

Foreign Missionary Tidings.

VOL. XVII.

TORONTO, JUNE, 1900.

No. 2.

Subjects for Prayer.

CHINA.

FORMOSA.

For Honan, for Medical Missionaries, Native Ministers, Helpers and Teachers and for those in training.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats."—*Isa.* 2 : 20.

THE ANNUAL MEETING.

WHETHER the 24th Annual Meeting of the Woman's Foreign Missionary Society would be held in Ottawa, was a question that came with sudden alarm to many of the delegates who purposed attending the gathering, as news reached them but five days before, of a dreadful fire raging in that beautiful city. Every arrangement was at once made by the Executive to hold the meetings in Toronto, and there was not a member of the Board but said, "to go would be an imposition," but under pressure of the Ottawa ladies, we yielded, and not one of the delegates but came back glad that she had gone. The Ottawa ladies, mid all the burdens that were pressing on them, fully rose to the occasion, and right loyally welcomed and entertained us. Never was there a happier gathering, nor one so fruitful, we trust, in grand results. The delegation numbered in all 235, mostly from the east, not quite so large as at more central places—but then our object was gained; we had drawn out the eastern ladies and the opinion was more firmly expressed than ever, let our Annual Meeting continue to migrate to the needy centres. Several speakers gave us glimpses into the Ecumenical Conference from which they had just returned, our own representative, Mrs. McQuesten, gave us some graphic pictures, but we feel it impossible to report everything, and as Mrs. McQuesten is to give us a full account of the Women's Day, we will rest satisfied.

FIRST SESSION.

The opening Session began on Tuesday afternoon, May 1st, with devotional exercises conducted by the President and Mrs. Gardiner of Ottawa. Mrs. Fraser, of Lancaster, gave a few well chosen thoughts on the passage of Scripture, "Abide in me." Then followed the Presbyterial reports—inter-

esting because, as far as available, each Branch spoke through its own delegate, and the pulse of the Society was felt in all its strength.

PRESIDENT'S ADDRESS.

"Time travels in divers paces with divers people, with members of our Society he travels at an ever-increasing pace." Such was the opening thought of our esteemed President's address, so full of sanguine hope for the future, while voicing the great responsibility which the rapid growth of our work must involve. We must work with all our might to advance the Kingdom. Have we not failed to reach the limit of our possibilities in Christ? Have we wrestled in prayer for the removal of all hindrances?

The President referred to the general work of the Society, and the strong desire to increase our membership in the closing Century year. Individual influence, and patient waiting for Divine guidance can alone bring great results. What shall be done to win our young people? Many women in our Auxiliaries are teachers in the Sabbath School and Junior C.E.S. and should be leaders. The Junior C. E. S. might be organized in connection with our Auxiliaries as in the United States. The famine in India was fully dealt with and the grave questions that must arise therefrom. We must meet the pressing need of workers.

Kindly reference was made to the absence of Mrs. Jeffrey, to the retirement of Mrs. H. Campbell and to Mrs. Telfer, who is retiring from part of her work as Secretary of Publications. Resolutions of affectionate regard and appreciation of their services were passed by standing votes.

May we look forward in the coming year with great expectations, knowing that Our Father is sufficient for all things.

PRESENTATION OF REPORTS.

It was with regret that through illness and other circumstances, a number of our Secretaries were unable to attend. Expressions of regret were heard from many of the delegates, "We miss the sound of the long familiar voices." These reports are published in full in the Annual Report, which will be in your hands early in June, and we feel that especially should all Presidents of Auxiliaries and Mission Bands study the details of these reports that they may be the more efficient leaders, able to keep before the members the work undertaken by the Society. It is but a few of the prominent features that can be touched on here.

FOREIGN WORK—SECRETARY, MRS. BELL.

Mrs. Bell was unable to be present and her report was spoken to by Mrs. Grant. Reference was made to the few workers we have in the field at present, in proportion to the number of stations. Besides those on furlough, four are home on account of ill health. A missionary in India says, "Your Canadian missionaries over work themselves." The only remedy then is that

we must send more. The famine, with all its accompanying horrors, was dwelt on at length, and the future of the rescued children. To save and train these children into a Christian community is surely the Church's opportunity. The children rescued in the last famine are a splendid example of the unselfish, loving Christian spirit that has already been implanted in their hearts. The medical work has been heavy through lack of assistance. The work among the blind at Ujjain has gradually forced itself upon Miss Jamieson, until now special effort must be made to establish an institution. It will be the only one in all North India. Evangelistic, and educational work both in the schools and zenanas show progress.

From China and Formosa reports are bright, several of the native Christian women are invaluable in their influence of bringing others to hear the "Old, old Story," and thus the doors that were closed are yielding.

INDIAN WORK IN THE NORTH-WEST AND BRITISH COLUMBIA—
SECRETARY, MRS. JEFFREY.

On account of ill health, Mrs. Jeffrey was not present, and Miss Craig spoke to the report. Again progress is reported at all the stations, both in spiritual and temporal matters. Increasing liberality is shown in their contributions for mission and benevolent purposes, and in their desire to help materially in the erection of churches. New school buildings have been erected at Crowstand, Birtle, Dodger's Cove, B.C., and Uchuckleshaht, B.C., and a new field is being opened at the Lake of the Woods. The reports are full of interesting incidents. At Hurricane Hills a little boy of three brings his mother and father to church every Sabbath. Okanese Reserve is anxious to provide clothing for its own adults. Two of the Reserves sent donations to the Famine Fund in India. In British Columbia there is difficulty in keeping up the schools, as the Indians move about so much during fishing seasons. Alberni Industrial School is growing. All our missionaries have been most persevering in their efforts to push on the work. Our oldest missionary, Miss Baker, says, "It is yet only sowing time, but in God's good providence there will be an abundant harvest."

HOME DEPARTMENT—SECRETARY, MRS. GRANT.

A good deal of Mrs. Grant's work was taken up at the conferences and is reported through them. There is advance in every department except membership. Why should not each woman in the church take the privilege of becoming a co-worker with the Saviour and taste the joy of leading others to the Master. Let us before another year begins endeavor at least to double our numbers. Presbyterial presidents are realizing the need of keeping in close touch. In the Mission Bands there are many encouraging reports. One Band writes, "Each member is an active member," yet some Bands keep falling off. How indifferent we are to the future of our missionary interests when we neglect to lay our hands on fresh enthusiastic young lives

and train them for a special work. There are now 656 Auxiliaries and 306 Mission Bands.

PUBLICATION DEPARTMENT—SECRETARY, MRS. TELFER.

Mrs. Telfer was another of the Secretaries unable to be present through illness, and her report was spoken to by Mrs. McGillivray. The work of this department has been a very heavy one during the year, which serves to show the activity that is going on in our branches. We have over 16,600 paid up subscribers for the "Tidings." Over 10,936 more copies were sent out than last year. The totals of leaflets and helps sent out for the year number 274,884, with a balance on hand from sales of \$629.07. Out of this the expenses were met of Mrs. Jeffrey's visit through the North-west schools, also Miss Duncan's expenses to the Ecumenical Conference, leaving a net balance of \$365.07, which was handed to the General Treasurer.

TREASURER'S REPORT—MISS GEORGE.

Miss MacMurchy presented this report, which told again of substantial progress. A grand total income for the year of \$46,331.47, an advance of \$818.19. Over and above this a liberal response has come from our members for the Famine Fund. Considerably over \$5,000 having been sent in up to date.

Miss MacMurchy also presented her own report of the Board of Management and that of the International Secretary, while Mrs. Shortreed presented that of the Training Home, making a special plea for our earnest prayers on its behalf.

CONFERENCE AND GENERAL BUSINESS.

Presbyterials were asked during the year to report on two questions sent down to them through the "Tidings" by the Board. 1st, *re* the Communion at the Annual Meeting. 2nd, *re* the lessening of Representation at the Annual Meeting. Only 19 of the 27 Presbyterials reported, and the opinion reached was 1st, that it was impractical from the difficulties in the way to hold the Communion; 2nd, that the Representation remain unchanged.

Mrs. Grant spoke earnestly on the "Membership." Though every branch speaks encouragingly, yet we face the fact that our Auxiliary membership numbers 500 less. We trust every Auxiliary will take this statement to heart and do its share in bringing up the numbers. Death had called some home. Some Auxiliaries spoke of "removals," but where had they gone? Should not the President of an Auxiliary, when a member leaves, feel it her duty to see that the member is placed under the care of whatever Auxiliary centre she enters. As we gain in church membership, why should we not gain in Auxiliary members? Some thought the lessening due to greater accuracy in reporting, others to lax Treasurers, who made no special effort to remind members in a tactful way that their fee was not yet entered.

One question came up from the Publication Department, as to the advisability of continuing the supply of literature to Presbyterian Meetings. The Secretary had found it unsatisfactory. It was agreed that henceforth Presbyterials purchase a few dollars' worth of literature and what they could not dispose of might be helpfully scattered among needy Auxiliaries.

A good deal of discussion arose upon Mission bands and the encroachment upon them of the Junior Endeavor. A plea was made for greater zeal on the part of Auxiliary members.

Mrs. Colin Fletcher ably looked after the "Question Drawer," but as no matters came up of great importance we pass it over.

OFFICERS ELECTED FOR 1900-1901.

President, Mrs. Shortreed; Vice-Presidents, Mrs. McLaren, Mrs. MacLennan, Mrs. G. H. Robinson, Mrs. H. Campbell; Recording Secretary, Miss B. McMurchy; Corresponding Secretary, Miss Martin; Home Secretary, Mrs. Grant; Foreign Secretary, Mrs. J. Bell; Secretary of Indian Work in N.W. & B. C., Mrs. Jeffrey; Secretary of International Conference, Miss J. Caven; Secretary of "Tidings," Mrs. Telfer; Secretary General Literature, Mrs. R. A. Donald; Secretary of Life Membership, Miss Craig; Treasurer, Miss George; Editor of "Tidings," Mrs. J. MacGillivray.

RE—THE CENTURY FUND.

A communication was read from Rev. Dr. Campbell, Moderator of the General Assembly hoping for our substantial support of the Century Fund, asking that in its interests we adopt some specific plan during the year. The following motion, moved by Mrs. Fraser, Lancaster, was unanimously carried:—That we are deeply in sympathy with the scheme, and have shown our appreciation of it by giving through our own congregations, Sunday Schools and Christian Endeavor Societies.

SUBSCRIPTION TO THE OTTAWA RELIEF FUND.

Mrs. Fletcher, of Hamilton, voiced the feeling of every delegate when she proposed that before leaving Ottawa, we remember, in a substantial way, the sufferers from the fire. Accordingly a voluntary offering, amounting to \$103.85 was handed over to a committee of Ottawa ladies to divide among the three Presbyterian congregations that had suffered.

NEXT ANNUAL MEETING.

It being the 25th Annual Meeting next year, it was fitting that the decision was *Toronto*.

MISSION BAND CONFERENCE.

An interesting exhibit of the possibilities of a successful Mission Band was given by Mrs. Gardiner of Ottawa, through the use of a missionary tree which she skilfully designed for her own Band.

"The Mission Tree" of the Presbyterian Church in Canada is designed to assist in the work of interesting and instructing the children in Junior Mission Bands and Christian Endeavor Societies, regarding our mission fields. It is painted in oils on portable material 3 feet, 22 inches long by 3 feet wide. *The Tree* represents the growth of Missions of our church. *The Branches*, the various fields, arranged according to date. *The Leaves* upon which the names are printed, represent the centres of operations. *The Workers* are represented by cardboard stars of different colors. *The Fruit—i. e.* Colleges, Hospitals, etc., by distinctively colored discs. In the centre of each disc or star, is a small white disc on which a name or a number, may be written. The stars and discs are detached, and in using the tree are intended to be fastened on by those taking part in the exercises. The whole design is arranged so that it can be used for many years.

Full directions for use, and the necessary number of stars and discs, with extra ones, will be sent with each Tree to any address for \$2.00. For full particulars write to Mrs. David B. Gardiner, 381 O'Conner St., Ottawa, Ont.

A class of bright girls was brought in and a lesson taught on the New Hebrides. The children showed evidence of good grounding as one and then another went up to the tree and pinned the star or disc in place and told what it represented. Would that all our young people had as faithful a leader and were as well up in missionary intelligence! Many inquiries were made as to how the tree might be got, provided the teacher could not make one herself, which resulted in the kind offer of Mrs. Gardiner given above.

Miss Beatty of Pembroke, followed with a few practical thoughts. Many delegates seemed eager to get information, but the lack of time prevented liberty for discussion.

ADDRESSES OF MISSIONARIES.

MISS BLACKADDER.

As Miss Blackadder stepped forward, a warm greeting was extended her. She had landed at New York but the previous week from Trinidad, her second rest during 24 years of service. Tired and all as her face indicated, one was soon led to feel that heart and brain were still there with all their old time brightness and activity as she narrated, with her own peculiar power of humor and pathos, incident after incident in connection with her mission life.

Miss Blackadder and her little family of 22, live some two miles from any white person. Her family consists of little children rescued through different channels. One morning a telegram came from the Immigration agent saying, "Go to the station, there is something for you." She went and found two little famine orphans, whose parents had died on the voyage out—thus began her little family. The little girl is now 10, a winning helpful child, and the little boy is 5.

Over 200 children are in the Tunapuna school, supported by Eastern Division of our Church, and from whom Miss Blackadder receives her support. The children are taught after the London school system. The emmigration from India is largely of males, and difficulty is found in keeping the girls in attendance at school as they marry as early as nine years of age. Mrs. Morton, who is devoted to the girls, allows none to marry unless the prospective benedict has undergone a careful inspection of character and is likely to provide a worthy home. Her influence has been wonderful in the character building both of young women and of young men.

Miss Blackadder gave touching incidents of young converts who had passed to their long Home. "And when these so dear to us in Trinidad are taken away we look back, with grateful hearts, to you in the home land, for it is through your faith and prayers that we are there to help and tell them of that Brighter Life Beyond."

She made a plea for the poor African so often unjustly spoken of. In her 24 years' life among them she had never had an unkind word from one. When ill or needing help, the African was the first to show her kindness. They are God's children and we owe them love.

Miss Blackadder continued her address at the evening meeting and again narrated a number of interesting stories. One, that of an orphan boy, found by the emmigration agent in India and sent by him to Trinidad, where he fell into kind hands, and was the only educated man available, when Dr. Morton began his work. He married a Christian girl and now a finer Christian family cannot be found on the island. A copy of Bunyan's Pilgrim's Progress fell into the hands of another Hindu lad, a seeming little thing, but the seed had fallen into fruitful ground and a few years later he gave himself to Christ. She told also of Hannah her Bible woman whose four children are now under her care for training.

Before leaving for home a number of Hindus, non-Christian, presented her with an address of appreciation of her work among them, bidding her tell her fellow-countrywomen of the blessing Christian teaching had been to them. At heart, they were Christians too, the barrier to an open confession, was the breaking of home ties. Thus the unseen influences for good in Trinidad were perhaps even greater than the seen.

MISS CHASE, B. A.

Miss Chase of Indore, C. I., followed with an excellent address on the benefits that must follow the teaching of the higher Castes through combining secular and religious education. Evangelistic training is not alone going to reach the masses and win them to Christian beliefs. India is old in civilization, old in its settled philosophy. What is the use of preaching if, as Paul said, your preaching is not understood. If the preacher be a native Christian badly trained, what lasting influence can he have that will stand against the wily

Brahmin, who can crush his influence with a few public remarks. The Brahmin, who is the highest type of Indian mankind, is proud of his ancestry and of his learning, and our schools are recognized as valuable to him from the secular education given. No student comes unless he agrees to pass examinations on the Bible, comparative religions, Christian doctrine. In this way queer prejudices are broken and they leave us able, intelligently, not only to see wherein their old beliefs are false, but what Christianity really means in uplifting their minds to nobler ideals and principles. India is full of English infidel literature and Christian missionaries and teachers must meet it by moulding these students' minds through a higher type of literature. The results from college work may not be greater in the actual number of conversions. Orientals are not noted for moral courage, hence they draw back lest they be considered by their fellows polluted, Miss Chase instanced a bigoted young Brahmin, who entered the College, thinking he, by his knowledge, could crush Mr. Wilkie's teachings. He gradually became more and more absorbed in his study of the Scriptures, and shortly before Mr. Wilkie returned to Canada, this young Brahmin wrote an essay on prayer, and brought it to the conference class, the trend of his thought ran thus: "Sin comes between God and me. God could not save me. Some one must come between—that power is Christ." He has not yet publicly confessed Christ, but this is one of the unseen results from our College. These young men all succeed to influential positions, either as head of a village or hold some government appointment. What a leavening influence to those under them, if at heart their convictions are that Christian missionaries have come to elevate the people.

She spoke also of the Normal school in connection with the College, the only one for 22,000,000 people, and fully recognized by the government. Also of the zenana and evangelistic work that had opened up to her through the students. The village work too had its great needs, and in this work how much they felt the lack of workers to go in and out among the people, telling over and over again "The Story." Our missionaries' hope lies in these famine orphans, in such schools as Miss Sinclair's, where there are no parents to bring difficulties in the children's way, force marriage upon them, or send them to earn a living.

REV. A. B. WINCHESTER, BRITISH COLUMBIA.

The Rev. Mr. Winchester was fresh from the Ecumenical Conference, and we felt a breath of its influence had been wafted to us as he spoke of the impression that had touched his heart of the awful oneness of spirit there was felt throughout the meetings, that each one there had the one great aim, the spread of the Gospel Message "from sea to sea and from the river into the end of the earth." Let us go forward with all the power of Divine influence. So long as there are heathen homes in darkness, it is woman's call to "go

forward" and give them the light. She alone can enter them in foreign lands, and break down the barriers. Her's is a world-wide sphere, a world-wide influence. More and more was it borne in upon him at the Conference, that it is the Women's Missionary Societies that are going ahead and a large amount of the work can be done only by women. Our methods of work, the speaker thought, had been an educative influence in our congregations,—mission offerings were given gladly and needed now no side attractions to draw them out. We need to keep the fire in our own hearts intensely burning, that we may continue to advance. The Lord's presence is with us. How often we repeat the promise, "Lo! I am with you alway," but dare we lie down content in that promise alone and forget the words that precede, "Go ye into all the world and preach the Gospel."

This has been a Century of preparation, now the cry is *reap!* and is each one of us not guilty, if we refuse to bring some soul to the Saviour? If in every home, some definite plan of missionary activity could be begun, what a blessed missionary era we would be living in.

We will not forget Mr. Winchester's appeal, it was a source of power and inspiration to those present, and we trust the earnest spirit of it all was carried home by every delegate.

At the evening meeting before the addresses of the missionaries, Dr. Moore as chairman, and Dr. Armstrong greeted the delegates and Mr. Hay of Ottawa presented the Reports.

CLOSING WORDS.

At the closing session, Mrs. Alexander of Ottawa, spoke to the delegates on their responsibility as delegates of carrying back to their auxiliaries, a share of the influence and enthusiasm implanted at the Annual Meeting. Responsibility so often rests on a few. We should all be willing to take our share. Whatever measure of success has been ours in the past year, must make us but press on the more in the coming year; for our Lord's command to him who had been faithful in a few things was, "I will make thee ruler over many." Moody was once asked, "Do you think the heathen will be saved if we give them not the Gospel?" His answer was, "I do not know, but I know I cannot be saved unless I fulfil my Lord's command, "Go teach all nations." Let us in our work, "Be strong and of good courage, for the Lord our God is with us."

When did Protestant Mission work begin in China? The first Protestant missionary to China was Rev. Robert Morrison, of Scotland, who went to China in 1807. He baptized his first convert in 1814, being the first Chinese convert to Protestant Christianity, and in that year completed the translation of the New Testament into the Chinese, and two years later, the Old Testament.

METHODS IN PRESENTING CHRISTIAN TRUTHS TO WOMEN.

BY MISS DUNCAN, NEEMUCH, C. I.

Continued.

A LARGE number of women in India live in the seclusion of the Zenanas having almost no intercourse with the outside world and were it not that the lady missionaries and their helpers are allowed to enter into these homes this class of women would be wholly unreached and untaught. We all recognize the temporary nature of Zenana work but believe that as long as the purdah system, child marriage, and kindred evils prevail which compel the children to be taken out of school at such an early age, this kind of teaching will be necessary. It is no longer necessary however for us to conceal our true motives in teaching the women to read. In times past subterfuges had occasionally to be adopted, needle work and fancy work taught, in order that we might gradually win the women to listen to our message, or their relatives to permit of our visits, but that is past now, I think, in India. Every woman knows and accepts as inevitable that in order to be taught to read she must also take Scripture lessons and learn to read the Bible. This is often looked upon by the women at first as a bitter pill which they must swallow in order to obtain something which they consider to be of some value, but by God's blessing on our efforts it does not always remain so, for often-times the most bigoted women become at last the most earnest students of the Bible. It is not ours to change the hearts nor to implant in them a saving faith in the Redeemer but it is ours to seek to invest our message with all the interest that human tongue and thought can impart, and to constrain all to accept of Christ with that loving compulsion which Paul used when he could say to the Ephesians; "For the space of three years I ceased not to warn every one night and day with tears."

For the oral lessons which must be given first, pictures are found a good medium, but sometimes it is best to prepare a pupil by a partial explanation of the picture to listen to the Bible words themselves. There is a power in the beautiful words of the Bible which is not in human speech so if the attention of the women can be gained while we read, this is preferable to wholly telling the story ourselves. Happy is the teacher when the pupil has made sufficient progress in her lessons to have the Bible placed in her own hands.

The women who thus receive us into their homes make us sharers in their joys and sorrows. As personal influence the world over is the strongest influence so we can often best teach these women by showing them that we are their friends, not by insisting on the regular lesson when heart and mind are stirred with unusual emotion, but by speaking words of comfort and cheer and by having heart to heart talks with them. At such times we can approach even our most sacred themes—the glorious hopes of the Christian

heaven where neither death nor sorrow nor sin can ever enter, re-union with our loved ones there, our Saviour's invitation to cast all our care upon Him. We can show them that Jesus is the Friend of the widow, the Father of the fatherless and that all things work together for good to them that love God. We may also in times of necessity rightly show our love and interest in some practical way and thus prove ourselves followers of Him who went about doing good.

Although we should as a general rule avoid controversy and not adopt an argumentative style of teaching, yet, if we would exert the highest influence



TEACHING IN A ZENANA.

From "*Our Sisters in India.*" By permission of FLEMING H. REVELL COMPANY.

for good over those whom we teach, we must make their religious beliefs a study, and be able when occasion offers to speak intelligently on the subject, to refute their objections and to answer their arguments.

We should for the sake of our Mohammedan women know what the Koran teaches, its truths and its errors. The former are all learned from Judaism or from Jesus himself, for Mohammed has given us many facts of old testament history and even said true things at times about the authenticity of the Bible, the Divinity of Christ, the prophecy being in Israel's line, etc.

Beyond this however, there is nothing left as one has said but "an absurd fatalism which denies all moral freedom, and one-sided views of God." It is sadly lacking in spirituality. Other errors also unfold themselves to the earnest student and we might show our pupils the many commands which contradict or cancel each other and which are now so arranged that no one knows which are the abrogated and which are the sanctioned. We should study the life of Mohammed also to show the vast superiority to it of that perfect life—the life of Him who is our Prophet, Saviour, King. Mohammedans have no Saviour, the one great need for poor, sinful, fallen humanity.

The Hindu religion requires less study, for it is not so subtle as the Moslem faith, having less truth mixed up with it, truth which as we have seen has been derived from God's word. It is full moreover of flagrant errors and moral abominations, teaching the doctrine of transmigration of souls, giving to its followers their choice between all God or no God, the worshipping of many idols or no idols. Such a system cannot be of the one living and true God who changeth not.

I will now pass on to my next point. Some of the lower castes of Hindu women enjoy a liberty which is quite unknown to their high-caste heathen sisters. Some of our readers belong to this class and are taught in the house-to-house visitation but there is a way by which we can reach numbers of them together which is impossible in the case of their more secluded sisters, viz., by gathering them into weekly mothers' meetings. The school buildings, our bungalow, certain Mohullahs and villages are the places where some of these have been held, but had we helpers enough we might do more as there are many places where the people would gladly attend such a meeting. The Baby organ, large colored pictures and singing form the attractions beside the simple earnest teaching of the gospel and we seldom fail of a good audience, while sometimes the numbers are surprisingly large.

We try to come down to the level of our hearers and though the above-mentioned pictures form a good foundation for our talks yet we do not strictly adhere to any one subject but touch on every theme which the Holy Spirit can use in bringing these dark souls into His marvellous light. We have seen tears stealing down wrinkled cheeks drawn forth by the story of Christ's love and felt that the Holy Spirit was doing His work. Before we close we ask all to bow in prayer asking for God's blessing on the teaching and on all present.

Each school should be made as far as possible a centre for evangelistic effort on behalf of all classes of the community. Sewing classes for women are often a great means of good. By familiar talks with these women while we sew we can sometimes get an insight into their lives and characters and thus a mutual friendship be formed which may do much towards winning them to love our higher friend and Saviour. Of course we try to teach them hymns and give a scripture lesson before dismissing.

The holding of night schools for men who have to toil all day, and regular preaching services for the grown-up people on Sabbath as well as the usual Sunday-School service for the children are uses to which the buildings might also be put, with advantage.

District Work.—A very important part of our work is that of trying to teach the women who live in the outlying districts of our field. This can only be done by our missionaries during three months of the year on account of the extreme heat and in that time little can be accomplished compared to the vastness of the work to be done. An area representing a radius of only 12 miles around Neemuch contains some 330 villages while beyond and still beyond lie hundreds more, seldom if ever visited by the messengers of Christ.

The very simplest truths must be taught to these people. We are often told that in our regular steady work we should avoid demolishing the Hindu faiths until we have given our pupils something better in their place, but I must confess to often reversing that order here. Sitting in front of an idol temple or with an idol shrine in sight we tell the people that "There be no gods which are made with hands," that God who made the world and all things seeing that He is Lord of Heaven and earth dwelleth not in their wrought temples neither is worshipped with men's hands as though He needed anything. We tell them of His greatness, our dependence upon Him and of how He desires us to serve Him. We tell them too of His great love for us His creatures, as shown in His sending His only-begotten Son to die for us "that whosoever believeth in Him should not perish but have everlasting life." No matter how we introduce the gospel the good news must be told and that as simply, earnestly and convincingly as possible.

I have usually taken with me a Bible-woman who is able to play the accordeon and by means of that instrument and singing we have been successful in securing an audience of women to listen to the message of salvation. Some missionaries make large use of lantern slides, pictures, cornets and other musical instruments to draw a crowd and to present these truths which are not to these village people as to us the "Old, old Story."

In conclusion I feel that I cannot close this paper without referring to the special equipment for our work which is not only necessary but available for all those who would be witnesses for Christ. It was referred to by Jesus as the promise of the Father, the power from on high, and we know it to be the in-dwelling presence of the Holy Spirit of God reviving, teaching and strengthening for service. If it were true of Him who was our perfect missionary model that the Son can do nothing of Himself but that as he said "The Father abiding in me doeth the works," how much more is it true of us that of ourselves we can do nothing and that we need to take the place that Jesus did in order to be indwelt by another Who is perfect strength, perfect wisdom and perfect love.

We know that only that part of our work will be abiding which has been the outcome of God's divine action through us and so our desire should ever be to be "God-possessed completely" in order that he may use us to the best advantage and for His honor and Glory.

Oh that we might be enabled through the filling of the Holy Spirit to follow Christ's example more perfectly, to adopt His divine methods of teaching and working and above all to be filled with His Spirit of love and compassion for the needy, starving multitudes.

LETTERS FROM OUR MISSIONARIES.

Honan.

BOTH SIDES OF THE WORK. FROM MRS. MACKENZIE.

Chu Wang, March 8, 1900.

THINK you may like to hear of a trip Miss MacIntosh and I have just made to a neighboring town. It gives one a good idea of both sides of the work out here, all quiet and peaceful one day and perhaps quite the reverse, the next. There are several interested women in Thu' Lung, the town to which we went. Some of them have been in once or twice to receive instruction, but it is a very long walk for them on their poor bound feet, and then we were anxious to see them in their own homes, hoping to get nearer to them.

One bright morning last week, we started off in a big cart, packed in with bedding, food and various necessaries, so tightly, that even the jolting of the springless cart could not move us much. When we arrived at the town, the crowd grew larger as we drove through the streets, till when we reached the inn, where Mr. MacKenzie was waiting for us, they rushed in and completely filled the yard. We were glad to get into a room away from their gaze and coarse remarks. Very soon the women began to arrive, so we hurriedly drank a cup of tea, got an empty room and received them there. Mr. MacKenzie and one of the Christian men stood at the door to keep the men out and made good use of the opportunity to preach to them. Many and curious were the questions asked by the crowds of women that afternoon, but not one that showed that the questioner took any interest in the message we had come so far to deliver to them. Our feet were looked at, handled, and talked about the greater part of the time. They do look enormous beside their tiny feet, and then our boots, too, are so strange looking to them, they were quite relieved to find that they could be taken off. The Christian women gathered about us, and spoke to the sight seers whenever possible, so quite a few heard a little and some were interested enough to come the next day.

One of the Christian men offered us the use of a room in his yard, and we were glad to accept the offer, as it was much quieter than the inn. This man is a dyer and fairly well to do, but I wish you could take a peep into their best room. Mud floor, all hills and hollows, smoke blackened rafters, two paper windows, table and cupboard propped up with bricks, and many articles, some stored up for years, all covered with dust and dirt. But this was far better than the room at the inn, and we were very glad to spread our bedding on the brick platform and rest.

We spent some very enjoyable days there with the Christian women. Two came morning, afternoon and evening, the others did not come as regularly, having home duties to attend to, but all came for the evening meeting and did seem to enjoy it so much. They love to sing the hymns they know and learn new ones, and though some sing them all to the same tune, or rather no tune, they do it with all their heart. Each evening they memorized a verse bearing on the subject of the lesson and they enjoyed that, too. There were two young girls in the yard and often after we had gone to bed, perhaps were just asleep, we would hear a small voice at the paper window, "Will you tell us the verse again, we've forgotten," but they always knew it next morning. It was so much pleasanter and warmer out in the yard than in the room, that we made that our school room. Quite a few heathen women came in to see us, and two of the Christian women spoke to them very earnestly and clearly several times, telling of their own conversion and of the happiness and peace they now had in their hearts, though still as poor as ever. It was touching to see how hungry some of these women were for instruction, they knew the time was short and it would be months, perhaps, before they could get much more help. Most of them are very, very poor and come to study all morning on an empty stomach, and were thankful if one full meal could be provided for the day. The subject of Sabbath keeping came up and it was difficult to answer some who asked for advice in the matter, we could only tell them to pray over it and the way of duty would be made plain.

We were delighted by two women coming in from a village to see us and hear more of the truth, of which they had heard a little, while in the hospital here for treatment last spring. They promised to come again on Sunday for service, and did so in the face of quite a storm, but got nothing after all, for the town was in an uproar by this time, and we did not know how the affair was going to end. A wretched character had gone around the town the night before telling the most outrageous stories about us. The usual charge of kidnaping children was made the most of, to excite people against us.

Mr. MacKenzie knowing the danger of allowing the man to go unchecked, sent for him but he refused to come to the inn. Then Mr. MacKenzie went to where he was holding forth on the street and insisted that he should come to the inn and make good his statements or admit publicly that they were false. First he denied having made the statements, and then

as the crowd gathered, he grew bolder, and insisted that all he had said was true. The crowd increased until there were about five hundred men around the inn, and all in sympathy with the man and no doubt believing the horrible charges he made against the foreigners. Mr. MacKenzie sent to the official to take the man under hand, but he would do nothing, and that made the crowd all the bolder. The Christians stood by Mr. MacKenzie manfully all day, and the women, though frightened stayed in the yard with us a short distance from the inn. We had just announced a little service with the women, trying to keep as calm and composed as possible when a horrible shout was heard, that I knew only too well from past experience meant mischief from such a mob. Soon a man came running in to say that they were beating Mr. MacKenzie and the Christians. This proved to be untrue as far as Mr. MacKenzie was concerned, but I did not know that, and feared the worst, till Mr. MacKenzie appeared himself none the worse except for torn clothes. Our cook acted very bravely and got knocked around pretty badly trying to save Mr. MacKenzie. The crowd also beat two of the Christians quite badly and carried the man off in triumph but though they made terrible threats of what they would do, and might easily have made their threats good, they finally dispersed without doing anything more. It is only another instance of how God can defend his servants and save them from such a devil-inspired-mob as were there that day. Mr. MacKenzie says that hatred and rage fairly blazed from their eyes, and the language used was so awful, that the Chinese (the Christians) were appalled, and they are accustomed to hearing foul language continually.

At dark, when the crowd had finally dispersed, the Christians met together to thank God for their deliverance. One of the first hymns sung was "I'm not Ashamed to own my Lord," and the meeting was continued to a late hour, though they must all have been wearied by the events of the day. Miss MacIntosh, too, had a good meeting with the women, and they went away cheerful and hopeful. As soon as our cook got clear of the crowd, he waited for no instructions, but started off for Chu Wang as fast as possible, thinking it was time we had help. He returned at midnight with Mr. Grant and a cart to take us home, and found us all peacefully sleeping, the danger past.

The poverty of the people this year is most distressing, and still no rain comes, and the prospect before millions here in the north is appalling. Will you not join with us in praying that the Lord may have mercy on these people and send the rain that is so sorely needed. Pray for us and for the church here in Honan.

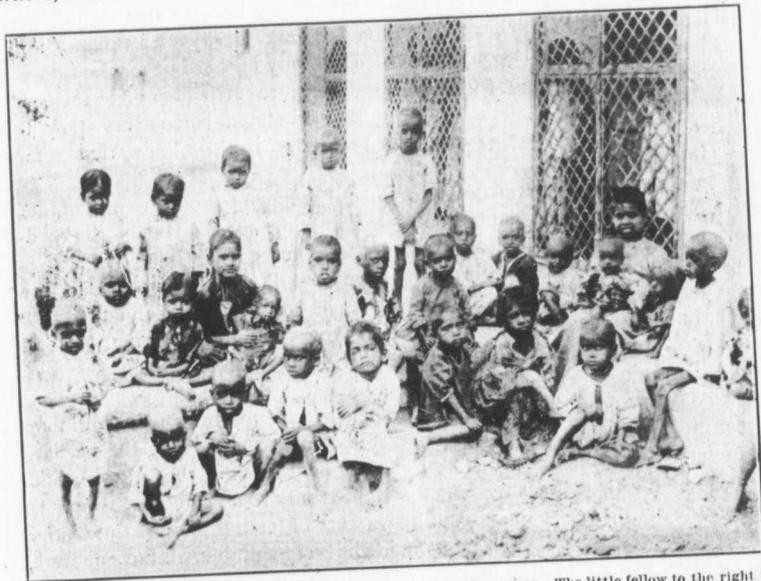
Note.—Our new address is Canadian Presbyterian Mission, Chang Te Fu, Honan, North China, via Trinstin. It will cost us extra if you address letters in any other way.

India.

SOME OF OUR TROUBLES.

FROM MISS K. CAMPBELL, NEEMUCH, C. I.

We have had troublous times in the Receiving Home lately. First a great unrest was created by the sending away of twenty five girls to the A. P. Mission. The others began to question why they had been sent away and where, and what was to be done with those left behind. They began to have



Photograph of 21 of the famine babies and children under five years. The little fellow to the right is the matron's son, aged 2 years 9 months. The little ones in frocks are those first rescued. Moti stands the first on the left in the back row, next her is Chameli; Sundari is sitting just in front of Moti; Ram Iel is next; Swaji next with Minnie (the little one who was thrown out in a field to die and picked up by one of our teachers) in her lap. Ramia who cries for bread stands in front. The fat girl with the baby in her lap is one of the famine children of '97. She was there to hold the baby who was unable to sit up.

The picture from which this was taken was not very clear, which accounts for the dullness in the cut.

a suspicion, that perhaps all was not quite so secure as they had supposed. Then one poor wee baby died, a second followed and a third. They had been with us but a short time, and were too weak when they were brought us to rally, but these poor ignorant women did not see this, they only saw that death had been busy. Then the girl spoken of in a former letter, who had been bitten by a dog, passed away and very suddenly the same morning, Jamnia was called hence. She with her little son and daughter had been sent by Mrs. Wilson a short time before. She was very weak, but we did not think

the end so near. This caused a great uneasiness, that almost reached a panic, especially when a woman, whom we had rescued from certain death and nursed back to comparative health, stirred the others up by saying, "the red medicine was blood, and there was no knowing what sort of food and medicine they got here when so many were dying. Who knows whose turn it may be next" and such like remarks. She was troublesome in other ways too, so as her influence over the young women was injurious, I decided to turn her out. When she saw that we were quite determined to send her off, she absolutely refused to go, although before she had often asked to be allowed to leave. Then when she began to think of the weary begging that waited her outside, she pleaded and coaxed and promised never to say such things again. I felt however, that the lesson was needed not only for her but for the sake of the other inmates, so in spite of her protestations, we carried her off to the poor house, where she will be fed. I told the Babu, I should come every week to see her. They will probably look after her better, if they know that some one is interested in her.

One morning as I was going to school I stopped to speak to one of our native Christians and he pointed out a woman lying under a tree by the roadside. By her side was the usual basket of rags and a small boy. As this is no uncommon sight, I should probably have passed on had he not called my attention to her. I learned from her, that she had been left behind on the march, but had come in last night. I sent the woman to the Home and took the boy in too. The gratitude of this poor village woman, when she was attended to, was touching.

To-day one of the ladies in the Station asked me to provide her with four women to pull punkas at night. As there is much smallpox in the bazaar, she preferred to take our women. I felt just a little afraid that they would refuse, as with us they get their food and have only to do grinding, which is light work. However, I was glad of the chance of testing them. But of the nine women we have on our Compound, who were suitable, all but one were very pleased to go. I chose four—needless to say that the one who was not anxious for the job is one of the four. Then I said, "Now we won't feed you when you are earning wages." "Oh no," they all cried out, "keep the money and give us the food." So it is settled that they give me the money and I provide the food.

Last night a woman and her daughter, who had run away from our isolation ward in Bhagana, turned up. Did we write you that we've had a great deal of trouble with our smallpox nurses since we gave up having the orphan girls, in this work? First this woman, whose two children had died there, ran away. As her third child had had it before, we had called her to return to the Compound, where we waited her with bath water and disinfectants, but she came not. She now says that a Mahomedan neighbour told her that we would cut her throat, so she went away. But when her

earthly all, consisting of an old quilt, was taken away by one stronger than she, she decided to return, bringing her daughter and another woman with her. As we could not put them among the clean women until they were disinfected, and it was already dark, we put them in the shelter of the Compound wall till morning. The next one to run away was the worshipper of the goddess Mata, Dr. MacKellar wrote about. The third to make off was the worst of the lot, for she took off the blankets, the shirts off the sick boys and even the little bottle of vaseline, as well as the dishes for the sick children's food.

THE RELIGION OF THE WEST COAST INDIAN.

BY MR. SWARTOUT, DODGER'S COVE.—*Continued.*

THE ancient inhabitants of this earth had the power of transforming themselves into birds, fishes, quadrupeds and even vegetables at will. They could allow themselves to be killed and eaten and yet return to life in their original state. But a wonderful being finally appeared who transformed many of them into various animals and birds, whose descendants are on the earth to-day in their changed forms, but bearing the names of their human foreparents and possessing mental qualities similar to men. These animals and birds are objects of special regard. Their arts and sciences are all handed down from ancient times when their semi-divine ancestors lived and reigned and taught ordinary men how to live.

In their great festivals called by the whites "potlatches," the glories of the past are recounted in song and pantomimic show. Connected with these festivals, which are intended to keep alive the myths of the past, is the giving away of money or goods to the bidden guests, from which they get the name "potlatch," the Chinook term for "give." These potlatches also operate as a sort of life insurance among them and many old men receive a benefit which it would be difficult for them otherwise to obtain.

But the most sacred religious festival held by them is the *Klo-kwan-na*, or wolf festival. The word "*Klo-kwan-na*" means to see; to see as a clairvoyant would see. The whites call it "wolf dance" because of the part taken in it by wolves—real, so say the legend, in olden days, but now clever imitations

The ceremonial object of the festival seems to be the initiation of young children into the mysteries of the Indians' faith. Beneath the skin of a wolf is a man who is entitled to at least as much respect as other men; under the feathers of the raven beats a human heart, whose ancestor won the gratitude of the race by supplying the land with water in a time of drought, and in the huge carcass of the whale is hidden the spirit of a descendant of a famous hero, who equipped Kwateah for his fight with the Thunder Bird by loaning him the wonderful creature, which could be confined within the limits of a clam shell or expanded to the proportions of a monster whale at the word of its master.

These recitals and their pantomimic accompaniments occupy from six to ten days, during which time mock wolves invade the domains of man, make night hideous with their cries and seek to kidnap the unwary child. During the day an occasional battle with the wolfish invaders is interspersed with mythological representations, the whole winding up with the gift of coin or blankets to each. It is a time of great excitement and fear, and in the olden days generally terminated with a human sacrifice. The original object of the Klo-kwanna would seem to have been to gain power over enemies—and thus it would be considered a war dance; but the hope of a chief who gives a Klokwanna to-day appears to be long life and general prosperity.

The present form of the Klokwanna had its origin at Ucluelet. One of the traditions of its rise is sufficiently fanciful to warrant my giving an outline which is as follows: The Uclulaht tribe had become decimated by war until only one family remained, a woman and her ten sons. Away in the forest where the feet of man never ventured, was the capital city of the wolf king, who had in his possession many wonderful charms, one of which was a *cheeto-ilh* (war club) the very sight of which, like the head of the fabled gorgon, caused death. To gain possession of this wonderful instrument was a feat that in itself would cause him who could accomplish it an immortal name, whilst its possession would bring death and destruction upon all his enemies.

The youngest son of the widow alone proved, on undergoing an ordeal, to have nerve for such a task, and, he, therefore, was chosen to undertake the perilous journey. Robing himself in the skin of a sea lion (*co-co-ha-suh*) he was taken by four wolves who were seeking food by the sea shore, and carried by them alive, despite several attempts on their part to kill him on the journey, to the palace of the king, situated in the midst of a large city from which four beautifully paved roads ran to each extremity of the kingdom. The city itself was densely populated by wolves, of whom some wore skins, while others having cast off their disguise, stood erect in the form of men. In the great hall of the king were a large number of these wonderful wolf men, servants of their monarch. Here the supposed sea lion was cast upon the floor preparatory to being served up in a feast.

Great was the astonishment of the wolves when, on attempting to skin the supposed prey, there leaped out a handsome and lithe young warrior. So greatly frightened was the official carver, that he fainted, but the king, who was in the form of a man, restored him to life by breathing a little wind into his mouth. Then began, after the astonishment had somewhat subsided, an examination of the new comer as to the purpose of his bold visit. Had he come for the magic spear which had never failed to pierce the seal? No. Was it for the chief of harpoons which possessed the power of charming the most refractory whale and rendering it an easy prey? No. Was it for the wonderful comb whose use caused an immediate growth of beautiful hair of

any desired length? No. Was it for the sacred *chee-to-lih*, by means of which all enemies could be instantly annihilated? Yes, this was the object for which the noble Uclulet had braved the dangers of the mysterious land; for this he had risked his life, for his country and his name, which the possession of this charm would enable him to save. To his request the magnanimous wolf king readily acceded, but cautioned him as to the danger of handling such an instrument. It was then taken from its resting place and partly withdrawn from its many layered sheath of grasses. At the very first glimpse, such was the efficiency of the charm, that our hero fell dead. This would have been the end of his expedition had not the king power over life and death, and being impressed with the devotion and courage of the young man, he breathed into his mouth, and life was restored. Four times the attempt was made, followed each time by death and restoration of life, until at last the young warrior became so accustomed to the awful presence, that he could see and live. When this preliminary was accomplished, fleet footed messengers were dispatched to the four corners of the kingdom with an order, that all wolf citizens should assemble at the capital.

Such were the wonderful powers of this people that in much less time than it takes to narrate the fact the order was obeyed. Not only did the messengers return in a moment's time, having annihilated space and time, but with them came myriads of their fellows from all parts of the country, all anxious to honor the king. Then began the great spectacular display lasting for days, interspersed with singing and dancing, all of which our hero familiarized himself with, having been informed that this was a necessary part to the most successful use of the *chee-to'-ilh*. When all was accomplished, armed with his magic weapon and accompanied by a noble escort, the young man returned home in great honor. Arriving at Uclulet he carefully secreted his treasure and began to perform the great Llokwanna dance. Our hero took his stand upon the top of a high, isolated rock at the mouth of the harbor and continued his dance. Before him lay thousands of canoes. Sometimes those tribes were mortal enemies, but now, such was the fascination of this new dance, they were filled with the one desire—to see and learn this mysterious dance that had come from the wolf kingdom. The hour of revenge had come. No more would these multitudes afflict his home. Uclulaht's should at last be free. At a favorable opportunity, when every eye was fixed upon the dancer, he suddenly drew from its sheath and raised aloft the death dealing *chee-to'-ilh*. The effect was tremendous. Every eye was transfixed with horror. Over the whole harbor mouth, in every canoe, ran one convulsive shudder—and the Uclulaht's enemies were no more.

This is the dance still preserved by the west coast Indian, particularly by those in Barclay Sound, and its virtues are still believed in, though the sacred instrument of death has long since disappeared—a fact for which the white man may be devoutly thankful.

INDIA.

Miss O'Hara writes: Dhar, April 3rd. I am very happy to-day although there is much to depress. This morning a native lady sent me Rs. 25 towards the work among the poor. Shortly after a letter came from the Durbar telling me they had decided to give me a monthly allowance of Rs. 25. A third letter has just come, in which they offer to remove the bodies of all who die in the hospital. This means so much to me as it was most trying to have to see about it. Some days there were as many as six deaths.

Extract from native lady's letter: "I send herewith Rs. 25 which please accept as a small contribution towards the very noble work of relieving the famine-stricken in which you have been so indefatigably engaged since this dire famine began. Wishing you a complete success in your work."

A CHINESE RAIN-GOD.

In the Pekin Gazette we read:—

"The anxiety of the continued absence of rain is so great that the Governor of the Imperial Prefecture has been sent to Hantan to fetch the famous iron tablet kept in the Dragon King temple there. This is the last resource when the prayers of the Imperial family prove unavailing.

The Dragon King is supposed to be the rain-bestowing divinity. Passing strange, even among Chinese superstitions, is the legend of this iron tablet. It is kept in a well, and supposed to possess rain-inducing magical power; possibly some idea of magnetic attraction gave rise to the legend. Two hundred and fifty miles the Imperial envoys travel for this "last resource," when prayers to Heaven and Works of benevolence and justice have failed to bring down the precious showers, and famine is imminent. Then the sacred tablet is borne in procession, preceded by gongs, drums, and four flags of cloth—yellow, green, black and white. The yellow and white symbolize wind and water, the green and black, clouds. Each bears an inscription setting forth that "Prayer is offered for rain for the salvation and relief of the people." One man carries in this ceremony two buckets of water slung on a shoulder pole. In one hand he holds a green branch, which he

dips into the water and sprinkles on the parched ground, crying incessantly: "Rain is coming, rain is coming." Rarely, and only in times of excessive drought, the image of some distinguished deity is carried into an open court, and exposed for some time to the rays of the hot sun, in the expectation that, feeling scorched and parched by such experience, he will expedite the needed rainfall."

—*The Chronicle.*

TREASURER'S STATEMENT.

APRIL, 1900. RECEIPTS.	
1—To balance from last month..	\$10,900 60
2— " Glengarry Pres. Society..	1,535 92
" " Owen Sound Pres. Society	789 00
5— " Rolling River Reserve, per Mr. W. J. Wright...	4 00
" " Whitby Pres. Society...	864 14
13— " Kingston Pres. Society ..	1,120 00
16— " Maple Grove Mission Band ..	6 00
" " Sec.-Treasurer of Publi- cations ..	365 07
	\$15,584 73

APRIL. EXPENDITURE.	
3—By Postage, Sec. for Indian Work	\$ 2 00
" " Postage, Recording Secre- tary	55
10— " Postage, Home Secretary.	2 45
" " " Foreign Secretary	2 50
" " " etc., Treasurer ...	3 20
" " Minute book	1 00
16— " Balance on hand.....	15,573 03
	\$15,584 73

ISABELLA L. GEORGE.
Treasurer.

NOTICES.

Auxiliaries and Bands requiring literature will notice that the Publication Department has been divided and the general leaflets and helps are under the charge of Mrs. R. A. Donald, 320 Huron Street. All orders and payments in connection with the Foreign Missionary Tidings should be sent as before to Mrs. Telfer.

A special one dollar offer if sent before July 1, will secure you the two volume report of the Conference. Address:—
"Ecumenical Missionary Conference, 156 Fifth Ave., New York."

In the Annual Meeting Report under the Mission Band Conference will be found the address of Mrs. Gardiner, Ottawa, who is ready to fill orders for her "Missionary Tree."

A number of interesting items and articles on the subject for the month have been crowded out and preference given to the Annual Meeting. Read it. It will give you a grasp of the work that lies before us in the coming months.

FAMINE FUND.

Previously acknowledged.....\$4557 25

APR.	12—W.F.M.S., Parkdale, Toronto.....	41 00
	"—W.F.M.S., Havelock.....	16 80
	"—W.F.M.S., St. Andrew's, Scott, additional.....	5 00
	"—For the Master's sake.....	1 00
	"—J. A. W. Whiteknock, Wingham.....	1 00
	"—Miss B. Fraser, Ste. Anne de Prescott.....	50
	"—Miss K. H. Fraser, ".....	2 50
13—	Y.P.S.C.E., Cotswood.....	50
	"—Heart and Hand " M. B. Chalmers' Ch., Woodstock.....	33 45
	"—East Church Auxiliary, Toronto.....	5 00
	"—Steady Streams M. B., Toronto.....	11 75
14—	Knox Ch. Aux., St. Mary's.....	1 60
	"—Wilson Grant M. B., St. Mary's.....	6 00
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	"—Strabane Aux., additional.....	12 50
	"—Barr's Settlement Aux., ".....	2 50
	"—Children of Florence Public School, Collected by Ross Webster and Harry Drew.....	5 00
	"—Two members of W.F.M.S., Ballinacross.....	2 00
16—	Miss H. C. MacLennan.....	4 40
	"—W.F.M.S., Paris, additional.....	35
	"—W.F.M.S., Leaskdale, additional.....	12 00
	"—W.F.M.S., St. Andrew's, Ottawa, additional.....	6 50
	"—W.F.M.S., Bracebridge, additional.....	10 00
	"—W.F.M.S., Orillia, additional.....	4 00
	"—Inasmuch " Uxbridge.....	39 00
	"—W.F.M.S., Melville Ch., Brussels.....	1 00
17—	Mrs. Andrews, Chalmers' Ch. Aux., Toronto.....	10 00
	"—Y.W.M.B., Paris.....	85 25
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	"—St. Andrew's Home M. B., Almonte.....	11 00
	"—Maple Leaf M. B., Northcote.....	33 25
	"—W.F.M.S., Knox Ch., Dundas, additional.....	82 89
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	"—W.F.M.S., Brampton, additional.....	6 00
	"—W.F.M.S., Cashel, Melville Ch.....	7 00
	"—W.F.M.S., Ventnor.....	50 00
	"—Proceeds of Easter Entertainment given by Knox Ch. M. B., Elora.....	15 00
	"—Y.P.S.C.E., St. Paul's Ch., Hamilton.....	1 00
	"—S. S. Class, 1st Pres. Ch., Tilbury.....	1 00
	"—W.F.M.S., Melville Ch., Brussels, additional.....	1 00
	"—W.F.M.S., St. Andrew's Church, Vancouver, additional.....	4 00
	"—W.F.M.S., Waterloo, additional.....	2 00
	"—W.F.M.S., College St. Church, Toronto, additional.....	11 25
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	"—St. Andrew's Aux., Scarborough.....	75 00
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	"—Mr. and Mrs. D. and children.....	3 52

APR.	"—W.F.M.S., St. Paul's, Winchester.....	1 50
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	"—M. Fleming, Galt.....	3 00
25—	Miss Goodall, Toronto.....	26 35
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	"—For the Famine Fund.....	2 00
28—	W.F.M.S., Botany, additional.....	5 00
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	"—Division St. Aux., Owen Sound.....	5 00
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MAY	1—Emanuel Aux., East Toronto, additional.....	10 00
	"—Florence Lodge, No. 196, I.O.O.F.....	3 75
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	"—W.F.M.S., Dundas, additional.....	8 55
	"—W.F.M.S., Mandamin.....	30 50
	"—Proceeds of "Famine Tea" given at Miss Gemmill's, Sarnia.....	29 50
	"—W. F. M. S., Portage la Prairie.....	7 49
	"—Members of Appleton Ch.....	20 00
4—	Chalmers' Ch. M. B., Kingston.....	3 00
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	"—Excelsior M. B., Willis Ch., Clinton.....	18 50
7—	W.F.M.S., Caintown.....	8 90
	"—W.F.M.S., Burnside, Manitoba.....	1 10
	"—S. S. Class, No. 4, Napanee.....	3 00
	"—Admaston Aux., Victoria, B. C.....	2 00
	"—G. E. Davidson, Toronto.....	5 00
	"—Mrs. E. Finlayson, Fort Hope.....	3 00
8—	Mrs. and Miss Boulton, Port Hope.....	8 00
	"—Mrs. D. Elder, Elders' Mills.....	3 00
	"—Miss Edith A. Macdonald, Ridgetown.....	50
	"—W.F.M.S., Elmvale.....	4 00
	"—J. E. S. Central Park, B.C., Vancouver, additional.....	4 80
10—	St. Paul's M. B., Rowmanville.....	2 00
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