

M. T. 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, DECEMBER, 1899. No. 8.

NEW SERIES

TE LAUGA LTD.

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. III.

TORONTO, DECEMBER, 1899.

No. 8

SUBJECTS FOR PRAYER.

The Indians of the Canadian North-west and British Columbia, the French Canadian Missions and other Home Mission Work of the Church.

"For the Son of Man is come to seek and to save that which was lost." Luke 19 : 10.

"Neither is there salvation in any other : for there is none other name given among men whereby we must be saved." Acts 4 : 12.

NAME OF MISSIONARIES.

For the names of our Missionaries, Teachers and Matrons in connection with our Indian Schools in the North-west and British Columbia—see the W. F. M. S. Annual report. In all there are now over forty on our staff.

LIFE MEMBERS.

- Mrs. Farrell, Smith's Falls Auxiliary.
Miss I. Smith, McLaren Auxiliary, Bloor St. W., Toronto.
Mrs. Ironsides, Thedford Auxiliary.
Mrs. Wm. Clunas, Erskine Church Auxiliary, Hamilton.
Mrs. Lennie, Wardrope Auxiliary, Guelph.
Mrs. MacVicar, Melville Auxiliary, Fergus.
Mrs. J. H. Duncan, St. Andrew's Auxiliary, Chatham.
Mrs. Manson Campbell, St. Andrew's Auxiliary, Chatham.
Mrs. Hutt, St. Paul's Church Auxiliary, Ingersoll.
Mrs. McNaughton, Lochiel Auxiliary, Laggan.

INCREASE.

- Presbyterial Society—
London..... Glencoe, "Ross" Mission Band.
"..... New Glasgow Auxiliary.
Guelph..... Elmira Mission Band.
Toronto..... Aurora Youthful Learners' Mission Band.

TREASURER'S STATEMENT.

RECEIPTS.

Oct. 1	To balance from last month.....	\$1,633 25
" 1	" Refund for travelling expenses, from Milton, Cheltenham, Bond Head, London and St. Thomas	6 70
" 1	" Toronto Pres. Society, Southside Y. P. M. S.	6 70
" 5	" Owen Sound Presbyterial Society	211 50
" 5	" Glengarry Pres. Society, East Hawkesbury...	30 00
" 1	" Barrie Pres. Society, Wyevale, M.B.....	9 00
" 30	" Barrie Pres. Society, Gibson M.B.....	9 00
" 31	" Mrs. John Thunder's Sewing Class.....	20 00
" 31	" Ormstown Auxiliary, Quebec	33 32
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		\$1,955 27

EXPENDITURE.

Oct. 6	By Ewart Training Home	\$200 00
" 10	" Postage, Corresponding Secretary	4 00
" 10	" Postage, Secretary for Life Members.....	1 35
" 10	" Postage, Home Secretary	3 05
" 10	" Bible for presentation	8 00
" 24	" Travelling expenses	1 70
" 31	" Rev. R. H. Warden, D.D.....	1,000 00
" 31	" Balance on hand	737 17
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		\$1,955 27

ISABELLA L. GEORGE, Treasurer.

ITEMS OF INTEREST

The Historic Past of our Society is a period to which we all look back with glad thanksgiving. We had a glimpse into it at our Board room on November 7th when Mrs. Donald, now of California, spoke a few words of greeting. It was at her home in Port Hope, Ontario, over twenty-three years ago that our first Auxiliary was formed, and from it came the first contribution to our treasury which has since been blessed with such abundance. The few women who gathered at that first meeting were deeply in earnest in their prayer that God would further the work and now we see that prayer wonderfully answered even beyond their asking.

Increase our faith—increase it still—
From heavenward hour to hour,
And in us gloriously 'fulfil
The work of faith with power.'

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The fourth Tuesday in every month at half past four has been set apart as the hour for the prayer-meeting at the Training Home. The first of these took place the last Tuesday in October and was presided over by Mrs. Shortreed. Half an hour was spent in prayer and helpful talks on passages of Scripture by members present. Then followed a social period during which the members of the Board and other friends of the Home had the opportunity of meeting with the young ladies who have been enrolled as students for the ensuing year.

Mrs. Donald and Miss Bethune have been appointed to arrange for the prayer-meetings month by month.

Special Prayers were offered at the Board during the month for our Sister Society the U. P. Church of Scotland in their loss of one of the noblest workers in their mission at Old Calabar off the coast of Africa. Miss Adams the U. P. delegate to the Women's Council at Washington was present at our Board when in Toronto and was so deeply interested in our work that we in turn have felt a link of attachment to hers. Miss Adam just before sailing wrote: "We have very sad news from Old Calabar. Our dear Dr. Cowan is dead, a young man full of holy fervor and of many sided abilities. One to whom we looked for help on every side of the work. His death is to us a very very heavy loss. Poor Calabar! What are we to do? The loss of life these past two years has been very heavy. We can bow to the Divine Will, but we do wish to learn the lesson which God would teach us by this sore trial.

Will you commend our Old Calabar Mission to God in prayer? Ask that the few workers left may have strength given to continue the work, that volunteers may come forth to their help, filled with the Spirit of our Lord and that the Foreign Mission Board may be guided in all that concerns the carrying on of the work in this mission.

Subscribers to "The Missionary Review" are reminded that the year ends with the December number. Those desiring to renew their subscription and others wishing to take advantage of the club rate, \$2, please remit to Mrs. Telfer, 72 St. Alban's St., before the 12th December. To remit later than this will not ensure club rates.

The danger of over working our Missionaries while on furlough has again attracted the attention of the Board, who feel strongly that urgent measures must be taken to prevent a serious result. On of our missionaries has been ordered to Clifton Springs for treatment and complete rest, another has been passing through experiences that make it imperative she should be relieved from nervous strain. After serious consideration it has been decided under present conditions to urge the Auxiliaries not to correspond with these workers nor to ex-

pect them to address their meetings. Our sympathies are very strong for our Auxiliaries so eager to see the faces of our missionaries and thus deepen their interest and yet the Board feel a responsibility in guarding the health of these missionaries, who themselves are longing to recuperate their strength that when the time comes for them to return to the field, they may go with glad hearts, feeling that they are fresh and ready for service. India is urgent in its call for workers during the coming year. Let us not hinder the call. We trust our Auxiliaries will show their sympathy towards our tired out missionaries by conforming strictly to this request.

Miss Jamieson writes that the work among the blind orphan children becomes more and more absorbing. There are now twenty-eight boarders, besides day scholars. Some of these children were sent to Miss Jamieson from our own orphanages and neighboring Missions sent others. Eight of these were taken during the last famine, and have been supported from the famine fund. Miss Jamieson is constantly receiving applications for admission, which she is compelled to refuse. According to the last census there were 500,000 blind in India, but so far little has been done for them. We know definitely of only one school besides this one under Miss Jamieson's care at Ujjain.

At Neemuch our Missionaries have begun a monthly conference between teachers and workers with the object of promoting a sympathetic interest between all the departments and of getting a firmer grasp of the work as a whole. So far all are delighted with the interest shown. Questions such as "How to teach the Bible in our Schools," etc., are discussed. The meetings are quite informal. Miss Campbell takes the chair. Miss Landon the organ and every one is expected to talk. A further description will be found in Miss Campbell's letter.

Relief-work has been started in Neemuch by the Raja of Gwalive and our missionaries there are doing everything possible. The poor come crowding round the Mission compounds craving for food.

The North-West letters this month are full of grateful expressions from the Indians for their winter's supplies. Each letter is fresh and shows some different phase of the need, so that Auxiliary may take from them many helpful hints for their work during the winter. Let us read, too, between the lines the kind and self-denying interest shown by our Missionaries, forgetting often their own comforts that they may bring gladness into the Indian's heart.

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It is gratifying to our Society to know that the sending of our Secretary to visit the Northwest Missions has been so helpful and productive of good. Speaking of Mrs. Jeffrey's visit to their Mission, Miss Baker says—"Your visit to us was like a dream. We could scarcely realize you had come and gone. Short as it was your visit will long be remembered and be productive of much good. You encouraged and sympathized with the Indians, and cheered the hearts of the missionaries more than words can tell, and we all owe you a debt of gratitude for undertaking a journey which requires so large an amount of sacrifice."

At Portage la Prairie Boarding School, the work has been so heavy for Miss Fraser and Miss Laidlaw that an assistant worker has been appointed. There are over thirty children in the Boarding School. No child is over fifteen years of age and all the washing, ironing, baking, sewing, mending, besides all the every day house-work is done by these children with what help our two faithful teachers can give them. Besides this, Miss Fraser and Miss Laidlaw have virtually the care of the whole reserve—the visiting, Sabbath services, etc. A prominent merchant in Portage la Prairie has for some time voluntarily given his time not only to the Sunday service but to the Wednesday prayer-meeting, and has in this way relieved matters. The strain on Miss Fraser and Miss Laidlaw has been severe for some years. Nor might matters have been relieved had it not been for the timely visit of our Secretary in her inspection of our North-west Missions. Mrs. Sutherland, of Lindsay, met the Board on Tuesday, November 6th, on her way through to take up her position as assistant. The Board feel thankful in that they have been able to secure so promptly such a well qualified person. We trust that Mrs. Sutherland will enjoy her work and that a rich blessing may follow her.

Miss Milne of Peterboro', met the board for a few minutes before leaving for Regina to take up her position as nurse in the school hospital. Miss Milne is a graduate of the Toronto General Hospital, and from the impression made on the Board we feel sure Mr. McLeod has made excellent choice.

Mr. Skene in speaking of his new sphere of labor says:—"I am at work now, at Regina, and think I will enjoy it, though my thoughts as yet will wander toward File Hills. I have Fanny, one of our pupils here with me; she was a little lonely at first but is beginning to feel at home. Our larger Indian boys are coming, but are still at their summer homes. My brother-in-law speaks very highly of Fred's work. He is paying him \$18 per month and offers him

more should he return next summer. The other boys without exception are wanted next year."

Our Indian boys at File Hills have not spent many idle moments as will be seen from the inventory of supplies left by Mr. Skene, at the File Hills School. It is gratifying that the industrial work has been so successful. They have on hand for winter use, 7 tons hay, 200 bushels potatoes, 100 bushels turnips, 20 bushels carrots, 6 bushels onions, 8 bushels beets.

The Indian Women's Sewing Class at Pipestone, has again forwarded a contribution of twenty dollars. Such an act speaks well for the progress the Reserve is making, and shows the horizon of the Indian's mind is widening.

Our interest in the recent Women's Meetings has not abated. Here are a few pointed questions that came before the Council and which are referred to in Miss Parsons' report in Woman's Work for Woman—What is done for missionaries who retire, broken in health? brought out the facts of a pension scheme this year put into operation in England; of an annuity fund in Scotland, the legacy of Wm. Anderson, the dear Old Calabar missionary; of a "Home" for unmarried missionaries of the Cumberland Church; of the Home at Perth Amboy, N.J. and the Board of Ministerial Relief, in our own Church. Is self-support growing in the missions? elicited a confident "Yes." The Home Mission Board in Brazil raises its fund before expending, so is never in debt. Miss Campbell (U. P. of America) reported six ministers in India who gave up salaries from America to accept whatever their people could give them, and this is a district where five cents a day is a man's wages. We were warned that "a bombshell" was coming, and the question was propounded, Shall women's societies be included in the Church Board? Miss Adam said "Yes;" that the United Presbyterian Church, Scotland, has a Foreign Missions Board of eight men and eight women, and its work has been much advantaged through this co-operation. When she sat down there fell a solemn Presbyterian silence until one well qualified to express an opinion rose and remarked that "Many of us think there's a good time coming, but we don't see it yet." The bomb had fallen harmlessly and we went right on with our business.'

PRESBYTERIAL MEETINGS.

Bruce.

Held its twelfth Annual Meeting in Knox Church, Paisley. The meetings were very hearty throughout, a large delegation

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being present from all the Auxiliaries. The Secretaries' reports showed increase in membership, attendance and giving. Contributions \$580, and clothing to the value of \$364 sent to the North-west Indians. It was unanimously agreed that the finding of the Board, re the Communion be approved on, that the Communion be not observed at the Annual Meeting. With regard to the Huron Presbyterian notice of motion: it was carried, that this society is favorable to the change, that the representation be reduced and that Article VIII be changed. It was with reluctance that the Society acceded to Mrs. Johnston's request that she be allowed to retire from the office of President, a position she has held for seven years. Among many interesting items on the programme were a paper on Medical Missions by Mrs. Conning, Walkerton, a paper on "Missionary Obligations of the Church," by Mrs. Ferguson, Chesley, and an enthusiastic address by Rev. Mr. Wilkie, of Indore. The officers elected were:—President, Mrs. Robertson, Walkerton; 1st Vice President, Miss Smith, Tara; Secretary, Mrs. Ferguson, Chesley; Treasurer, Miss Miller, Paisley; Secretary of Supplies, Mrs. Gaibraith, Paisley; Literary Secretary, Mrs. Marr, Walkerton.

Saugeen.

The twelfth Annual Meeting was held at Holstein, Tuesday, September, 12th. There was a good representation of delegates from the various Auxiliaries. Mrs. Morrison, Cedarville, President, occupied the chair. The forenoon session was devoted to business, and the following officers were elected: President; Mrs. Morrison, Cedarville; 1st Vice-President, Mrs. Young, Clifford; 2nd Vice-President, Mrs. Hanna, Mount Forest; Secretary, Miss Young, Clifford; Treasurer, Mrs. Harvey, Harriston; Secretary of Supplies, Mrs. Glenney, Harriston; Secretary of "Foreign Missionary Tidings," Mrs. Paulin, Arthur. In the afternoon, after devotional exercises, Mrs. Morrison, President, delivered an address. Miss McKenzie of Holstein welcomed the delegates and was replied to by Miss Adie of Clifford.

After a paper on "Our Missionary Heritage" by Mrs. Hanna of Mount Forest, Rev. Mr. Wilkie delivered a stirring address on the work of our missionaries among the women of India.

The reports of Presbyterian officers, Auxiliaries and Mission Bands were read, showing a membership of 335. The contributions this year amounted to nearly \$600, and 11 bales of clothing, weighing 1100 pounds and valued at \$427 were sent to Rev. Hugh McKay, Whitewood, Assa.

There are over 240 copies of the "Foreign Missionary Tidings" subscribed for. The next Annual Meeting will be held in Arthur. At a public meeting held in the evening Rev. Mr. Wilkie delivered an address on "The work that our Church is doing in India."

Stratford.

The Annual Meeting took place in Knox Church, Mitchell on the 24th and 25th of October. The larger number of the Auxiliaries and Mission Bands were represented by one or more delegates. At the afternoon session on Tuesday a vigorous address was given by Miss Duncan, Neemuch, India, and she afterwards exhibited photos, curios and costumes of the Hindu women and girls. A Mission Band Conference led by an excellent paper from Miss Rennie, New Hamburg, created considerable discussion on methods of conducting Mission Bands. A public meeting was held in the evening and addressed by Rev. J. Wilkie, Indore, the choir of the church furnishing the music. At the business meeting on Wednesday a.m. the following officers were elected: President, Miss MacPherson; Vice-Presidents, Mrs. Hislop, Mrs. Hossack, Mrs. Grant, Mrs. Ferguson; Recording Secretary, Miss Rennie; Corresponding Secretary, Miss Hamilton; Treasurer, Mrs. Gibb; Secretary-Treasurer of Supply Miss Moderwell.

Three Mission Bands were added to the Presbytery during the year 1899; a Young Woman's Band, St. Mary's, and Juvenile Bands in Harrington and East Zorra; making in all 24 Auxiliaries and 15 Mission Bands.

The contributions amounted to \$1,339.19.

Toronto.

The Semi-Annual Meeting was held in Emmanuel Church, East Toronto, on Friday, October 20th, 1899.

About 350 ladies were present and 53 Societies were represented. The meeting opened at 2.30 p.m., the President, Mrs Gray, in the chair.

Mrs. Gregory of Mansewood and Mrs. Heron of East Toronto, conducted the devotional exercises. The reports of Treasurer and Supply Secretary were presented. Over 4,000 pounds of clothing had been sent to four stations in the North-west. A short report of the work being done in their Societies, given by the delegates, was very interesting. Mrs. Shortreed gave a sketch of the recent meeting of the International Union held in Washington, from which she had just returned. It was much enjoyed as was a solo "Thy will be done" by Mrs. Mitchell of East Toronto. Mrs. Gregory answered

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the questions sent in by the delegates, and the meeting closed with a standing vote of thanks to our kind entertainers.

An evening meeting arranged for by the East Church Auxiliary was addressed by the Rev. Mr. Wilkie of Indore.

SUBJECT FOR THE MONTH.

The permanence of the motive in missionary work suggests a Catholic and comprehensive, even a cosmopolitan view. It does not concern one denomination, but those in every Christian communion who are trying to farther the cause and kingdom of our Lord on the earth. It refers not to the foreign fields alone, but to every field in which Christian service is sought to be rendered, from the obscurest slum in one of our cities to the ragged edges of the circumference of the world of mankind. The permanent motive in missionary or Christian work ; that is what we are to look for.

R. S. Storrs, D.D.

THE DOUKHOBORS IN RUSSIA AND CANADA.

BY ERNEST H. CROSBY, NEW YORK CITY.

The treatment accorded for the past century and a half to the Doukhobors, seven thousand of whom have recently arrived in Canada, is another proof of the inhuman character of the government of the Czar. Wherever these people have been, in Russia, in Cyprus, in America, they have impressed every one, including the Russian police, with their fine qualities, their gentleness, integrity, industry, cleanliness, and good feeling, and yet the government of Russia has never ceased to persecute them, because they take their Christianity seriously, really love their enemies, and shrink from the idea of slaughtering them. The tenets of this sect are very similar to those of the Friends, although they seem to have thought them out quite independently. They reject all outward ceremonies. They have no fixed place of worship, believing that all places are sacred, but meet in each other's houses to sing and pray. The following is a specimen of the prayers recited at these meetings:

"How shouldest Thou be loved O God? For Thou art my life, Thou art my salvation, glory and praise; for Thou art my eternal treasure; for Thou art my hope and my trust; for Thou art my joy, my eternal peace. Is it better for me to love emptiness, or that which is perishable or untrue more than Thee, my true life? Thou art my life, my salvation; and therefore in Thee alone do I place all my hope, my faith, my desire. To Thee alone shall I pour forth my soul, I shall see and know in Thee, the true and only Lord God, Jesus

Christ, whom Thou hast sent. In Thy light shall we see light, by the grace of Thy Holy Spirit."

The name "Doukhobors," or "Spirit-Wrestlers," was first applied to them by their persecutors as long ago as 1785; but the only name which they accept is that of Christians. The quality upon which they insist the most is love, and they show their mutual love and confidence in their social and economic way of life, holding all things in common, each village or group having one treasury, one granary, and one flock or herd, and each member taking what he needs from the common store. They are very hospitable to travellers, putting all that they have at their disposal, and declining to receive any reward.

It is their refusal to serve in the army which has caused most of their suffering. Early in the century many of them perished from persecution, and since then their history has been one long record of corporal punishment, imprisonment, and exile. They were first removed by the government to the province of Tauridi, and from there they were exiled in the forties to Transcaucasia. Their troubles increased in 1887, when universal military service was introduced for the first time in this province. This was a move which put to the test the strength of their principles. Some yielded and served their time; others refused and were put into the penal battalions. At last, in 1895, the great majority of them determined to decline absolutely to offend their consciences, and, coming together in a great mass meeting, they burned the arms which were their private property. Then began a duel between these inoffensive peasants and the whole power of the Empire. Twelve of them who were already in the army, and now refused to serve longer, were condemned to join the Eka-terinograd penal battalion. In March, 1896, we are told that they were "so wasted in body that one can hardly recognize them." And this is scarcely to be wondered at when we read of the treatment which they received. On one occasion these men "were laid down, and on each side of them were planted drunken men, who began to flay them like ferocious wild beasts" "with thorny rods, five or six in one bundle." Each received thirty strokes. An eye-witness writes: "The blood spatted in all directions; the prickles entered into the flesh, and when they were pulled out, bits of flesh fell down." Remember that these victims were guilty of nothing but following their enlightened consciences. Three of the twelve gave way, after submitting to such tortures, and since then they have been overcome with shame and remorse for their weakness. They were still, at last accounts in the penal battalion. The nine others were sent to Siberia, and several of them have died.

But this is only one example of a consistent system of persecution. The animus of the authorities was shown when the Doukhobors assembled as we have said, in June, 1895, to burn their arms. Under the false claim that this was a rebellion, and without endeavoring

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to ascertain the facts, although it was well known that these people altogether disapproved of the use of force, and never had recourse to it, the Cossacks were called out against them. While they were being driven away to the village of Bogdanovka to appear before the governor of Tiflis, they sang the following psalm :

“ For the sake of Thee, O Lord, I loved the narrow gate;
I left the material life; I left father and mother;
I left brother and sister; I left my whole race and tribe;
I bear hardness and persecution; I bear scorn and slander;
I am hungry and thirsty; I am walking naked;
For the sake of Thee, O Lord.”

The Cossacks who accompanied them tried to drown their voices with obscene songs, and when eventually they were quartered upon them, treated them with the greatest harshness. Their behaviour to the women was most brutal, in many cases flogging them till they could not stand.

That these floggings are not mere matters of form may be judged from the fact that one man, Vassia Kolesnikoff, was flogged until his boots were full of blood!

Another Doukhobor, Nicholas Posniakoff, who was flogged, sang the following prayer three times while the Cossacks were inflicting the punishment upon him :

Lord, my Saviour, Thou art my light! whom shall I fear? The Lord Himself watches over my life; of whom shall I be afraid? Though they bring my flesh to harm, my enemies shall be put to shame. Let mine enemies rise up against me, yet will I not fear this; though a host should rise up against me, my trust is in the Lord. My father and my mother deserted me in my infancy. My Saviour took me up and gave me life and prosperity. Place me, O Lord, in the way of truth by Thy holy law. Let not mine enemy trouble me! I trust in the life to come, but do not leave me in this life, O Lord, to the hands of the ungodly. Cover me, O Lord, with Thy right arm from all lying slanderers. Let my head now be lifted up against all terrible enemies. I offer with my heart a sacrifice. I call upon Thee. O Lord, in the psalms of those that serve Thee. With my heart and soul I cling to Thee; let me in truth not be confounded, for my trust is in God! To our God be glory!

The position of the Doukhobors had at last become intolerable. They had the choice between yielding to the iniquitous demands of the government or of being exterminated. At this juncture some kindhearted Russians interceded in their behalf and obtained from the Czar the immense boon of being permitted to emigrate at their

own expense. The permission came none too soon. Out of one company of four thousand of them who had been driven from their homes, eight hundred had died in two years and a half. The interest of a group of English and Russian admirers of Count Tolstoi at Purleigh in England was aroused, and the successful initiation of the enterprise of emigration and colonization is largely due to them. Captain St. John, formerly an officer in the British army, who gave up his commission because he concluded that it was wrong to kill even in uniform, went to Russia with funds and set the movement on foot. He has written a most interesting account of his experience, only part of which has yet been published. He was charmed by the unaffected piety of the persecuted peasants. It was not long before the police were on his track, and finally he was expelled from the empire, an officer being sent to accompany him to the port of Batoum. Visiting Cyprus on his way home, he selected that island as the site of the first colony, and a ship-load arrived there last summer. The climate proved to be unsuited to the immigrants. The heat was excessive for people accustomed to the cold of the Caucasus, and there was much illness among them. These colonists are still in Cyprus, but it has been determined to send them on to Canada as soon as transportation can be arranged. Meanwhile Aylmer Maude, an English member of the Purleigh group, who had lived long at Moscow as a merchant, went to Canada to see what could be done to place the Doukhokors on public land in the Dominion. His errand was skillfully managed and proved completely successful. He secured the promise of 160 acres of excellent land in Manitoba for each family, and an allowance of one dollar per head for each individual. Temporary shelter was offered gratis in the emigrant buildings established at various points by the government, and no oath of allegiance was exacted. In pursuance of this arrangement three shiploads of immigrants have now arrived in Canada. The vessels were especially chartered and sailed direct from Batoum on the Black Sea to Halifax. The second party were in charge of Count Serge Tolstoi, the son of the distinguished author and reformer. They are "sturdy, strongly-built people," we are told, "many of the men measuring nearer seven than six feet in height." They are strict vegetarians, and their appearance is a sufficient vindication of the merits of that diet. They are also scrupulously clean, and this fact has impressed all observers. Clad in sheep-skins, like the conventional Russian peasant, the women wearing trimmings of bright cloth on their jackets, they presented a striking appearance on the quay at Halifax. Not one unfavorable comment upon their looks has come to my notice. And these Doukhobors in Canada are no exceptions. Those in Cyprus are of the same stamp. A lady in Cyprus writes :

I hear from various acquaintances in the island the highest opinions of these people, and I must say that no peasantry ever pro-

duced the same impression upon me as they have done. The fine dignity of their bearing and expression, the clear, kindly acuteness of their eyes, the steadiness of their questioning look, the marvelous activity of their work—all are deeply striking. . . . On every face was a brightness and cheerfulness that amazed me when I considered their story and circumstances.

A Russian sympathizer gives an account of the sailing from Batoum of these Cyprus Doukhobors, and his opinion of them also coincides with that of the lady in Cyprus. He says :

From the deck handkerchiefs and caps were waved, and from the coast only four people replied—two Doukhobortsi, the English consul and myself. For a long time I could see Potapoff's dear, gentle, earnest face. It was a solemn moment; from the steamer one could hear the singing of psalms. I was moved as I had rarely been before; tears were choking me. Dear, gentle people! What will become of them? Why are they persecuted? How deeply insulting is all that has been and is still being done to them—insulting to all humanity!

Seven thousand Doukhobors are now in the north-west of Canada; the Cyprus bands are to follow them, and there still remain at least one ship-load and perhaps more in Russia who desire to emigrate. The transportation of so many people has already cost a great deal of money. The Doukhobors were always thrifty and well-to-do, but the ill treatment which they have received in recent years has exhausted most of their savings. The Friends in England have contributed nobly to their relief. Money is still urgently needed, not only to pay for the steamers and railway charges, but to provide horses, plows, and implements for the summer's work and houses for the settlers.

It is to be hoped that the influence of these people may make itself felt throughout the continent. Their simple acceptance of the Sermon on the Mount, while most of us trim it down until it has lost all meaning, is like a breath of fresh spiritual air from across the sea. It would be sad indeed if they should lose their strong beliefs and be lost in the population of British America. May their salt not lose its savor, and may their light illuminate the whole land. In a world occupied with war and bloodshed, there is no lesson so necessary as the oft-repeated, oft-forgotten one, to love our enemies and to do good even to them who hate us and despitefully use us.—
Condensed from *Missionary Review*.

HOME MISSION WORK AMONG THE JEWS.

“Oh! Christian Gentiles! can you hear
That Gospel to your souls so dear,
And yet no sympathy from you
To cheer the drooping, exiled Jew?”

“Or can ye hear our God’s decree—
He shall be blessed that blesseth thee—
And yet refuse the tribute due
To teach and bless the exiled Jew?”

The world, we may safely conclude, has not yet seen the last wonder in the history of this wonderful people. As they have for centuries been a wonder as a nation, under the Divine wrath, so also are they yet to be, and more conspicuously than ever, a wonder of Divine grace. — S. H. Kellogg, D.D.

The Jewish population in the world at the present time is estimated at 11,000,000.

It is estimated that there are 8,000 Jews in Canada, 3,000 of these reside in Toronto.

There is, perhaps, no form of Christian work so much misunderstood and underrated, as to its importance, as Mission work among the Jews. It is not uncommon to suppose that because the Jews are not heathen, or idolators, but have the Old Testament, and meet in their synagogues to worship the true God, that they are far less in need of evangelization than many others. Some even would rank them as a denomination of Christians.

But closer attention to the real condition of the Jews will show the work of this Mission to be among the most important trusts committed to the Christian Church.

It will be discerned that so far from being almost Christians, the Jews are the most bitter and persistent enemies of the Christian religion that the world contains. While they accept the Old Testament Scriptures, as did the Scribes and Pharisees 1,900 years ago, like them they still denounce the Lord Jesus Christ as an impostor, and continue the cry “away with Him.” With all the light they have, there is no class farther from being Christian, and therefore more needing to be evangelized, than the Jews of to-day.

On account of the peculiar attitude of the Jews, the nature of the work among them is necessarily peculiar, so much so, that it cannot be done in connection with any other mission, and much less through the regular agency of any church. The chief object in view in work for Jews is to show, from their own Scriptures, that Jesus is the

Messiah, of whom Moses and the prophets wrote. This is not the chief object of church or other mission work, for this is not denied by those for whom they labor. Therefore, if anything is done for the Jews, it must be through a separate agency specially adapted to the case.

The Toronto Jewish Mission furnishes to the churches of this city, a channel through which they may co-operate for the evangelization of the thousands of Jews among us. It is wholly inter-denominational, having a purpose, and using methods, which all evangelical churches can approve.

Their Missionary, Mr. Henry Singer, himself a Jew, and familiar with their language, as well as their views and habits and feelings, and being now well known among them, is able to reach them as no one else can.

His method of work is to preach to them in the Mission-room or on the street, visiting from house to house, and in the hospitals and prisons and elsewhere, showing from the Scriptures that Jesus is the Christ, their own Messiah, and pointing the way to Him.

During the year he has held 169 meetings, at which large numbers of all classes, including some of the Rabbis, have heard the Gospel. A large number of New Testaments in Hebrew, and other Christian literature, have been distributed with very encouraging results.

From month to month a circle of women meet to remember God's ancient people in prayer. This organization has existed for the past nine years, and has contributed much, through the faithfulness of its members, to the present interest in, and success of, the Toronto Jewish Mission. The meetings of the circle are held in the afternoon of the last Monday of each month in the Library of the Y. M. C. A., Yonge Street, at 3.30 o'clock.—Extracts from Report.

UPON THE WAY.

What will it matter in a little while
That for a day
We met, and gave a word, a touch, a smile,
Upon the way?

What will it matter whether hearts were brave
And lives were true,
That you gave me the sympathy I crave,
As I gave you?

These trifles! Can it be they make or mar
A human life?
Are souls as lightly waved as rushes are,
By love or strife?

Yea! yea! a look the fainting heart may break
 Or make it whole;
 And just one word, if said for love's sweet sake,
 May save a soul.

—Selected.

AMONG THE FRENCH POOR IN CANADA.

With reference to French Evangelization, the following is an extract from the Annual Report of the Montreal W. M. S. showing the noble work being done by them among poor French families. Madame Coté has been employed for some years as Bible-woman, and by her faithful work has endeared herself to that Society.

"Those who are intimately connected with its work tell us that the need of its further extension was never as necessary, or its claims as urgent, as at the present moment. Many of our French Roman Catholic population shew by their frequent attendance at our French Protestant churches in the city, that they are anxious to get more light. If this is the case in Montreal, no doubt a similar state of matters exists throughout our Province. Many of the people have evidently been awakened to their need of religious freedom. There is much done for the French poor in a quiet way which is appreciated and should be recognized. Large quantities of warm clothing, etc., are sent in by our different auxiliaries and by individual members of the Society. This of course is of more value to those who receive it, than its equivalent in money would be. Mrs. R. P. Duclos, the Convener of the Committee on this work, speaks of it in a hopeful way. She says that as several new families have joined our different French congregations, Mad. Coté, our Bible Woman, has had to give a great deal of attention to the new members. Naturally, the old families, whom she used to visit, miss her in many ways. Messrs. Bruneau, Amaron and Duclos constantly give her new addresses, and her field of labor widens every week. The sewing classes organized have been regularly attended.

Mad. Coté spent some time in trying to get poor children into the "Homes" provided for such. She only succeeded in gaining admission for three. The Protestant Homes object to take in those who were baptized in the Church of Rome.

In her report in November Mad. Coté speaks of the distress experienced by a family where their trials were borne with patience and resignation. She writes: "The mother, a young and delicate woman, told me her husband had lost his situation through the closing of the store where he had been employed for many years. After this, sickness entered the home, five children had scarlet fever, and the husband was in the hospital for three months. The poor

mother had to part with nearly all their belongings to make some provision for their needs. She said to me: "The Lord's hand has been laid heavily upon me, but I am hopeful, and if things brighten again I will know better how to appreciate our blessings."

Converts have to resist many temptations put before them to bring them back to the Church of Rome. It is in time of poverty and sickness that their Roman Catholic friends, relations, and even priests, tempt them. At another time Mad. Coté mentions two cases of this nature, and one of cruel persecution. A young woman, dying of consumption, who had been brought to the knowledge of Christ as her only Saviour, showed great faith during her illness and poverty. Her parents, who are in very good circumstances, offered to take her and her children home, and give her every comfort if she would but confess to the priest and give up her Bible. She would not be prevailed upon to do this. The other case is of a family consisting of father, mother and seven children. The father was out of employment, and they were in great distress. For some time past they have been influenced by the word of God, and are seeking to follow its precepts. They were told by the priest, who paid them a visit, that if they would come back to their own Church great help would be given them. Their answer was: "We no longer believe in the doctrines of Romanism—we believe the word of God, and will never part with it." Again, Mad. Coté says a woman told me she had a Bible and quoted verses from it. She said she had rented a room, but as soon as it was discovered that she had a Bible in her possession she was told to leave immediately, as they were afraid the curse of God would fall upon them through her. While looking after another room, all her clothing was thrown out, and her Bible treated with the greatest contempt. These are but a few of the many cases of persecution those leaving the Church of Rome have to endure. Mad. Coté made during the year 830 visits.

AT POINTE-AUX-TREMBLES.

One of the great helps towards French Evangelization in Quebec Province has been the Mission School at Pointe-aux-Trembles. If your sympathies are luke-warm read the following statements made by Principal Bourgoïn, at the close of the last School session—

Two hundred and fifty-one applications for admission were sent to us last fall. Ninety-seven boys and seventy-three girls have been admitted into the school. Among them ninety were children of Roman Catholic parents.

The attendance has been as large as can be desired, considering the accommodation, and this session has certainly been one of the most successful ever held.

The religious progress of our pupils has been most encouraging. Long cherished errors and superstitions have been given up forever. Broader views take the place of their wrong or narrow conception of things, and gradually they come out of the night of ignorance and with joy they smile at the pure light of the truth shining on their path.

Twenty-six of our young men and women have given their hearts to Jesus, and have joined the Church after confessing openly His name. On the 26th of March, when the Lord's Supper was dispensed, seventy members of the Church sat at the Lord's table in our chapel.

Among those who were converted to Christ was an intelligent young girl who came to school last fall for the first time. N. D. belongs to a Roman Catholic family, but one of her sisters was converted at Pointe-aux-Trembles a few years ago. This sister, in spite of the hostility of her parents, used to write to them frequently inviting them to read the Bible, and to compare its teachings with those of the priest. The mother read her letters secretly to her father but carefully concealed them from the children. During the absence of her parents, N. D., having found her sister's letters read them all with the greatest surprise, and she felt from that day a great desire to go and see her. At her first opportunity she came to Pointe-aux-Trembles and during three days she used every means in her power to bring her back to the Church of Rome. All her efforts were in vain, and at last she began to read the Bible in the absence of her sister. She had been told that the Bible is a most dangerous book, the source of heresy and infidelity, and great was her surprise when she found in its pages the teachings of Jesus and the story of the Cross.

A few months after she was going home when a friend warned her that her parents, informed of her relations with her sister, had taken steps in order to lock her up in a convent. Our young friend took refuge in a Protestant family, where she continued to read the Bible, and last fall she came to school and accepted Jesus as her only Saviour.

The intellectual development of our pupils has never been pushed on more vigorously than this year, and the result of our teachers' work has been most gratifying as well among the beginners as among the more advanced.

Thirty-three pupils who came to us last fall unable to read, could read fluently and write pretty well when they left the school.

Seven of our pupils have left lately to go and work in various parts of our missionary field as colporteurs and teachers, and eight of our young men are studying with a view to the ministry of the Church.

A RED MAN'S APPEAL FOR THE GOSPEL.

Bishop Whipple, a Missionary of the American Episcopalians, says of a heathen red man who had come 600 miles to visit him, and knelt at his feet saying, "I kneel to tell you of my gratitude, that you pitied the red man." He then told this simple story: "I was a wild man, living beyond the Turtle Mountains. I knew that my people were perishing; I never looked in the face of my child that my heart was not sick. My fathers told me there was a Great Spirit, and I have often gone to the woods and tried to ask Him for help, and I only got the sound of my voice." And then he looked in my face in that artless way and said, "You do not know what I mean. You never stood in the dark and reached out your hand and took hold of nothing. One day an Indian came to my wigwam, He said to me he had heard tell a wonderful story at Red Lake; that you said that the Great Spirit's Son had come down to earth to save all the people that needed help; that the reasons that the white man was so much more blessed than the red man, was because he had the true religion of the Son of the great Spirit; and I said I must see that man. They told me you would be at the Red Lake crossing. I came 200 miles, I asked for you and they said you were sick, and then I said, Where can I see a missionary? I came 150 miles more, and I found the missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while." And he turned to me and said, "Will you not give me a Missionary?" Shame on the church, that I had to say to him. "We have not the man, and we have not the means."

There are none more acutely sensible of the apathy of the Christian Church to their condition than the converted Indians. The writer has heard their words of pathos regretting their friends who have died in the past years without the Gospel.

When the pious Chippewa Chief, Mi-ne-ge-shig, known to the writer, returned from a visit to our eastern cities two years ago, his brother Chiefs gathered round him and said: "Tell us what of all you saw, was most wonderful."

After a long silence, Mi-ne-ge-shig replied: "When I was in the great churches and heard the great organ, and all the pale-faces stood up and said, 'The Lord is in his holy temple. Let all the earth keep silence.' I thought, 'The pale-faces have had this religion all these four hundred years, and did not give it to us, and now it is late. That is the most wonderful thing I saw.' And the Chiefs said, 'That is indeed most wonderful. Now it is late. It is indeed noon.'"

LETTERS FROM OUR MISSIONARIES

India.

"THE FIRST LITTLE FAMINE WAIF."

FROM DR. MARGARET M'KELLAR.

Neemuch, Central India.

The first little waif of the present famine, has been taken into the Orphanage here. Tuesday morning on going to the dispensary I heard that the policeman had found a little girl down by the river the evening before, who had been forsaken by her parents. I determined to have her, if possible, so called at the police-station on my way home and told them that I would take the child. I was informed that she had been taken to the magistrates, so I came home and began to write to him, but before I had finished, a servant came with a letter addressed to Miss Campbell, asking if she were willing to take the child into the "Home," and with the letter came the object of my solicitations in the form of a dear, wee, naked girl between two and three years old. In Miss Campbell's absence I took her in. When I took her up in my arms, she began to cry and beat me with her little fist, but on arriving in the midst of the famine children, (no longer so in appearance), she stopped crying and was received by them with open arms. They clamoured as to who should have her to take care of, so I gave her to the girl who had been called "The Queen" of the school. In a much shorter time than it takes me to write about it, the girls brought food for her, prepared a bath, and took a dress belonging to the youngest child in the "Home" and began putting a tuck in it for her. There and then it was agreed to call her *Moti* (Margaret) and I am sure that no pearl will be better taken care of than this one. Will all who read this letter, make this wee morsel of humanity a subject of your prayers, that her life may be spared and that she may grow up to find the Pearl of Great Price. The text which I first noticed after taking *Moti* in is "What I do, thou knowest not now; but thou shalt know hereafter." How true this is in its application to this little one.

Every day this week, the temperature in the room where I am writing this letter has been 94 deg. and 95 deg. and still no rain comes, so that we are going to have one of the most wide-spread famine that there has been for thirty years. An old Parsi who has lived here for sixty-five years, says he has not seen anything like it before in Neemuch.

Thousands of people come in from the surrounding country and are fed here daily. On my way to the city dispensary the other evening I called in to see the people being fed. A policeman accompanied me and told me that there were over two thousand people

sitting in the enclosure and there must have been about as many on the streets and in groups on the vacant lots between the camp bazaar and the city. What a sight it was, young and old, men and women, all waiting to receive the food doled out to them. As yet they have not the starved, famished look, that one would expect to see, but they have only been on the tramp like this a few weeks. One does not like to contemplate what they will be reduced to, two or three months hence. Even now many of the weak and sickly ones must fall by the way. They carry with them their earthly all in old baskets and bundles and their clothes are literally in rags now, covering but little of their bodies and will long before the cold weather comes drop off them, so that they will be naked skeletons, just as you saw in the pictures of the famine two years ago. The policeman said all whom I saw sitting then would start off on the morrow and that a new crowd would take their places and so the stream of suffering humanity passes on day by day.

I asked several of the mothers for their children, but as yet they have not come to the point of desperation when they willingly give them up. It would be so much better for the children if the parents would only give them up now. I did hear that some of the mothers were selling their girls in the bazaar, but I have not seen anything of it yet.

The poor people bring their cattle with them in the hope of selling them. Those worth eight and ten rupees are sold for so many annas, and others are left by the way-side to die as people will not take them even as a gift as their is no fodder for them.

What we dread most in Neemuch is a famine of water as already so many of the wells have gone dry and we have no large river near here.

Daily the children in the "Home" prepare some extra bread to give to the stray beggars, who come to the door. Among such a poor leper has been coming every day this week. The plague still rages in many centres. In the city of Poona there are over 150 deaths a day from it.

Pray that the people in India may hear God's voice, through the famine and the plague, saying "Prepare to meet thy God."

REBECCA-BAI'S REPORT OF HER WORK.

FROM MISS K. CAMPBELL.

Neemuch, C.I.

On the first Friday of every month at 4.30 in the afternoon we have a meeting of all our workers to talk and pray over the work of the past month, its successes and failures. First we have tea to loosen

the tongues and take away the air of formality that hangs about a meeting. Each worker is called upon to tell what she has done and how the work is proceeding, interesting circumstances are mentioned and praise or prayer is offered as the case may suggest.

Great interest is taken by the women in these meetings and we trust they may be aroused to a greater diligence and faithfulness by seeing that we, all, are watching with interest the progress of their work from month to month, sympathizing in their trials and failures, rejoicing in their success and praying for all.

Most of them prefer to write and read their reports and as I am quite sure the readers of the "Tidings" would like to hear some of these I have translated and send you Rebecca-bai's for July—I give it as nearly as possible in her own words:

Dear Sisters—

You all know that when I opened the school in the weaver's mohullah the people were very hard of heart. When my work in the city was closed Miss Sahiba (Miss Duncan) said to me, "Seek a place and open a school." It was very difficult work. The people did not understand and the parents of the girls were very hard of heart. However the first day I set out with great hope to seek a house. They laughed at me and said, "You will never get a school in this mohullah, our girls will never learn to read and if they do we will turn them out of caste and also you will never get a house for this work. Do not take needless trouble." But my answer was this. "It is God's will that His Word shall be proclaimed in this mohullah and His praises sung; then man can not forbid His work. Your hindrance is useless." When they all began to mock and laugh at me and helpers there were none, in that very place where I stood I cried to the Lord in my heart, "O Lord, Thou didst say to Thy disciples 'Lo I am with you always' and 'I will be thy help.' Now Lord, make Thyself known in this mohullah, let Thy Word be proclaimed and Thy praise be sung by the girls and in this Thy work give me help. Without Thee I can do nothing. I am Thy servant." Thus I, unworthy, prayed tremblingly.

In a little while the writer of that mohullah, Devi-ram, began to say to me "Bai-ji, I will empty a room in my house for you and will call all the girls of my relatives and you may teach them." At once he opened his house, brought eight girls and said, "Now Bai-ji teach my daughters to be very clever." In this way, sisters, my work began. And I, with great joy, went in and sang hymns and began to teach the girls. When I began to teach the Bible lesson they all sat very still and they sang the hymns joyfully. I cannot say what work they liked best for it was all new to them. I feared the mohullah people but afterwards my fears were removed and I began to teach boldly. They liked the pictures and therefore listened gladly. When I began to close they cried out. "Tell us more we like to hear." So I said "If you learn diligently you will be

able to understand better." Thus they tried still harder to learn to read. I divided the girls into first, second and third classes. In the first class two girls learned so fast that in one year they learned up to the fourth book, and read the Bible with great gladness and understanding. In the second class seven girls learned to read the Bible and write beautifully. In dictation they sometimes made two or three mistakes and they learned counting and tables. Many days there were thirty-nine or forty present but now the school has declined, all the big girls have gone now and only eighteen, twenty and twenty-four attend regularly. Also six new girls have entered and come every day. Their mothers come and say "Bai-ji teach our girls well and we will gladly send them." Sometimes this hindrance to the work occurs—the parents becoming angry keep the girls away, but after three or four days they, themselves, send them back again.

Now I shall tell you a little about the zenana work. Besides the old houses I have opened two new ones. They read with understanding and count and write too in some of the houses but in others they read and listen to the hymns but do not care to hear the name of Jesus. On Tuesdays sometimes twenty or twenty-one women come to the class, sing hymns and listen gladly to the Bible stories and the prayers. May the Lord cause His kingdom to come quickly.

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Indians in the North-West.

TO BRUCE AND LONDON PRESBYTERIALS.

FROM REV. A. J. MCLEOD, REGINA.

I am now forwarding the formal receipts for the four boxes from the Bruce Presbyterial Society, and for the nineteen boxes and four bales received from the London Presbyterial.

The boxes from Bruce were to have been forwarded to Mr. Monro, but as he has a good supply of clothing on hand, they were transferred to us. We were very glad of the transfer, and we are very grateful indeed for this extra supply. The goods came in at a most opportune time. Our storerooms were very bare, and a number of new pupils had just come in. Every boy in the school has now a good warm overcoat, a pair of mitts and a warm cap. The warm socks and stockings and mitts were a splendid assortment. Those that are purchased, and not hand-knit do not wear nearly so well, nor are they so warm. I am sure we are all exceedingly grateful for the kind and valuable assistance we have received from so many of the ladies of the Women's Foreign Missionary Society.

With regard to the goods sent from the London Presbyterial, I

expect that Mrs. McLeod will write you acknowledging that consignment. I know the London Society is proverbial for generosity, but I would simply say that I can not recall an occasion when we received from one Presbyterial such a liberal supply of good things. We were both surprised and delighted.

We have now about 110 pupils in attendance. Mr. Skene is with us, and is entering enthusiastically into the work. Nurse Milne arrived the day after Mr. Skene, and I need not tell you that we all rejoice to have her take hold of this branch of Christian work.

TO PARIS, CHATHAM AND SAUGEEN PRESBYTERIALS.

FROM REV. HUGH MCKAY, ROUND LAKE.

Enclosed you will find receipts for clothing sent. We were glad to see so many boots and shoes sent for the children, also the ready-made clothing is much appreciated. We trust there is a good supply for the school. We would like to thank all the kind friends who have thus assisted us in our work. We would like to reply to all the little letters and notes we found in the clothing. The clothing, the letters, the good wishes and prayers have all been sent for the sake of Him who said "I was naked and ye clothed me." These all encourage the heart of the missionary and lead us to feel that whether here or there we are co-workers together with Christ. May God bless the W. F. M. S.

We are all well at the mission, busy preparing for the winter.

TO HAMILTON PRESBYTERIAL.

FROM MISS FRASER, PORTAGE LA PRAIRIE.

It is indeed a pleasure to speak of the clothing, for surely no better supply ever came to our school. The ten bales and one case of shoes from the Hamilton Presbyterial arrived in good condition and our supply being at a very low ebb we were very glad to get them. We of course unpacked the bales at once and found just a splendid supply of everything. I wish the ladies who had taken so much trouble in making up these garments could see how very nice our little girls look now. There are outfits for boys and girls for both seasons and everything seems to fit with very little changing. I must make special mention of the articles in the parcel from St. Paul's Church "Home Circle" Mission Band for the small children at the tips which I am sure will be the means of making the little ones happy during the ensuing winter. We have not given any of the garments away yet as we thought it would be wise to wait until the colder weather. Then the garments made by the "Farther Lights" and "Helping Hand" Mission Bands which are indeed very nice and their selection of material and garments was very fortunate. The out-

fit for little Campa is so very nice and indeed the same may be said of all the articles.

On behalf of Jessie we would like to thank the nine or ten little girls from St. John's Sunday School who helped to make her a quilt and scrap-book. She is pleased with her gifts and will write to the class very soon.

There is a splendid supply of warm quilts and clothing for the winter. The case of shoes is truly a boon to the school as our account for shoes each year amounts to quite a little item. We have not given the aged and infirm much of their share yet. They will need it latter on. A number have been up to see us and a little gift with the promise of more later seemed to please them. There are numbers of old women who were at one time faithful workers but are now frail and helpless creatures. These we do like to help, but any one who is able to work must do so before receiving anything. At present the Indians are drawing their potatoes for sale. We bought over sixty bushels from them and expect to get more yet. Their gardens have turned out well and although potatoes do not command a great price at the present time, yet every little helps to make them more comfortable in their homes, nearly all the Indians have earned a great price at the present time, yet every little helps to make them really very noticeable that they spend their earnings to better advantage than they used to do. There are not many cases of sickness just now either at the school or tipis for which we are thankful. Will the ladies of Hamilton Presbyterial accept our cordial thanks for their work of patience and labours of love on behalf of our Indian children. We would like to be the means of helping these people to better things and we would ask your prayers for the poor Indians and those who are trying to teach them Christian principles and a higher civilization.

TO KINGSTON PRESBYTERIAL
FROM REV. E. MCKENZIE.

Hurricane Hills Mission

The eight bales arrived at Wolseley on the 20th ult., and were brought here yesterday. Owing to a big snow storm they could not be brought from Wolseley sooner. Mrs. Mackenzie and I unpacked them and found the clothing good in quantity, quality and in variety. We feel very grateful and thankful indeed. We heartily thank the Kingston Presbyterial Society for the gifts enclosed for the lady missionary, which we highly value.

The old women are coming on Friday for clothing. Our experience is that of all recipients these feel the most grateful, and it is a pleasure to us to hear grateful words and to see thankful countenances. We hope the clothing, as well as other means used by this mission, is commending the Saviour to them.

TO LINDSAY PRESBYTERIAL.

FROM MR. W. J. WRIGHT, ROLLING RIVER.

Please convey to the Lindsay Presbyterial our thanks as well as the thanks of the Indian people for the clothing sent to the children and to the old and the sick on the Reserve.

The supply was at Winnedosa for some time before the roads were in fit condition to have it drawn to the Reserve. Our winter has come very early this year so that the clothing was doubly appreciated on account of the cold weather. Never before were the little tots so well supplied with nice warm undergarments. The old women looked very comfortable with their warm dresses and new hoods. Mrs. Wright is rejoicing over the large bundle of patches, skeins of yarn, needles and new material sufficient to keep the Sewing Class busy all through the winter.

The comfort of all in the Mission Home was not forgotten by the Woodville Auxiliary. From there a large roll of pretty carpet was sent. The Mission Band contributed a very pretty quilt and other friends remembered the various members of our family. To all these we send hearty thanks.

TO ORANGEVILLE AND PETERBORO' PRESBYTERIALS

FROM MISS MCLAREN.

Birtle, Nov. 1, 1899.

Before I had time to send the very special acknowledgment the Peterboro' and Orangeville Societies deserved, winter swooped down on us. There was no time then for letter-writing, every person was busy hunting up caps and mittens and all the warm things that were left over from last season. It would never do to draw on the new supplies, they must be kept until winter has fairly come. This certainly has been an exceptional autumn, the "oldest inhabitant" has never seen such a fall of snow so early in the season. It is away again though, and the weather is all that could be desired, warm, bright, sunshiny days, and the farmers are busy stacking and threshing. I had forgotten that it was school, and not Reserve supplies, that Orangeville was to send, but there was no doubt after the first bale was opened. Outfit after outfit came to light and there is an abundance for all. The prospects for an easy winter for the seamstress were never so good. There is nothing forgotten, a good start of mittens and stockings and plenty of yarn to keep up the supply, two pairs of new boots for some of the children, warm coats and caps for all and quilts in abundance. We are specially grateful for the new feather pillows sent, every bed is supplied now and nothing further will be required in that line for years to come. Much of the clothing is perfectly new and as prettily made as if

intended for white children. In fact a great many of the articles though evidently sent for everyday wear, will be kept for the Christmas tree, among these are the dainty print pinafores, far too much work on them for common use, though we well know it is a labor of love. Like their little white sisters the small girls soon appreciate pretty things, and already I can see their eyes dancing as the blue and pink frills are handed down. I am very glad to be able to tell the members of the Dovercourt Mission Band that their beautiful quilt donated in 1895 has at last found its owner. Do you remember that it was decided it should become the property of the first school-girl married? Helen McKay has won the quilt and I am sure will show it with a great deal of pride to her new friends on the Okanasi Reserve.

We have at present forty-two children in the school and six out at service. Hugh is still man of all work here. Isabel has completed her second summer at the same farm house and is taking a place near by for the winter months. Frank is again able to take up his work as interpreter for Mr. Markle, these you know are graduates. The school girls and boys will very soon be gathering in again for another term in the schoolroom. The little girls are all busy making Christmas gifts for the friends at home. Some have already finished a pair of mittens for their father. It is wonderful how much more quickly the work grows if it is for some one at home. The plan this year is that each girl makes some little article for each of the friends and it will be put on their tree. Already the old question is being asked: How many days now till Christmas?

The new building is gradually taking shape and already I can see a great deal of comfort ahead of us. The health of the school has on the whole been exceptionally good during the summer months, but we have had a very anxious time this last week. Elsie has been ill, very ill, and we are so thankful to see the little girl running about again. And now through the "Tidings" we would like to send our heartiest thanks to the friends of the Peterboro' and Orangeville Presbyterials for all they have done for the comfort of our children this coming year. We are always at a loss for words when it comes to the part of expressing our gratitude, but one thing you are assured of the blessing in the "Inasmuch." Our prayer is that a blessing may rest on the members and their work.

TO WINNIPEG PRESBYTERIAL.

FROM MISS BAKER, MAKOCE WASTE.

The clothing from Winnipeg Presbyterial arrived last week. On Saturday Miss Lyttle and I took a lumber waggon and drove in for it, we reached home shortly before 10 p.m. with our precious load

of 830 pounds. We had bright moon-light, so got on nicely, notwithstanding, the Indian pony that I had hitched up with mine, several times inclined to baulk, a trick to which the native ponies are given, mine being well trained, and always to be relied on, helped to set all things right. For several reasons, we find it better to bring in the clothing, if we can manage it, without the knowledge of the Indians. We get time to sort properly, and can make a good selection for each individual case. After making a fire and getting warmed, all our packages were brought in and piled up in the front room, until Monday morning, when they were placed in our store-room and opened. As we piled them away our hearts went out in gratitude to our Heavenly Father who had inclined the hearts of so many kind friends to labor so lovingly for His poor and needy ones. We send our sincere thanks to the ladies of the Winnipeg Presbyterial, who supplied so bountifully for our women and children, we will have warm jackets and skirts for all, the warm underclothing is especially prized. The children look so nice and comfortable, their happy faces would do anyone good, they are learning to take care of their clothes. One poor little fellow came to school to-day with his thin cotton pants. I asked why he had not on his new warm ones. "Oh, he had put them away for Sunday." They have got to the stage that they all want a Sunday suit, and through the kindness of the Winnipeg Presbyterial we will be able to give them all one.

Jack White Hawke, the lame man, is well. He has not yet an artificial limb. He has done all the work he possibly could, is most industrious; his garden turned out well. Little Chief and his wife are working very well and doing nicely, they are a very worthy old couple. I should have said I have not yet received the Dundee box, will send receipt as soon as I get it.

AN INDIAN GIRL PREACHER.

"Progress" has the following little story about a tiny Indian girl named Frances Breaks-a-man's-skull as told by her father: One day the little girl got her mother's Dakota hymn-book and said, "father, let us have prayers." He and his wife sat down, and she stood up in front of them. He said they wanted to laugh, but she was so small they were afraid she would not understand and would think they were laughing at religion, so they kept still. First she sang a hymn and then said she was going to talk to them a little while. She said, "My friends, if you have any bad words in your mouth to say to anybody, don't say them, but take them out and throw them into the fire and burn them up." Then she said, "Let us pray," and the prayer was this:—Great Spirit have mercy upon us. Amen. And so ended Frances' little service.

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