

Foreign Missionary Tidings.

VOL. XVII. TORONTO, JANUARY, 1901.

No. 9.

Subjects for Prayer.

For the Out-pouring of the Holy Spirit.

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 be awakened to more earnest prayer and increased liberality for the extension of Christ's Kingdom.

"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.

WALKING WITH JESUS.

OUR NEW YEAR'S MOTTO

By a Member.

Walking alone with my Saviour,
Trusting Him day by day,
Leaving my all in His keeping,
The True and Living Way.

Calm resting under His shadow
From rays of noontide glare,
Refreshed with the Living Water,
Fed by my Shepherd's care.

Then onward He guides me gently,
In ways I have not trod,
Still drawing me ever upward
Through paths that lead to God.

Safe over the rocky pathway,
Guiding with tender care,
While His watchful love encircles,
And shields, from every snare.

Thus be my walk with my Saviour
On through the narrow way,
Till shadows of earth all vanish
In light of Eternal Day.

RELIABLE INFORMATION HAS COME to hand that persecution and suffering is now the lot of many of the native Christians at our own missions in Honan. The name of Mrs. Chang will doubtless recall to the mind of many of our members the following paragraph in Mrs. Goforth's letter in the July-August Tidings.

"I have a Mrs. Chang with me whom I am trying to train as Bible Woman. Mrs. Chang is a woman who seems peculiarly fitted by her past life as well as natural ability and present circumstances to hold the position which I hope she will shortly hold, namely, that of an accepted Bible Woman. She is winning in her manner, patient and gentle, and very earnest. All our native Christians have the highest regard for her. Last Sunday afternoon my subject was "Persecution for Jesus' sake." I asked Mrs. Chang to tell us what persecution God had called her to pass through. She hesitated a moment and then said, "The Lord has not required me yet to bear any special persecution, but he has seen fit to bring me through much affliction." There were tears in her eyes and in ours too, for we remembered how her only son was one of our most consecrated and devoted Christians when God called him to a higher service, leaving behind him Mrs. Chang, his widowed mother; also a wife and two children. The elder of these, a bright lad to whom Mrs. Chang was much devoted, was only a few months in following his father."

The sad message now is that for poor Mrs. Chang the hour of persecution has come and many cruel means have been tried forcing her to give up her faith. She has even been suspended for some hours by the arms in the hope that she would recant, but God has given her strength and her faith in Him is unwavering. Remember her tenderly in prayer, and all our native Christians who are doubtless suffering even to the extreme. Our spirit yearns to help them—plead that the door may soon be opened.

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MISS GRIER who has already spent six months of her furlough time in England reached Toronto in the end of November. She reported herself at the Board Room on Tuesday December 4th and received a warm reception, so pleased were all the members to see her looking so fresh after her long unbroken term of six years spent in India. She spoke chiefly on the schools at Indore to which our workers there devote most of their time; although many opportunities arise for Zenana visiting, lack of helpers and trained Bible-women prevent this work being done as it should be.

Miss Grier was asked particularly about her own special work in the Mahratti school, the oldest school we have at Indore, and begun in early years by Miss McGregor. It is a highcaste Brahmin school, right in the city; all the children speak Mahratti, the court language. There are 135 in attendance ranging in ages from 4 to 12 years. They are attractive looking children to work among, always clean and neat, and they are quick to learn, not in parrot-like repetition of things but in reasoning things out for themselves. Miss

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Grier opened up another school, three years ago called the "Mullarganj." It is in a wealthy section of Indore and was opened by the request of the people in the neighborhood who offered to pay the rent of the building. It was phenomenal in its success for the first few months when suddenly the school was boycotted and on inquiry it was found that they had expected by their generous offer to pay the rent, that Christianity would not be taught. For sometime after it was uphill work but the school is now on a good foundation and promises well.

The fact that our missionary has returned in apparent health is largely due to her six months' stay in England. She is, however, suffering from a nervous strain which makes it impossible for her to speak at meetings, and the Board is therefore anxious that she be given the full benefit of rest during her furlough time.

* * *

MISS THOMSON writes from Indore, Nov. 15.—"Such a year as this last one has been, I hope I may never see such another, and yet we in Indore saw less of the famine than our workers in Neemuch, Dhar, Ujjain and Rutlam. At the hospital we kept a number of the first famine widows who came to us employed at grinding wheat and cooking for the poor starving creatures who came daily. This work is still going on but to a much less extent as the famine is almost over. Poor mothers and babies still sit patiently at our door waiting for their portion. We were so short of trained, trustworthy helpers that we had to give much of our time to the supervision of the work.

I have joyful news to tell you of a young girl of whom you have heard. She is here in the hospital, suffering from an incurable disease and always took care of Baby Karuna. After long fighting with her convictions she has yielded to the claims of Jesus and wants to be baptized; she looks so happy since she began to pray for herself and to believe in God's love for her. She used to say she could not love God when he had let her suffer so, but now that is all changed. Dear baby Karuna died a month ago and we miss the little laughing creature so much, but I know 'it is well with the child.'

* * *

WE HEAR OF MANY SPLENDID GATHERINGS in connection with thank-offering meetings among our Branches, and did space permit we would gladly refer to each one. From as far west as Vancouver bright reports have come, accompanied by the earnest wish that the spirit of thanksgiving may ever continue uppermost in our hearts. There is much to be thankful for as we enter the new Century in Christian Canada.

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NOTICES have been sent out to those desiring to renew their subscription to The Missionary Review. The year begins with the January number. Others wishing to take advantage of the club rate \$2, kindly communicate with the Secretary, Mrs. Telfer, 72 St. Alban's St.

ON JANUARY 11TH the Toronto Branches will observe the Day of Prayer by a united meeting in Bloor St. Church lecture room at 3 p. m.

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THE PROGRAMME FOR FEBRUARY in connection with the United Study of Foreign Missions has not come forward from the Committee of Arrangements in Boston. A large number have written to the secretary here for the leaflets bearing on these studies and which were to be ready early in December. We regret the delay, but no explanation has come from headquarters. The subject for February as announced in the December TIDINGS is "The Century in India."

A WIDE SPREAD FEELING OF SORROW was felt at the news of the death of the Rev. A. J. McLeod of Regina, which was recorded on November 20th.—As a Missionary and worker no one had endeared himself more to our church and to the heart of the Indians than he. Our society had long since learned to esteem him and appreciate his labors and we would express our very deep sympathy with the Regina school which will ever remain a monument of his devotion to the welfare of the Indian children. We would remember too the loved ones to whom the loss is more than words can express.

Oh God of comfort and of love
Speak peace to those who mourn.

SPECIAL NOTICE TO PRESBYTERIAL TREASURERS.

As this year, it is necessary to pay to Dr. Warden the amount of our estimates a month in advance of last year, will Presbyterian Treasurers kindly forward the contribution from their societies at as early a date as they possibly can.

PROGRAMME FOR DAY OF PRAYER.

JANUARY 11, 1900.

1. That the Holy Spirit may quicken the spiritual life of the Church; that Christians everywhere may make more earnest endeavor during the first year of the Century to win souls to Christ. Confession of our shortcomings in past service. Prayer for forgiveness.
2. Thanksgiving for the Gospel, its blessings and opportunities for Christian service; for God's guiding hand in times of anxiety and trouble for God's protecting care over our missionaries when in peril and distress.
3. That our missionaries may be preserved in health and kept from danger; that the bond of loving sympathy in each other's labors may be strengthened; that He may comfort and sustain them in all perplexities and grant them wisdom and peace. That those to whom the work is new may be upheld by that Power which is all-sufficient.
4. For China, that God may speedily bring light out of darkness and remove all hindrance to the spread of the Gospel; that the eyes of the heathen

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may open to the Truth; that God will show mercy to the Christian converts, be near them in trial, give them courage to openly hold to the Faith. That national strife may be overruled to the advancement of His kingdom throughout the world.

5. For all Mahommedan peoples and other heathen nations. For India, that the Gospel of Christ may touch their hearts through recent trials; that native Christians may be upheld by the Spirit and filled with desire to win others for Christ.

6. For the Home Mission work of our Church; for the speedy conversion of the Jews; for work among the Chinese in America. Thanksgiving for the blessing that has attended work among the Indians of our own land prayer for continued and greater blessing.

7. For our Training Home, that the work may be blessed and special guidance given in all that concerns it; that the number of consecrated candidates prepared and chosen of God may be increased. That greater efforts may be made to interest and train the young for Christian service. That the membership of our society may be largely increased; that our own and all Protestant Missionary Societies may be richly blessed.

8. That the strength of our missionaries on furlough may be renewed; that those driven out of China may be enabled soon to return; that the influence of all while at home may be greatly blessed to the Church. That our missionary literature and all other efforts to deepen the interest in missions may be fruitful in results. That the Church may be more earnest in believing prayer and self-denying liberality for Christ's cause. That much grace and wisdom may be given in the administration of Foreign Mission work.

NOTE.—Special prayer is asked for the Native Christians and Missionaries of China who have come through persecution and affliction, and for those who mourn the loss of loved ones.

PRAYER FOR NATIVE CHRISTIANS.

ALmighty God, Father of spirits, to whom the lives of all the saints are precious, look in mercy, we beseech Thee, upon the persecuted churches of China. Far beyond the bounds of our understanding they are in need of Thee. Beside many rivers and in unknown cities stand the Chinese Christians, crying unto Thee for deliverance. In their desolate homes they mourn the martyr dead. Out of their sight have gone unnumbered thousands of humble men, and patient women and helpless children, passing by the gates of anguish to the land of life. The dead and the living have fought the good fight of faith, laid hold on life eternal, and witnessed a good confession. Some from their labours rest, whose memory we hold in love forever. Others tremble now in the face of fearful danger, guarding still their faith above all earthly treasures. Keep them, O Lord, from harm of body, if it be Thy will. Guard them from the violence of their enemies, and suffer them not to deny Thee. Give them clear vision of their Great Captain, Jesus Christ, and show them the glorious army of the saints triumphant. Unto Thee, good Shepherd of the scattered sheep we commend all who have wandered. Gather them again, comfort and establish them in peace, and restore unto them the joy of Thy salvation. Quicken the conscience of the nations, that they may see their duty to China. May righteousness prevail, with all wisdom; prudence, but not greed; justice, but not revenge. Thy Kingdom come, Thy will be done. And unto Thee, King of Kings, with all Thy servants that love to behold Thy gracious government, we give praise and adoration, now and always. Amen.—*China's Millions.*

THE OBLIGATION TO EVANGELIZE THE WORLD.

IT IS OUR DUTY TO EVANGELIZE THE WORLD BECAUSE ALL MEN NEED CHRIST.

THE Christian Scriptures and the careful and extended observation of earnest men the world over agree that with respect to the need of salvation all nations and races are alike. Hundreds of millions are to-day living in ignorance and darkness, steeped in idolatry, superstition, degradation and corruption. Reflect on the desolating and cruel evils which are making such fearful ravages among them. See under what a burden of sin and sorrow and suffering they live. No one who has seen the actual conditions can question that they who are without God are also without hope.

The non-Christian religions may be judged by their fruits. While they furnish some moral principles and precepts of value, they do not afford adequate standards and motives by which rightly to guide the life, nor power to enable one to take the step between knowing duty and doing it. Though there are among the followers of these, religious men of high and noble lives, in the sight of God all have sinned and stand in need of the Divine forgiveness and of Christ the Saviour. All other religions have failed to do what Christianity has done and is doing as a regenerating power in the individual, and as a transforming force in society. It is a significant fact that the thousands of missionaries, in the best position to make a scientific study of the problem, bear such a unanimous testimony as to the practical results of the non-Christian religions as should forever banish any doubt regarding their inadequacy to meet the world's need.

The Scriptures clearly teach that if men are to be saved they must be saved through Christ. The Word of God sets forth the conditions of salvation. God has chosen to have these conditions made known through human agency. The universal capability of men to be benefited by the Gospel and the ability of Christ to satisfy men of all races and conditions, emphasize the duty of Christians to preach Christ to every creature. The burning question for every Christian then is, Shall hundreds of millions of men now living, who need Christ and are capable of receiving help from Him pass away without having even the opportunity to know Him?

We know our own need of Christ. How unreasonable, therefore, for us to assume that the nations living in sin and wretchedness and bondage can do without Him whom we so much need even in the most favored Christian lands.

IT IS OUR DUTY TO EVANGELIZE THE WORLD BECAUSE WE OWE ALL MEN THE
GOSPEL.

We have a knowledge of Jesus Christ, and to have this is to incur a responsibility toward every man who has it not. To have a Saviour who alone can save from the guilt and power of sin imposes an obligation of the most serious character. Christ tasted death for every man. Every Indian,

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every Chinese, every South Sea Islander has as good a right to the Gospel as anyone else; and, as a Chinese once said to Robert Stewart, we break the eighth commandment if we do not take it to him. In the words of Mr. Eugene Stock, "Bring me the best Buddhist or Mohammedan in the world, the most virtuous, the most high-minded, and I think that man has a right to hear of the tremendous fact that a Divine Person came into the world to bring blessing to mankind. Whether he needs it or no, I will not stop to argue. I think he has a claim upon Christian people to tell him of that fact."

Our sense of obligation must be intensified when we ask ourselves the question, If we do not preach Christ where He has not been named, who will? We know their need; we know the only remedy; we have access to them; we are able to go.

The claims of humanity and universal brotherhood, the example of Christ who was moved with compassion to meet even the bodily hunger of the multitudes should inspire us to go forth with the Word of life to the millions who are wandering in helplessness in the shadow of death.

The evangelization of the world in this generation is to Christians no self-imposed task; it rests securely upon Divine commandment. The Great Commission of Christ given by Him in the upper room in Jerusalem on the night after the resurrection, again a little later on a mountain in Galilee, and yet again on the Mount of Olives, clearly expresses our obligation to make Christ known to all men. That the command was not intended for the Apostles alone is seen from the promise with which it is linked, "Lo I am with you always, even unto the end of the age." The practise of the Church in the Apostolic Age and Sub-Apostolic Age shows that the command was regarded as binding not only upon the Apostles but also upon all Christians. It is true there is no express command to evangelize the world in this generation; but, as Mr. Stock has pointed out, "If we have a general command to make the Gospel known to those who know it not, there seems no escape from the conclusion that the duty to make it known to all—that is, all now alive—lies in the nature of the case." Thus the expression, the evangelization of the world in this generation, simply translates Christ's last command into terms of obligation concerning our own lifetime.

In this command of our Lord we have a motive power sufficient to impel disciples always with uniform force; which will survive romance; which will outlive excitement; which is independent of experiences and emotions; which can surmount every difficulty and disappointment, which burns steadily in the absence of outward encouragement, and glows in the blast of persecution; such a motive as in its intense and imperishable influence on the conscience and heart of a Christian shall be irrespective at once of his past history, of any peculiarities in his position, and of his interpretation of prophecy." This command should move to action all real Christians; for in the words of Archbishop Whately, "If our religion is not

true, we ought to *change* it; if it is true, we are bound to propagate what we believe to be the truth." "Why call ye me, Lord, Lord, and do not the things which I say?" "If ye love me ye will keep my commandments."

IT IS OUR DUTY TO EVANGELIZE THE WORLD BECAUSE THIS IS ESSENTIAL TO THE
BEST LIFE OF THE CHRISTIAN CHURCH.

If all men need the Gospel, if we owe the Gospel to all men, if Christ has commanded us to preach the Gospel to every creature, it is unquestionably our duty to give all people in our generation an opportunity to hear the Gospel. To know our duty and to do it not is sin. Continuance in the sin of neglect, weakens the life and arrests the growth of the Church. The Christians of to-day need some object great enough to engage all the powers of their minds and hearts. We find just such an object in the enterprise to make Christ known to the whole world. This would call out and utilize the best energies of the Church. It would help to save her from some of her gravest perils—ease, selfishness, luxury, materialism and low ideals. It would necessitate real Christian unity, thus preventing an immense waste of force. There is no one thing which would do so much to promote work on behalf of the cities and neglected country districts of the home lands as a vast enlargement of the foreign missionary operations. History teaches impressively that the missionary epochs have been the times of greatest activity and spiritual vigor in the life of the home Church. So the best spiritual interests of America, Great Britain, Germany, Australasia and other Christian lands are inseparably bound up with the evangelization of the whole wide world.

But the most serious consideration of all is that the largest manifestation of the presence of Christ with us as individual Christians, and with the Church at large, depends upon our obedience to His command. There is a most vital connection between "Go ye and make disciples of all the nations," and "Lo, I am with you alway." The power of the Holy Spirit was bestowed for the express purpose of equipping Christians for the work of preaching the Gospel unto the uttermost parts of the earth. If the Church of to-day, therefore would have the power of God come mightily upon her—and is not this the great need?—she will necessarily receive it while in the pathway of larger obedience to the missionary command.

THE OBLIGATION TO EVANGELIZE THE WORLD IS AN URGENT ONE.

Every reason for doing this work of evangelizing demands that it be done not only thoroughly but as speedily as possible. If we do not evangelize it, who will? "It is not possible for the coming generation to discharge the duties of the present, whether it respects their repentance, faith or works; and to commit to them our share of preaching Christ crucified to the heathen, is like committing to them the love due from us to God and our neighbor. The Lord will require of us that which is committed to us.

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The present generation is one of unexampled crisis in all parts of the unevangelized world. Missionaries urge that, if the Church fails to do her full duty in our lifetime, not only will multitudes of the present generation pass away without knowing of Christ, but the task of our successors to evangelize their generation will be much more difficult.

Our generation is also one of marvellous opportunity. The world is better known, its needs more intelligible, and our ability to go into all the world with the Gospel is much greater than in any preceding generation. All this adds to our responsibility.

The forces of evil are not deferring their operations to the next generation. All non-Christian nations are being brought under the influences of the material civilization of the West, and these may easily work their injury unless controlled by the power of pure religion. The evangelization of the world in this generation is not, therefore, merely a matter of buying up the opportunity, but of helping to neutralize and supplant the effects of the sins of our own peoples.

Because of the infinite need of men without Christ; because of the possibilities of men of every race and condition who take Christ as the Lord of their lives; because of the command of our Lord which has acquired added force as a result of nineteen centuries of discovery, of opening of doors, of experience of the Christian Church; because of the shameful neglect of the past; because of the impending crisis and the urgency of the situation; because of the opportunity for a greatly accelerated movement in the present; because of the danger of neglecting to enter upon a great onward movement; because of the constraining memories of the Cross of Christ and the love wherewith He loved us, it is the solemn duty of the Christians of this generation to do their utmost to evangelize the world.—*Condensed from the "Evangelization of the World in this Generation," by J. R. Mott.*

LIFE OF IRENE PETRIE.

IN his History of the Church Missionary Society, Mr. Eugene Stock refers to the heavy loss which India had sustained by the death of "a woman missionary, one of the most brilliant and cultured of all the ladies on the C. M. S. roll, Miss Irene Petrie." She passed away in August, 1897, at the Buddhist city of Leh, on the Tibetan frontier, and her life has now been written with rare literary skill and sympathetic affection by her sister, Mrs. Ashley Carus-Wilson. It takes rank with the lives of Dr. Paton and Mackay of Uganda. The magnetic attraction of Miss Petrie's character must stir the coldest reader with the longing to follow her as she followed Christ. We do not doubt that the book will make many missionaries. Thousands will learn from it to look beyond the selfish concerns and narrow surroundings of their daily life, and recognizing the deep needs of their brothers' and sisters in far-off lands, to say, as Irene said, "Here am I, send me."

Miss Petrie was the youngest of the three daughters of Colonel Martin Petrie, an officer of high distinction and of ancient Scottish lineage. Wealth, family pride, and social consideration were the birthright of Colonel Petrie's children, but more precious than these was the earnest religious training they received from both parents. They had an early link to India in the person of their uncle, Major Gregory Lewis Way, who had fought under Lord Gough in the Punjab, and who gathered together in his Brighton home such religious leaders as Lord Radstock, Mr. Moody, and the founders of the Keswick Convention. There is no story of a sudden conversion in Irene's life; her sister recalls her "childish recoil from some types of blatant and dogmatic piety, her precipitate flight from a noted evangelist of the Plymouth persuasion who waylaid her with searching personal questions when he and she were fellow-guests in her uncle's house." Her childhood and girlhood were full of bright, natural joys. "Her whole career was the testimony to the hope that was in her, and the best record is the worn little Bible in daily use from childhood, which she was reading through for the eleventh time when her summons hence came."

As a child she came strongly under the influence of Dr. Maclagan, now Archbishop of York. Amongst her favorite religious writers were Bishop Westcott, Phillips Brooks, Principal Moule, and Professor Henry Drummond. She passed with distinction the Cambridge Higher Local Examinations. Her chief gifts, however, were for music and drawing. To the end of her life she gave and enjoyed infinite happiness through these accomplishments. At missionary meetings she led the singing with force and tenderness. Miss Petrie had also the great advantage of frequent foreign travel with her parents and her sister. In March, 1885, she was one of the *debutantes* who kissed the Queen's hand, and few of the girls presented that day had a right to expect a more brilliant and satisfying future. But already she was convinced that a woman with health, leisure, education, and means has a personal duty to her less fortunate sisters. For eight years she was a Sunday school teacher at her parish church, conducted a week-night Bible class at the Latymer-road Mission, addressed working-girls in the Kensington shops and the West Kensington Laundry, and was an active helper of the Prison Mission.

Her desire to become an honorary missionary of the C. M. S. was first unfolded to her sister in 1892, but the scheme was put aside for a moment owing to the opposition of her father. He feared, not without reason, as the event proved, that the beloved youngest daughter, who had been tended all her life in a luxurious home, might soon fall a victim to the treacherous climate of India and the heavy toils of a missionary's life. After the death of Colonel Petrie and the marriage of her sister, Irene's way was opened to the mission-field, and she sailed for India in October, 1893. From her first arrival in India, Miss Petrie was impressed with the solid results already achieved by

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missions. The contrast between the faces of the native Christians and the faces of heathens and Mahomedans spoke to her of a miraculous change.

At Lahore she studied languages, and prepared for the more difficult tasks which awaited her in Kashmir. Although much sought after by Anglo-Indian society, she refused to entangle herself with secular engagements. Some of the most valuable pages of the "Life" are those which tell how this young girl resolutely declined to be drawn aside from the high and solemn profession she had chosen. The indifference of the English was more depressing to her than the dark ignorance of the natives. "Even those who are well-disposed to missions are bursting with sharp criticism if there is anything of the hermit or the dowdy about the unfortunate missionary, who has probably put in so much wearing work that there has been no time or strength left for pleasant small talk or Truefitt hair-dressing."

Miss Petrie made rapid progress with Urdu, the *Lingua franca* of India, and passed her examination with complete success. She visited Amritsar, the sacred city of the Sikhs, where the young missionary saw native Indian society at its best, and learned to love the noble race whose gallantry and devotion have been displayed on every field of honor. For her own life-work, however, she had chosen the Kashmir valley, guarded by the giant mountains which she had seen from the roof of the Zenana House at Amritsar, "lying athwart the northern sky, over one hundred miles off, yet far more striking than the Alps from Berne." In October, 1894, she was settled at Srinagar, the capital, a town about half the size of Edinburgh. Miss Petrie thought it resembled Venice, but she described it as perhaps the dirtiest city in the world, and there is no doubt that its poisonous odors implanted in her constitution the germs of typhoid fever. The natives are described as false, cringing, suspicious and incorrigible cheats and liars.

The beautiful Niki Mem ("little or youthful lady") was beloved in Mahomedan and Hindu homes, and after her death there were many tributes to the noble work she had accomplished. The reader gathers from the book a strong impression of the arduousness of her life, and of the toilsome lot of the missionary in whatever land he may sojourn. Hour by hour she and her fellow laborers in Srinagar worked amidst the deadliest peril to health from the exhalations of the city. The missionaries pass to their work by the accumulated refuse of months, even of years. A male servant must accompany the ladies, for the Kashmiri is without the faintest sense of chivalry, and while, to save himself trouble, he will yield the right of way to an Englishman, he would shoulder an English lady into the snow if she were walking without protection. In the houses the atmosphere is horrible, and on two occasions Miss Petrie fainted while giving her lesson. In order not to hurt the feelings of a well-meaning hostess, one must swallow "sweetmeats prepared with rancid oil, or tea strained through the corner of the dirty single garment worn by Kashmiris, and tasting like boiled sea-water, with some grease in it."

Missionaries rarely complain of such trials in their letters, the wonder is not that some break down, but that so many go on during long terms of years. The Hindus are less bitterly hostile to Christianity than the Moslems. "I wish," said Miss Petrie, "that the globe-trotters who admire the pious cant which is exhibited openly in Mohammedanism could know a little of the loathsomeness of its real working. It is truly a vile thing." Amidst many disappointments, Miss Petrie had the happiness of finding her way into more than one priest's house, where she was allowed to read the Gospels and give Bible lessons to the women. Men of good social standing asked her to instruct their wives and daughters.

The question was sometimes asked of her, as of all missionaries, "Do you have many real conversions?" The missionaries in that dark land comfort each other with the thought that the secret disciples are more numerous than they know, and that, as an enlightened Mussulman once said, many a Christian will rise at the Resurrection from a Mohammedan tomb. Open decision for Christ has tremendous consequences for the native women. Strong faith is needed to accept the break-up of the whole life, certain persecution, and probable death. Mrs. Carus-Wilson recalls the words of Henry Martyn as expressing the spirit of the heroic band of Kashmir workers; "Even if I should never see a native converted, God may design by my patience and continuance in the work to encourage future missionaries."

At Srinagar Miss Petrie was necessarily thrown more into the company of Europeans than at Lahore. A colleague expressed the opinion that her strongest point was the use she made of these opportunities of intercourse with her countrymen. "Everyone was obliged to allow that she was there wholly for the love of God. Artist and musician, and most accomplished, she was always well received, and won many to care for missionary work. Looking only at the work she did among her own countrymen, one could never say her life had been thrown away." Amongst her recreations was the reading of new books sent out from England. She remarks that amidst the gossip and mischief-making of such an isolated station as Srinagar, "the lives of my colleagues and books like Ian Maclaren's are a tonic."

One much-loved colleague was invalided home in October, 1896. Miss Petrie had but a few months to live. Both had been medically passed and fully trained. Mrs. Carus-Wilson urges upon the supporters of missions the necessity of sending out only the robust, and of making all possible provision for their health and comfort in the field.

In July, 1897, Miss Petrie, with three other lady-missionaries, set out on a holiday-tour in the mountainous province of Ladakh or Tibetan Kashmir. At Leh, the capital, the Moravians have a prosperous mission. Miss Petrie had for years been interested in their work, and looked forward eagerly to the journey. The city stands higher than the summit of Mount Etna, and is in summer the meeting-place of the Central Asian caravans. It is one of the

least accessible cities in the world, being 1,000 miles from the sea and 500 from the railway.

Miss Petrie was suffering from fever when she left Srinagar on July 8th, and as the traveller entered the Himalayan fastnesses, her condition became alarming to her companions. On the last day of the journey she was unfit to ride, and was carried into Leh by native bearers. Typhoid fever declared itself, but the two doctors who saw her believed that her youth and her fine constitution would carry her through. She was, alas! completely worn out, and her struggle to fight off the disease made the reaction all the greater. On Friday, August 6th, the seventh day of her illness, she passed away very suddenly, from failure of the heart. The Moravians, who had cared for her tenderly, laid her in their little burying ground outside Leh, beside their noble pioneer missionaries, Marx and Redslob.

"The giant mountains she had from childhood longed to see keep watch and ward over the littlegrass-grown grave." Some may think it a melancholy fate for the brilliant girl who might, had she chosen, have been a leader of London society, to die before her time in this weird Buddhist city, out of reach of home and kindred, where her grave must be solitary for ever. But such is not the view of the sister who has preserved for us these priceless records. If the relatives—the last surviving relatives—of departed missionaries can look to the future with strong and joyful faith, surely the churches may take courage. It was a favorite saying of Bishop Valpy-French of Lahore, "one death in the mission-field is worth ten lives at home." May not the death of Irene Petrie be the dawn of new hope for Kashmir?—*Condensed from British Weekly of Nov. 1st.*

A SUNDAY IN TRINIDAD.

BY MISS BLACKADDER.

A GAIN there comes to us the best of all the days. Oh! so bright and beautiful. The air itself seems clearer, more like crystal, than on the ordinary working-day, while the nearer mountains, bathed in the glorious sunlight, impress us more than ever with their steadfastness and grandeur, and called to mind that first great day of rest, and the declaration of the Creator that "all was very good." Plants refreshed by the dew of heaven, birds, singing their joyous hymn, tired people, free from work-day toil, alike rejoice. Weary animals, released from work, are away to the river for a bath and a rest. People are bathing, washing clothes and selling in the market, and alas! making use of their extra leisure to indulge more freely in the drink, which unfits them for benefiting by the holy rest of the day.

A little later the church bells ring. Some with a musical chime, others harshly clanging; people clean, and dressed mostly in white, very becoming to their dark skins, wend their way to their respective places of worship. Among them are beautifully dressed white ladies and gentlemen in stylish

carriages—a home-like feature in this motley crowd of Europeans, Chinese, East Indians, negroes, and all the various mixtures, tints and shades.

In striking contrast to these Christian worshippers are the heathen people in their picturesque native costume, their faces disfigured with lines and marks denoting the different gods they worship—carrying offerings to those that see not, nor hear, nor smell

The Catholic tells his beads, the Anglican listens to the sweet voiced choir, the Wesleyan and the Baptists hear some very plain truths from their pulpits, and the Presbyterian good sound doctrine from his. He hears it in Port of Spain in English from the eloquent Dr. Whittier and the genial, kindly minister of the Free Church, Rev. Alex. Ramsay, and we must not forget the wise, fatherly words of Rev. W. Dickson of Aranca. In Hindustani he hears the wise, calm, judicial Dr. Morton; the bright, interesting A. W. Thompson, the apostolic Grant, the zealous Fraser, and the devoted Macrae.

The teacher visits a hospital, speaks a word to the sick and suffering, a hymn is sung, a few verses read, cards or pictures given, and she goes out on the estate to announce that preaching will be held in the school-house at a later hour. Then to a Sunday-school; breakfast follows, a rest—then out in the village to look up the careless and idle. Afternoon Sunday School is followed by service for the adults, dinner, reading, evening service, home, rather weary, but refreshed and thankful for the gift of God's Sabbath.

THE SPIRIT OF TRUE SERVICE.

BIBLE READING, NO I.

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

- I. LOVE TO GOD.—Deuteronomy 6 : 5.
- II. LOVE TO ONE ANOTHER.—Ephesians 4 : 12.
- III. HELPING THE WEAK.—Romans 15 : 1.
- IV. JESUS laid down His LIFE for us.—1 John 3 : 16, 17.
- V. JESUS our EXAMPLE.—1 Peter 2 : 21 ; John 13 : 15.
- VI. ALL must be done HEARTILY in the name of Jesus.—Col. 3 : 12-21.
- VII. ABOVE ALL have fervent CHARITY among yourselves.—1 Peter 4 : 8-11 ; Gal 5 : 6.

CHINA MUST AND WILL BE SAVED.

By Editor *Review of Missions for December, Southern Church.*

A SIGNIFICANT fact in all the disturbances in China is that the missionaries—those who are on the field, have faced the dangers, suffered the anxieties, and braved the perils—do not sound one note of discouragement or retreat. Every letter breathes a spirit of hopefulness, stresses the fact of greater opportunities, and urges the Church to be ready to meet them.

Our missionaries are returning to their work; two of them having gone back to Sung Kiang. Everything is quiet there, and they were cordially

welcomed not only by the native Christians but by the officials and other friends outside of the Church. The following letter from Dr. A. P. Parker, which has been received recently by the Missionary Secretaries shows how God has cared for His people and is preparing the way for the salvation of China :

"Say to the people in the home land that the present uprising in China is not *anti-missionary but anti-foreign*. The missionary or religious idea has little or nothing to do with it. It is not a religious persecution ; on the contrary, it is a determined effort on the part of the Manchu rulers to expel *all foreigners*—merchants, missionaries, diplomats, engineers, etc.—from the country, and close the door against them forever. This is proven in the most striking manner by the fact that in the beginning of the outbreak, last May, the Boxers attacked the Belgian railway engineers along the line from Peking to Paoting-foo, killing nine out of a party of some thirty-six men and women before they could get to Tientsin. This attack on the engineers was immediately followed by the destruction of a number of railway stations, the tearing up of many miles of track, the destruction of the telegraph lines, and the burning and looting of the offices. Two missionaries were killed at about the same time and in the same region of country.

Evidence is continually coming to light which proves beyond the possibility of a doubt that ever since the Reform Movement was overthrown by the Palace Revolution in September, 1898, the Manchus have been making the most determined and widespread preparations to exterminate foreigners and all foreign interest throughout the empire. The blow was to have been delivered in September of this year—swift, sudden, and overwhelming. Every foreigner and every Christian, every foreigner's servant, teacher, student, and helper of any kind, were to be slaughtered out of hand, and all foreign property, houses, chapels, stores, offices, railways, telegraphs, post offices, mines—anything and everything that the foreigners had helped to introduce into the country—were to be wiped out at one fell stroke. The destruction was to be complete and final. But, in the good providence of God, a premature outbreak in Paoting-foo in May precipitated things and brought on the crisis before the leaders were ready ; the blow fell before its time, and so its force was considerably broken.

That the instigators of this movement have been able to accomplish so much proves only too clearly what they might have done if they could have held their minions—the Boxers—in check, and continued to hoodwink the foreigners until the appointed time, when all could have acted in concert, with the unity and swiftness of one determined purpose. But they are fighting in vain against progress. God has thwarted their plans. They cannot make the world turn backward. China must and will be saved in spite of those who would, in their ignorant pride and selfishness, keep the country in bondage to the superstitions and ignorant traditions of a dead past. God is going

to use this very outbreak to do great things for the land. Let the Church get ready the men and the money to enter the great and effectual door that is soon to be opened here. We are on the eve of great things, such as the world has not seen in the history of missionary effort. Thousands of men and millions of money will be needed to meet the opportunities that will be open to us when these troubles are settled. Instead of relaxing our efforts because the country is now apparently trying to cast us out, let us redouble our exertions, because the people will soon be ready to receive us with open arms when the incubus of a corrupt government is taken away from them.

THE SATNAMIS.

THE Satnamis who live in the central provinces of India are nearly all cultivators. They are forbidden by their religion to eat flesh of any kind, to smoke or to drink intoxicating liquors. They greet each other by the salutation Satnam, (true name). They do not worship idols, but believe in one true god only, whom they also call Satnam.



SOCIAL CUSTOMS.

The food has been cooked. The fond mother has placed a large platter full before her son, who is not old enough to eat with his father. The mother has always to eat after her husband is satisfied, and so her son eats with her. Women are never allowed to eat with men. Knives, forks and spoons, are at a discount, the right hand only is used for conveying the food to the mouth, the left hand never, unless the eater has the misfortune to have only one hand, and that the left. It can well be imagined that some skill is required in manipulating the food, especially as it has often more or less the nature of soup.

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When a child, especially a boy, falls ill, much consternation is caused among the female relatives. They will leave off eating and drinking and sit day and night, as is shown, beside the patient. One will press and rub his head, another will devote her attention to his chest and stomach, a third will continually shampoo his legs until he either recovers or dies. Under the bed we observe the warming apparatus, a broken earthen pot, filled with fuel, which is lighted to keep the sick one warm.

LETTERS FROM OUR MISSIONARIES.

India.

DR. MARGARET MACKELLAR under date Sept. 1st reports a decided advance in the work at Neemuch. ^{She is} ~~Senist~~ Paul has completed a four years' medical course and has entered upon her life work. She promises to be a great help and comfort. Two Bible women have been secured and are at work in the dispensaries. The building on the Compound formerly used for the orphans has been fitted up with twelve beds and is by courtesy called "The Hospital." This year only famine orphan patients will be admitted and their expense for food, clothing, etc., will be met from the Famine Fund. Mrs. James is Matron and eight of the bigger girls come in relays to nurse their little sick sisters from the Orphanage.

Trinidad.

THANKS FOR CHRISTMAS CARDS.

FROM MISS A. J. ARCHIBALD.

San Fernando, Trinidad, Nov. 15, 1900.

NOTE.—Miss Archibald wrote some time ago saying a supply of bright cards or calendars would be very acceptable to her at the Christmas season. Quite a supply was sent in by different Mission Bands and Sunday-Schools, and a large parcel was forwarded to Miss Archibald who takes this opportunity of thanking all those who so liberally supplied her needs.

THIS week when a fine supply of cards came, we were simply delighted. The wrappers were stamped Ontario, so we knew whence they had come. The S. S. cards will do good service, and I at once told the missionary to reduce the order on S. S. cards less than one-half of what we were getting before. The Christmas cards, booklets, and calendars are so very pretty, and they will come in so nicely as prizes. At the end of each quarter we always have a large number of children in the different schools who at the end of the quarter, repeat the little Golden Texts and the older ones the Catechism for the quarter. We encourage the children to do this as they thus get familiar with the beautiful Bible texts. Usually we try to give them some little thing, sometimes a card, Sunday School paper, or something of the kind. These beautiful cards that have been received will be so nice for rewards at the end of the year. Kindly thank those who have taken the trouble to collect them.

North-West.

GOVERNMENT HELP AT CROWSTAND

FROM REV. N. GILMOUR, OCT. 24TH.

THE Government has increased the number of our grant earners to 40, now, and we are hoping to get a number of new children in this month.

I am glad to say, we were able to save enough out of the grant to put up a new milk house and ice house at the back door. The walls are of stone and will stand, as logs would not under ground. Our vegetables were almost a complete failure this year, on account of extreme drought in the early part of the season. Last year on the same ground we had about 500 bushels of potatoes, this year we have just 60 bushels and have to buy about 200 bushels.

RETURNS TO WORK.

FROM MISS GILLESPIE.

Mistawasis, Nov. 13.

WHEN I reached home accompanied by my father and sister we found everything in beautiful order. Miss McIntosh took excellent charge of the school, and had a warm house and hot supper waiting for us, which we fully appreciated after a cold forty-mile drive. We were happy to

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be back with all again. Six of the children came to live with us this week. They are all quite happy and delighted with their new clothes. Only one boy is able to help with the work. They were so pleased to hear the ladies are going to remember them with an organ.

They are looking forward to their soup dinners. To-morrow is the first day for them this year, and I heard Willie Muchahoo remarking to-day how the soup would keep the children warm. There is lots of work to do here, but it is a great joy to be in the midst of my little flock again.

Often since my return does my memory go back to the precious moments I was privileged to spend by the bedside of our dear helper and friend, Mrs. Jeffrey.

FOR MISSION BAND WORKERS AND MISSION BANDS.

FIELD—WORLD—WIDE MISSIONS.

MISSIONARY GEOGRAPHY.

Where is,—Neemuch, Dhar, Mistawasis, Chu'wang, Markoce Waste, Erromanaga, Ujjain, Alberni, Santo, Hsin Chen, Portage la Prairie, Indore, Port of Spain.

What is called the Dark Continent?
What is a Zenana? What is a kraal?

What mission land—
contains one fourth of all the people in the world?

is partly in Europe and partly in Asia?

has a sacred river?

is composed of islands?

has a sacred mountain?

In what country—
do women wear thick veils over their faces?

do people treat widows very cruelly?

do people worship Buddha?

are the houses shaped like bee-hives?

do people live in kraals?

are children married when they are very young?

do the Hindus live?

do the children honor their parents?

are women kept in zenanas?

In what country—
do the people worship millions of gods?
do the people worship sticks and stones?
do the people worship monkeys and cows?

are little girls' feet bound?

are the walls of the houses made of paper?

are the women shut in harems?

do the men dress in white.—*Adapted from Mission Day Springs.*

A MISSIONARY EXERCISE FOR JUNIOR BANDS.

JUNIOR.

How precious is this Bible!

It is God's word of love.

It tells of Christ, my Saviour

And points to Heaven above.

I've heard the voice of Jesus.

I'm glad His child to be;

But I must tell the story

To children o'er the sea,

And children in our own land

Who never once have heard

That Jesus is their Saviour,

Who have not read His Word.

INDIAN BOY.

Many tribes of Indians dwelling

In this country, great and broad,

Long to have your schools among them,

Long to know the white man's God.

For our lives are hard and lonely,

And our hearts are full of sin.

Send the Gospel to us quickly,

And a new life will begin.

ALASKAN BOY.

I come from a far away land in the North,

Of icebergs and of snow.

I dress all in fur, and I hunt, and I fish,

I live in a hut, and eat many a dish

That wouldn't suit you, I know.

And yet I am longing to hear the good news,

The glad good news that saves.

We want to be citizens noble and true;

We love, just as you do, the red, white, and blue

That over Alaska waves.

COLORED GIRL.

In the sunny South you find me,
Where my people once were slaves,
And I long to hear of Jesus,
The Redeemer, Christ, who saves.
These two hands of mine need training.
I must learn to take my place
In this busy world around me,
With the others of my race.

JUNIOR.

Oh, children of the home land,
We give God's word to you (gives
Bibles)
And take this flag and love it!
Be loyal souls and true! (gives flags).

JAPANESE BOY.

In the beautiful "Sunrise Kingdom,"
With gardens and flowers fair,
I make my home with my people,
And we long for the gospel there.
We rejoice in the beauty 'round us.
O teach us of grace within!
And send us all the sweet gospel
That will lead us away from sin.

GIRL FROM INDIA.

Only a Hindoo widow!
The joy in my heart is dead.

Life brings me nothing but sadness,
And sorrow has bowed my head.

Yes, there are thousands like me!
Oh, come to our help we pray,
Lift up my helpless sisters,
That we may be glad to-day.

CHINESE GIRL.

For China's million children
I ask your help and prayer;
Our homes are small and dirty,
They bind our poor feet there.
We need your good, kind doctors
Who come with tender care
To cure us in our sickness,
And all our sorrows share.

JUNIOR.

Yes, children dear, from o'er the sea
To you we gladly give
Our time, our money, and our prayers,
That all of you may live.

—Over Land and Sea.

(The Junior stands in the middle, and the "Home Mission boys and girls" on his right, while the "Foreign Mission boys and girls" stand on the left).

ACKNOWLEDGEMENTS.

TO WHITBY PRESBYTERIAL,

FROM MR. F. T. DODDS,

Moose Mountain, Oct. 16, 1900.

We received the clothing, six bales, last Thursday. Our people here will be doubly thankful for the supplies this winter as, I expect, many of them will have a hard time getting through the winter, owing to the failure of crops both on the Reserve and in the districts adjacent to it. They depend largely, for these winter supplies, upon the sale of pickets, dressing hides, skins etc., and I fear the earnings from their sources during the coming winter will be very meagre.

We wish to convey the thanks of our people to the Whitby Presbyterian Society for their timely assistance, and to thank them also for their kind and loving remembrance of the Missionary's family. It happens the writer's birth place is not far from Whitby.

Our work goes on as usual—services on Sunday morning, visiting them in the afternoon, reading and explaining the Word to them, and speaking with them as opportunity offers during the week. They usually listen attentively and fre-

quently ask questions about passages in the Bible, and about our belief. Many of them read in the Cree syllabics, the Bibles which were sent.

TO CHATHAM PRESBYTERIAL.

FROM REV. W. H. FARRAR.

File Hills, Oct. 16, 1900.

The bales are home and opened, and the stuff assorted and put away. There was a beautiful lot of quilts, the best I ever saw. The things generally will give satisfaction. The stock of quilts, clothes, etc., sent by the W.F.M.S. has given the school a Presbyterian look again. This is an expensive place to live in, and we simply could not run the school without the help of the W.F.M.S., or a doubling of the grant.

TO LONDON PRESBYTERIAL,

FROM MISS FRASER,

Portage la Prairie, Oct. 26, 1900.

I wish to acknowledge through the Missionary Tidings the supply sent by the London Presbyterian to our school, and to convey to the ladies our sincere thanks for the supply which was most abundant

and of good quality.

The unpacking of the bales is always a great event at the school—never are any of the children more willing to work than on that day—and as bale after bale is opened, and the nice warm clothing etc. displayed, the joy of the children is unbounded. The boots and shoes are particularly acceptable as it has always been a large item to keep so many feet dressed during the cold winter. The shirts and clothing for women and men are just what we wanted. We have had numbers of them up every day wishing to exchange potatoes and other garden produce or work in return for warm comfortable clothing. The quilts are sought for by all. Of course you know it is our aim to teach them to be self-reliant and insist on able bodied women and men making some return for what they get. Those who are old and cannot work receive what is necessary to make them comfortable, and I believe some are grateful for what we give them though shown in a peculiar way.

I must not omit to thank the different Mission Bands and others for the many tokens of remembrance to myself. I assure you they were much appreciated by me, as was the table linen, towelling, and the many other things required by the staff. We always feel as we lay by the various articles how much self-denial must be exercised on the part of those who so kindly assist us in this way year after year and our prayer is that God's richest blessings may rest on them, and that they may find it more blessed to give than to receive.

Since writing we opened the last box which was well packed with beautiful warm clothing from the Victoria Mission Band, and a special donation of books, scribblers, games, etc., from Miss Wilson which we highly appreciate. I think everything I asked for came, the quality as well as quantity is splendid. We are delighted with the table linen and other things for the staff.

We have had more or less illness among the children recently, but am pleased to be able to say that all are improving, though slowly.

TO KINGSTON PRESBYTERIAL.

FROM MISS GILLESPIE, NOV. 13.

Mistawasis Reserve.

Last week I unpacked the children's clothing and was well pleased with the contents of the bales. There were more

ASTHMA PERMANENTLY CURED ONE BOTTLE FREE

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

things than usual for the older boys, which we are pleased to note as they are generally short. The summer blouses too will be very convenient, as they will always be kept in the school and be ready for use at any time.

The only articles we are really in need of for the present are little coats for the small boys. We only have one of those sent, while there are five boys varying from five to eight years of age, who are in immediate need.

They are all nicely supplied with overcoats and everything else that they need. There is such an abundance of mittens and stockings. We do indeed send many thanks for the thought and self-denial that those bales of clothing represent.

It all came home to me very forcibly while I was in Ontario. I happened to be present at some of those little gatherings where the clothing was being prepared for the West. I felt strengthened as I witnessed the powerful human assistance, divinely directed, that we missionaries are receiving in the West. The home band are certainly doing their duty. May the Lord sustain and direct those of us who are on the field that the same may be said of us.

TO BROCKVILLE PRESBYTERIAL.

FROM MR. JOHN THUNDER, PIPESTONE,

NOV. 19TH.

When Mrs. Thunder and I opened the five bales and the box in our mission house, our hearts were filled with sorrow as we thought of her, who was the head of this work of kindness, and who has now gone from this earthly life. When I told our people of Mrs. Jeffrey's death they all felt

very sad and said: "Who can take her place?" I said, "God will not leave us alone. He will find another to do her work."

Our people this year have had a poor crop on account of the rains, and could not gather the little grain there was, but some way or other our young men have put up six new houses, with shingle roofs, good flooring and windows, so that our reserve has improved since last year. The Sewing Society are ready to start again. They earned \$10 during the summer and I forwarded the amount to Mrs. Jeffrey. I am now enclosing our fall collection for Foreign Mission which amounted to \$3 this year.

ENCLOSED LETTERS FROM THE INDIANS.

I shall myself send my thanks to the women who are so kind to us in sending us good clothing. Myself I am blind and unable to help myself. I am like a little child, but by the help of kind women I am comfortable every year. I must again say thanks. (Signed) IYOJANGAN or MOSES.

A few days ago I myself saw with my own eyes the women and children and feeble ones on our reserve made so happy by receiving the clothing sent by the kind women of the W. F. M. S. I could not help saying these women and children and others will be brave enough to meet the cold wintry days, and so I send my thanks. (Signed) TOM MAGAKAGA.

PRESBYTERIAL REPORTS.

LONDON.—The 17th annual meeting was held in the First Presbyterian Church, London, on Tuesday and Wednesday, Nov. 13 and 14. At the afternoon session on Tuesday the reports of the auxiliaries and mission bands were read by their respective secretaries. The contributions were a little less than last year owing to the date of meeting being changed from February to November, making only ten months work to report. Membership, 1,397, members of General Society, 140; scattered helpers, 100; 4 new life members were added this year. Amount contributed, \$2,208.90, 3,700 pounds of clothing, valued at \$1,526, were sent to Portage la Prairie School. Amount sent to India Famine Fund, \$413.24; over 900 copies of the "Missionary Tidings" are in circulation. At the public meeting on Tuesday evening, Dr. Menzies of Honan, gave a most earnest

address. Mrs. Murdoch McKenzie from Honan, spoke to the ladies on Wednesday afternoon, giving a vivid sketch of the terrible journey she with our other Canadian missionaries experienced on their way to the coast. Many touching references were made in regard to the great loss our W. F. M. S. has sustained by the death of dear Mrs. Jeffrey, our late Secretary of Supplies. She was so earnest and untiring in her work that her message to each of us seems to be "Work while it is called day, for the night cometh when no man can work." Officers elected as follows: President, Mrs. McMillan, London; 1st Vice-Pres., Mrs. McCrae, Westminster; 2nd Vice-Pres., Mrs. Wilson, Glencoe; 3rd Vice-Pres., Mrs. G. Reid, London; 4th Vice-Pres., Mrs. Gunn, Thamesford; Corresponding-Sec., Mrs. W. J. Clark, London; Recording-Secretary, Miss McAdam, St. Thomas; Sec. of Supplies, Miss Hopkirk, London; Treasurer, Mrs. A. Thompson, London.

BARRIE.—The fourteenth annual meeting held in Barrie on Nov. 7 and 8 was the most successful in the history of the society. The president, Mrs. Cameron, Allandale, was in the chair. Eighty-five delegates were in attendance, which was good considering the date and inclement weather. The secretary reported thirty-two auxiliaries and twenty-eight mission bands in working order. Excellent Bible readings were given on "Gratitude" by Mrs. R. N. Grant, Orillia, and "Whole Souled Work," by Mrs. McVicar, Huntsville. A chief feature on the programme was the "Children's Hour" when admirable original selections were conducted by Mrs. Moodie, Barrie. The delegates were privileged to hear Mrs. Go-forth, who for an hour spoke of her life and work in Honan, China. Addresses were also given by Miss Johnson, late of Albemni School, N. W., and Miss R. Chase, B. A., the latter bearing on "Famine Effects in India." The treasurer reported \$1636.65 contributed this year, an increase over last year, beside \$410 sent specially for India Famine Fund. The "Mission Tree" for mission bands was fully explained and commended by Mrs. Needham. A conference was held Wednesday evening, Mrs. Stevenson of Barrie, presiding. A paper on "New Ideas for Mission Bands," by Miss Miller

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Orillia, was discussed. A public meeting was held Thursday evening when the pastor, Rev. D. D. McLeod introduced the speaker, Rev. R. Warden, D. D., Church Agent, who gave a stirring address. The prospects for next year's work are good. Officers for ensuing year are: Hon. Pres., Mrs. Cameron, Allandale; President, Mrs. R. N. Grant, Orillia; 1st Vice, Mrs. Hall, Bond Head; 2nd Vice, Mrs. Playfair, Midland; 3rd Vice, Mrs. McGregor, Duntroon; 4th Vice, Mrs. Dow, Gravenhurst; Secretary, Mrs. Needham, Orillia; Tidings and Assistant-Secretary, Miss McConkey, Barrie; Treasurer, Miss B. Thompson. M. B. Secretary, Mrs. Stevenson, Barrie.

INCREASE.

Presbyterian Society—
Huron—Duff's Church "McKillop" Aux.
Paris—Gobles Aux.
Toronto—Agincourt "Torch-Bearers"
M. B.
Barrie—Huntsville "The Northern
Lights" M. B.

LIFE MEMBERS.

Miss Cleghorn—Paisley Block Mission
Band, Guelph.
Mrs. Duncan C. Campbell—Lochiel
(Kirkhill) Auxiliary.
Mrs. Wm. Castell—Melville Church
Auxiliary, Fergus.
Mrs. Troop—Central Church Aux.
Hamilton.
Mrs. Bellhouse—St. Paul's Auxiliary
Hamilton.
Mrs. Irwin—Streetsville Auxiliary.

FAMINE FUND.

Previously acknowledged.....	7975 59
Nov.	
19—Rolling River Sabbath Schools.....	5 00
26—A Friend, Lochalsh.....	1 00
Dec.	
1—Bella McKenzie, Ripley.....	1 00
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TREASURER'S STATEMENT.

Nov.	RECEIPTS.	
1—To Balance from last month ..	\$1,871.61	
2—"Stratford Presbyterian Society	1,359.33	
"—"Stratford Pres Miss Duncan's		
travelling expenses.....	50	
"—"Mrs. J. Ferguson.....	1.50	
"—"Miss Isabel Ferguson.....	45	
23—"Nelson Missionary Society,		
B.C.....	15.00	
30—"Interest on Bank Account....	16 55	

\$3264 94

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the Wheezing.

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EXPENDITURE.

Nov.		
6 " By postage Treasurer.....	\$1.74	
6 " " Corresponding Sec.....	2.00	
" " " Foreign Sec.....	2.95	
" " Printing Post Cards.....	2.50	
" " Organ for Mistawasis School	33.75	
" " Freight on Organ.....	3.93	
" Postage and Express, Sec for		
Indian work.....	1.00	
9 " Rev. R. H. Warden, D. D.	2,000.00	
28 " Postage North West Work...	90	
30 " Balance in Bank.....	1,216.17	

\$3,264.94

ISABELLA L. GEORGE, Treas.

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The Mission of Failures	"
"Yes, You Do, Lucindy"	"
Systematic Giving	"
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The Sins and Sorrows of the Heathen World	"
The Society of Springtown	"
An Appeal from the Mother of a Mission- ary	"
A Transferred Gift	"
A Plea for Our Envelopes	"
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The Beginning of It	"
A Study in Proportion	"
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Thanksgiving Ann	"
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