." The poor little mite without the slightest hesitation lifted her hands to be taken up, as if she thought she'd found her mother. And truly she has found as tender hearts and ready hands to care for her. The orphan girls are very much interested in the work, and whenever they see a child being handed over they crowd to the gate, and dozens of hands are stretched out to receive the little waif. A name had to be chosen for this little one. I much dislike the habit the Christians have of giving English names to their children, such as Tabitha Betsey-bai, Rose Victoria-bai, Evangeline-bai. Many of their own names are very pretty. So as this was a good opportunity of teaching a lesson we discussed names fully, and decided that Chameli, a white flower, would be suitable.

On Monday a little Bihl girl of three years was given over. She cried greatly at sight of me. I, therefore, called one of the orphans (Premi), to whom the children all cling, to feed her, and, if she were willing, to take her into the Home. When I returned the girls had her washed, dressed and named. Sundari (beautiful) was the name they had aptly chosen, for she's a pretty little thing.

HINDU HOME LIFE : The Bright and the Dark Side.

FROM DR. MARION OLIVER.

Mission Hospital, Indore, Nov. 2, 1899.

This is house-cleaning time among the Hindus, and because of that we have had for some days only about half the number of women at the dispensaries. Once they get their houses set in order, and their bathing and pooga over, they will begin again to think of their bodily ailments, and we will have an influx of the old chronic cases, and, now that the nights have become cold, of rheumatic patients. Poor old bodies, no wonder they often are so ready to say: "It would be good for me to die." I have just come upstairs from a long and tiresome interview with some people from Borhampur, a town about one hundred miles from here. They are Borahs (a sect of Mohammedans), and the husband has brought his old grandmother, his wife, his sister and two children and I had patiently to listen to an account of all their varied ailments. The grandmother is blind from cataract, but so feeble that I thought her a very hopeless case for operation, so did not press it. The wife, a pretty young woman, is very lame from a form of muscular rheumatism peculiar to young women in this country, who become mothers when still mere children. For years these cases baffled me, but during the last two or three years I have had much success in treating them, so I was able to encourage the husband about his wife. The sister and children are suffering from malaria, so they also could be made to hope that the Dr. Miss Sahib's medicine would do them good.

It is always exceedingly difficult to get a woman or her friends to believe I am telling them the truth, when I say, "I cannot do anything for you," they generally think I want to get some rupees out of them, and begin at once to speak of their poverty. I learned long since to take any little sum of money offered by poor people, because to decline is to make them think you want them to give more. So I take even an anna or an egg when offered, though I may slip it into the hand of one of the children afterwards.

Yesterday I was in one of the cleanest and best houses I have seen in India. The house was built after the usual plan—a quadrangle enclosing a fine large courtyard—wide, two-storeyed verandahs ran round the four sides, and in the centre of the courtyard was a good well with the usual sacred tulse plant growing beside it, and also several pretty plants in pots. In a room off one of the lower verandahs I saw several women preparing food, and on an upper verandah, sitting on bright, new derries (cotton rugs), were a group of eight or nine women, all looking very contented and chatting away among themselves, while some of them sewed, and others played with their babies. They made a pretty picture, and I thought it is from

seeing scenes like this that people write of the beautiful simplicity of Hindoo home life. I had been in an inner room, where a poor suffering child wife lay, and so looked upon the picture with opened eyes, which saw both the lights and the shadows resting upon it. The women who belong to the better classes and live in purdah (zenanas) are, as a rule, not only contented to live within the four walls which bound their world, but are given to putting on very superior airs. Your heart aches for them, because they are so satisfied to be as they are.

Owing to scarcity of water, we have had to let our garden go unwatered except in one corner where we have had all the rose bushes and other plants we are anxious to preserve transplanted. We still have seven feet of water in the well, but, with no prospect of rain before June, we are in great danger of a water famine as well as a food famine. The Marivaris, driven out of their own country because of lack of water, have come down in thousands into Central India, and though we have nothing like so many of them here as in the Neemuch district, yet one cannot go through the streets without seeing crowds of them. A relief camp has been opened just beyond the city. The men earn five cents a day, the women three or four cents. Just enough to keep body and soul together. For the men it is not so bad but for the poor women, with little children pulling at their mothers' skirts, and for the helpless infants it is a pitiable sight to look upon.

CONDITION WE MUST FACE.

FROM MISS O'HARA, DHAR.

Dhar, Oct. 19th.

We here in Central India are face to face with a condition never before experienced in this part—a big famine. True we are not yet at the worst but it is bad enough and the prospect of what it will be when the cold weather sets in makes one really alarmed. We need your prayers and sympathy as never before and in order to relieve suffering we need practical help. Many of the wells are quite dry, and those that have water are the cause of many a suicide. Last Tuesday a family now in this city had no food and the wife and mother was pleading with her husband to bring them food—he beat her, telling her he could not get food—she waited till he went out, took her youngest child in her arms and the next youngest walked by her side to the well, the mother then said: "We three will jump into the water and drown together." The oldest child refused to do so and his mother left him standing and jumped in with her baby. The oldest child waited for a while expecting that his mother would

come back and then he returned home and told his father. People at once went to the well and found the mother and child both dead, the baby clasped to the mother's breast. A sort of despair has taken possession of the people and they seem to think nothing of taking their own lives although they will not kill any cattle, but let them die of starvation. If there were nothing more than the lowing of the starving cattle it is enough.

We had a nice wedding last week, when my Sonabai was married to one of Mr. Russell's teachers. He is the son of my oldest Bible-woman, who had so much to do with the training of Sonabai. It speaks well that she should have thought her a suitable wife for her son. They are all very happy, and so am I to see her nicely settled, although I miss her in many ways. It was good to have the wedding to brighten us all for a while.

China.

THE HONAN EXCHANGE.

FROM A NATIVE TEACHER.

Not many years ago I was blind, but thanks to the foreign doctor who restored my sight. When I first picked up a book, however, I found that I was blind still, for I could not read. The characters looked most complicated, and very much alike to me; but by hard and faithful study, I was at last able to read, when to my dismay I was told that I was still as one blind, for my heart's eye had not yet been opened. I found in The Book that this was true, and that I was living in darkness. But by God's grace the Great Physician also opened my heart's eye, so that now I can see, and am able to read my title clear to the mansions above.

CHANG TE FU.

To the west of us about fifteen miles there is a silver mine, which hitherto seems to have escaped the attention of the syndicates. Chinese scholars tell us that even with crude native methods, it yielded fair amounts of the white metal. They also add an interesting commentary on the present closing of the mine, affirming that a mighty python was seen to bar the way to the Treasure Cave with his folds, leaving however, a few chinks, through which the awe-stricken, but disappointed beholders saw the cave all white with the precious metal.

The attraction of the compound is Dr. Menzie's new pump and closed-in-well. Dr. says 'they drink cold spring water now without

boiling it. What a luxury! To the natives, its chief charm (or drawback) seems to be that it is impossible to commit suicide by jumping into it.

Rev. A. Hoddle, on his way down from Shansi, reports that the condition of the people of that province, on account of the opium habit, is most deplorable, rendering it almost impossible to get work of any kind done. From seven to nine tenths of the men, and from four to five tenths of the women use the drug. Boys of thirteen have the craving, and it is known to be a fact, that in certain cases, infants at the breast require to have opium smoke puffed in their faces, in order to pass the craving and enable them to nurse.

While this people are trying to eke out a miserable existence, in the midst of the most abject poverty and opium, all the while they are unconsciously treading under their feet untold wealth, for it is definitely stated that running through Shansi and West Honan is a vein of coal of the first quality, eighteen feet thick, and over three hundred miles long. Prof. Drake states that the supply is practically inexhaustible, and although the native methods of mining are very slow, yet in some of the coal yards near Hwai Ch'ing may be seen heaps of coal worth 300,000 taels.

Indians in the North-West and British Columbia.

THE MISSION IN ALBERTA, B.C.

FROM MRS. CAMERON.

Nov. 12.

We are having exceptional weather now. B.C. weather is generally so I think,—it has rained almost continually since about the first of October, and not a Scotch mist or drizzle either, but a real down-pour nearly every day and night. The old settlers say there has not been so much rainfall this time of the year since eleven years ago. Still we have very little mud and the water soon runs away.

Harry and another have their new houses nearly finished, and three others have started to build in the Sheshaht village. Several new sets of bedroom furniture have arrived; Norah's father and his wife were both sealing, and each brought home a bedstead, dresser, commode and stand, all very nice indeed and latest style. Their house looks something like a furniture shop. Another little Sheshaht girl has been in the home about seven weeks, and five Howchucklesaht children applied for admission about a month ago; one was too scrofulous but the other three boys and a girl are with us, and they are very interesting children. All of school age that are well enough, except two Opichesahts, are attending the day school. These two have been promised me several times but their promise often means very little.

Hattie's father and grandfather are to "potlach" about \$400 next week, and five tribes are being invited. We hope some of the visitors may "potlach" children to the mission; we have seventeen now, and there are twenty-six attending the day school.

Mr. Motion has put a deep wainscoting in the boys' dormitory and dressing-rooms, the playroom and two lower halls, and painted the floors and walls of first two, and mended and whitewashed the plaster, and he has fixed up the front of the old house for a play-room for the boys. He sold the young horse and colt to one of our ex-pupils, sons of Chief Shewish, and he went to Nanaimo last week and bought a covered carriage.

TO OTTAWA PRESBYTERIAL.

FROM MR. MOTION.

Alberni, B.C., Nov. 17th, 1899.

We feel deeply grateful to the ladies of Ottawa Presbyterial Society for the nice supply of clothing sent to our Mission. We have opened all the bales, and were highly pleased with the nice selection. Mrs. Motion desires me to express her grateful thanks to the ladies for the wo nice quilts sent to her. The parcel from the Orphans' Home Mission Band, Ottawa, was simply perfect. They completely outfitted one boy and one girl; in a nice letter they tell me how they accomplished it. It is a lesson to show us what we could do for the cause of missions by making use of the opportunities that lie at our hand. We were in great need of some of the things that were sent, and the nice quantity of flannelette and cloth that was sent will come in very handy.

Our work is progressing slowly. All our Indians are home from the sealing in Behring sea, except two, whom, I am afraid, we will not see again. Sometimes the woman goes with her husband sealing, and it was so in this case. It means that in a storm the canoe was capsized and this poor man and his wife were drowned. Before leaving here he had built a splendid frame house at the Opitchesaht village (the best there), and with his sealing money intended to finish and furnish it. The canoe was afterwards found upside down. The house will now be the property of one of our ex-pupils, Dan Watts by name. All our children are enjoying good health at present.

TO TORONTO PRESBYTERIAL SOCIETY.

FROM MISS ARMSTRONG.

Ucluelet, B.C., Nov. 14, 1899.

The bale of clothing and Christmas things for our school children and the old people arrived to-day from Toronto Presbyterial, and I have just finished unpacking and arranging the things. Everything

is in good order and perfectly suited to our needs. I am especially thankful for the hoods for the old women. They appreciate comfortable hoods so highly that I can readily anticipate their pleasure and gratitude, and in their behalf I thank the ladies who have supplied those gifts for their kindness. The gift marked, "For Miss Armstrong," is very nice. I thank you very much. I am sorry that almost all our people are away from Ucluelet just now, but I think the greater number of them will return before Christmas. School has been closed for the last month, and the prospect of waiting for the people to return with their children for another month is to me very dreary. However, I am turning this "waiting time" to advantage by studying the native language. I feel that I shall be very much more useful in the work by being able to speak the Indian language. The few people who have remained on the ranch have been very faithful in attending the Sunday services. Last Sunday, of the thirteen here ten were at the service. Of the other three, one old man has been bedridden for the last two and a half years one was sick, and the young man, poor fellow, stayed to do some carpenter work in his house. Evidently his conscience pricked him, for when we passed his house on our return he laid away his hammer and saw. May he soon see that it is God who is taking account of these things, and to whom he must answer, not to the missionary. The Indian men returned in good time from the Behring sea. They experienced a very hard season. The weather was bad almost continuously, with sudden high winds and very high sea. One canoe, containing David, one of our boys, was lost from the schooner, but was picked up by another schooner, and has now returned to Ucluelet. Another canoe was capsized, and both occupants, a man and his wife, were lost. It was very sad to see the grief of the old parents when they got the news of their daughter's death. It is their utter hopelessness in their sorrow that hurts so. If they could only know the "Resurrection" and the "Life," how this despair would give place to a holy joy! Thank God for His great gift.

The last month has been a very happy one, though we have had only an occasional gleam of sunshine. My father has been visiting me instead of me going home to see him. He has enjoyed the trip very much, and I fell quite strengthened for work again. He leaves to-day. After that I shall be alone until Mrs. Swartout comes, which, I think, will be about the middle of December.

OUR NEW MISSION AT LONG PLAIN and SWAN LAKE.

FROM MR. R. M'KAY.

Swan Lake, Nov. 22, 1899.

I was very sorry indeed not to have met you on your way home.

I was pleased to hear of the flourishing condition in which you found the different missions during your visits, especially the Mistawasis Mission, in which I take a deep interest.

With regard to my mission field, Long Plain is fifty-five miles from Swan Lake, the way I have to travel in summer time. Having to visit a small band of Indians at Indian Ford, about five miles east of the ferry over the Assiniboine river, increases the distance between Long Plain and Indian Ford ten miles. In winter time the distance will be lessened, as I will not have to go around by the ferry. Following the wishes of the committee, I have visited Long Plain and Indian Ford twice every month, remaining at each place from one to three days.

At Long Plain I have had only one meeting, and have tried again and again to get them together for service, but without success, although I often go right in on them while they are holding some heathen festival, and succeed in getting a hearing for a few minutes. The course which I now follow is house-to-house visiting, which, I believe, will, with God's help, develop into large and attentive gatherings.

The situation is somewhat the same at Indian Ford. The Indians at this place are a branch of the Swan Lake band, and are few in numbers. I sometimes find only two or three families on this small reserve.

The Swan Lake band are the most promising, and I am able to give most of my time among them when not travelling. I hold service on this Reserve two and sometimes three Sabbaths in the month. I also visit them during the week, taking care not to impose too much. The average attendance at service is about ten—very small, indeed, but very encouraging when we have the promise of God's presence where two or three are gathered together in His name. There is a great deal of sickness among the Indians, and I fear this winter is going to be one of privation. I have been trying so far to give my personal attention to the sick, dressing their sores, etc. The majority are consumptive, suffering also from syphilitic and scrofulous diseases. Dr. Macklin is the medical attendant for the Swan Lake Reserve. He says there is not much use treating them where they have not the proper nourishment, so necessary for the building up of the tissues. The question arises, What is to be done?

The old and sick seem to be neglected almost altogether, and I am sure will suffer for the want of clothing as well as food this winter.

I am now living in Swan Lake village, about five miles from the reserve, in a fairly comfortable room.

There is one poor soul here on his death-bed. I visited him yes-

terday. It is wonderful how patiently he suffers—not a word or sound from him except the dreary breathing. His face brightens when I enter his hut and take a seat by his bed. He seems to drink in every word as I read to him a portion of God's Word. This is the first case of serious illness where the rest of the Indians would allow me to speak to or even approach the sick. It is a great relief to me to accomplish this much, although it is far from being satisfactory. I believe that this soul will be saved. Although he cannot speak, I believe that God will reveal to us whether he has been brought to a knowledge of the Truth as it is in Jesus or not. I know it is not necessary for me to request your earnest co-operation at the "Throne of Grace."

TO BROCKVILLE PRESBYTERIAL.

FROM MR. R. C. M'PHERSON.

Okanase Mission, Nov. 18, 1899.

I am, indeed, very glad to tell you that I am much better. Recovery has been very slow, and it will be some days yet before I am able to resume my duties. I hope and think that by Monday, 27th inst., I will be able to resume school again.

During my illness our people, at my request, assembled in church on Sabbaths to worship God. Mr. Boger called on me before service for any message I had. It is very encouraging to us to see our people assembling themselves to worship God without the aid of a missionary. Also, we are very thankful to say that during my illness our people have shown deep anxiety about me, and I am sure they are anxious to see me well again, judging by the way those receive me that I have met the few short times I have been out.

Enclosed please find receipt for clothing received from the Brockville Presbyterial Society. We received an excellent supply of good clothing, for which we thank the Brockville Presbyterial. We are always very much pleased to know and think that we are remembered by the different Presbyterials when they are making up the supply of clothing. We have had many beautiful and useful gifts from individual members in the way of household nicknacks, which we highly appreciate, but the kindness of the Brockville Presbyterial has far exceeded this.

THEIR FIRST FREE-WILL OFFERING.

FROM REV. H. M'KAY.

Nov. 28, 1899.

I am very glad to be able to tell you that I have so far recovered

FOREIGN MISSIONARY TIDINGS.

as to resume duties again. I cannot tell you how pleased I was that on the first Sabbath I was able to attend church after my illness, our people should make their first free-will offering to God; and I think you will agree with me that the amount of our offering is very creditable, twelve dollars and twenty cents (\$12.20), which I have just forwarded to Dr. Warden for the Foreign Mission Fund. They say they cannot make an offering every Sabbath, and have agreed to make one every two months. I am sure you will feel quite pleased that your remarks on the Sabbath you were here have gone home. Our people, I understand, had a meeting about it at the chief's, and agreed to acknowledge their gratitude to God, and try to help to spread the Gospel of our Lord.

TO TORONTO PRESBYTERIAL.

FROM MR. W. S. MOORE.

Mistawasis, Sask., Nov. 20, 1899.

The bale of clothing from the Toronto Presbyterian Society came to hand last week, and has been distributed by the managers. There were six old women and two men who received a share, and were extremely well pleased with the gifts, more so, perhaps, from the fact that others were not receiving. There was amply sufficient for all the requirements of the people here. I send you the sincere thanks of the Indians here for this help.

I must thank you on behalf of Mrs. Moore, myself and children for "some things for the children," sent in the bale of clothing; We thoroughly appreciate this most useful gift as a practical token of your thoughtful kindness.

TO TORONTO PRESBYTERIAL.

Round Lake, Nov. 24, 1899.

We were much pleased in receiving this supply of goods for Round Lake, as we would have been in much need without it. I trust now we shall be able to make the most of our poor, helpless people comfortable during the winter. The clothing is good, and much of the things sent will assist us in our school. The made-up garments will save Mrs. McKay many an hour with the sewing machine. The dishes, knives and forks, etc., are all useful. May the blessing of the God of Jacob abide upon all those who give us such assistance in our work.

All the children attending school are well except Grace, who has never been strong. Andrew, Augustus and Napoleon have been working out all summer, but we shall allow them to have another winter at school. After that they can be well able to make a living for themselves. There are four or five little ones who are waiting until the river and lake are frozen over.

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