

# FOREIGN MISSIONARY TIDINGS

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

THE  
WORLD  
FOR  
CHRIST.



"LO!  
I AM WITH  
YOU  
ALWAY,"

Vol. I. (Old Series,  
Vol. XV.)

TORONTO, JAN., 1898.

No. 9.

NEW SERIES

W. LAUGHLIN

## NOTICES.

---

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

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

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers, or children in the various Mission Schools, also letters concerning supplies for India, should be addressed to Mrs. Shortreed, Foreign Secretary, 224 Jarvis Street, Toronto.

All correspondence relating to work in the North-West and British Columbia including supplies, will be conducted through Mrs. A. Jeffrey, Secretary for Indian Work in the North-West and British Columbia, 4 Classic Avenue, Toronto.

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

All requests for life-membership certificates should be sent to Miss Bessie MacMurchy, 254 Sherbourne Street, Toronto, to be accompanied in every case by a receipt from the Treasurer of the Auxiliary into which the fee has been paid.

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

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

Notices of Presbyterial meetings intended for the FOREIGN MISSIONARY TIDINGS may be sent to the editor, Mrs. Geo. Hunter Robinson, 592 Markham Street, Toronto.

# Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. I.

TORONTO, JANUARY, 1898.

No. 9.

## SUBJECTS FOR PRAYER.

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

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

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

## HOME DEPARTMENT.

### LIFE MEMBERS.

- Mrs. Thomas Goldie, Knox Church Auxiliary, Guelph.
- Miss M. S. Ward, Renfrew Auxiliary.
- Mrs. A. Mathison, Norwood Auxiliary.
- Miss M. Grant, Knox Church Auxiliary, Stratford.
- Mrs. I. Vincent, First Presbyterian Church Auxiliary, London.
- Mrs. D. Cowan, Murray Mitchell Auxiliary, St. James' Square Church, Toronto.

## FOREIGN MISSIONARY TIDINGS.

Mrs. A. Millar, Pembroke Auxiliary.  
 Mrs. James Robertson, Portage la Prairie Auxiliary.  
 Miss J. C. Chestnut, Carluke Auxiliary.  
 Miss M. K. Beveridge, St. Andrew's Auxiliary, Winnipeg.  
 Mrs. W. Gardiner, Meaford Auxiliary.  
 Miss E. Cant, Knox Church Auxiliary, Galt.  
 Mrs. G. R. Markell, Woodlands Auxiliary.

## INCREASE.

Presbyterial Society—  
 London... Bryanston, "Cheerful Workers" Mission Band.  
 Huron... Bayfield Road, "Jubilee" Mission Band.  
 Toronto... Cowan Avenue Church, Toronto, "Cowan Avenue"  
 Mission Band.  
 Mistawasis Auxiliary.

## THE MISTAWASIS AUXILIARY.

Mrs. Moore, Mistawasis, writes: "The women here as well as myself have felt for some time that we would like to meet together occasionally for the purpose of spiritual and social advancement; to hear something of what is being done for the advancement of Christ's Kingdom among the heathen and the ignorant and the poor, and to do something ourselves. I, therefore, asked them to come to the manse, which they did on Wednesday, November 10th, and we organized ourselves into an Auxiliary of the Woman's Foreign Missionary Society. Mrs. McKay (widow of the late Rev. J. McKay), who can speak Cree as well as she can speak English, was elected president. There were thirty-five women present at the first meeting, one of whom led in prayer at the close, and eight have promised to do so when called upon."

## TREASURER'S STATEMENT.

1897.		RECEIPTS.	
Nov. 1.	To balance from last month.....		\$1,071 58
" 1.	" Refund for mileage tickets from various Auxiliaries .....		4 69
" 10.	" Dromore Aux.—Saugeen Presbyterial thank-offering .....		10 00
" 16.	" Donation from sewing machine agent.....		2 00
" 25.	" Stratford Presbyterial Society.....		1,062 63
" 30.	" Interest on bank deposit.....		15 14
			<hr/>
			\$2,166 04

## EXPENDITURE.

Nov. 2.	By postage, etc., Secretary for North-West.....	\$2 74
" 16.	" Sewing machine for Crowstand.....	38 00
" 13.	" Freight on sewing machine.....	2 77
" 18.	" Pump at Portage la Prairie School.....	8 39
" 24.	" Mileage ticket.....	25 00
" 30.	" Balance on hand.....	2,089 14
		<hr/>
		\$2,166 04

## MEMORIAL FUND.

Total amount received for the Memorial Fund.....	\$1,362 45
Paid to Rev. Dr. Warden.....	1,362 45

ISABELLA L. GEORGE, Treasurer.

December, 1897.

## HOW TO MAKE A MISSIONARY CHURCH.

Rev. Robert M. Dillon discusses, in the "Church at Home and Abroad," the question, "How to Make a Missionary Church." He insists that three things—intelligence, interest, and action—are necessary to make a church missionary. His efforts to educate his church have resulted in more than doubling the collections for missions. We quote one feature of his plan:

"No church can possibly be a missionary church until it has been enlightened in the duty, progress, and prospects of evangelizing the world. Therefore, let each pastor show in a charming way what ought to be done, what has been done, and what may be done in this greatest work on earth. A thorough understanding of our missionary machinery is of more vital importance to greater work than the most encouraging news from mission fields; for it is astonishing how little the average layman knows about our missionary machine. When I came to my present field, one of my elders soon gave me to understand that he would not give to certain boards of our Church because he 'did not believe in them.' I resolved that he should be my first convert. So at an early date I described fully our missionary machine, and the way Presbyterian missionaries are made by means of our several boards, from the College Board to the Board of Relief, showing that one is just as important as another, though the relative needs are different. When I was through I had many converts, and among them was the elder who did not believe in some of the boards. Since that time my people are careful to give to the lesser as well as to the larger boards, desiring that each should have its due proportion."

as  
er  
to  
t's  
to  
the  
we  
(is-  
y).  
cted  
ing,  
l to

71 58

4 69

10 00

2 00

62 63

15 14

---

166 04

## Central India.

## OPENING OF A NEW SUNDAY SCHOOL.

FROM MISS CHASE.

Indore, Oct. 21, 1897.

I promised you a couple of weeks ago that I would write an account of the opening of my new Sunday school in Mallaha Ganj. Miss Grier opened a new school there the last week in July, and I have been taking the children on Sundays, with Dhondibai, one of Miss Grier's teachers, to help me. I must say that I felt somewhat nervous as I bade farewell to the protecting shelter of Miss Grier's small but capable wing at the door of the Hindi school and went off to my first experience with absolutely untrained children.

When at last I climbed up to the third storey of the house where the room was which we had chosen for a school, I found twenty-one waiting for me, sitting in various attitudes along the wall of the room. They all sprang to their feet as I entered, and eyed me doubtfully, trying to get behind each other for fear of what I might do to them. I smiled my sweetest, and tried to make a good impression by talking to them and patting several on the shoulder, but they only shrank away, putting up their elbows, thinking that I was going to strike them, and so I desisted. The first thing I did was to get them seated in a double row along the wall, and then I asked them if they wouldn't like to learn a nice bhajan. Their faces brightened up, but there was no answer, so I proceeded to teach them the words of "Help me, Jesus, for without Thee there is no help." In Hindi the first line runs, "Karo meri sahae Masihaji, tum bina Kachhu na sahae," and so I sang it over and then said, "Now you must all say the words over with me, 'Karo meri sahae'—" But not a child opened her mouth. "Come," I said, "say 'Karo,' surely you can say 'Karo.'" I went from one to the other, entreating them to say "Karo," but that double row of little Gorgons only sat and fixed me with their stony eyes. At last, in desperation, I said, "Why, I don't believe any of you have tongues; you are all dumb children, and cannot speak." A piping voice immediately said, "I have a tongue," and looking around I saw a very fine specimen stretched out as far as its owner could manage. "Oh, how glad I am," I said, "that I have got one girl with a tongue. Now you say 'Karo.'" She not only said "Karo," but the whole first line of the hymn, upon which I told her that she was the cleverest girl present. By this time the others were growing emulous, and I could hear "Karos" coming from all over. So, after an investigation as to the possession of tongues, I began again. This time they said the words over very readily together, and when they were nearly all able to say the first line off by heart, I taught them the tune. We

sang the first verse over and over until they could get it fairly well, and then I made them sit down and fold their arms while I told them who "Masiha" was, and how He came from Heaven to save us from sin. Quite a crowd of men, women and children gathered around the door while I was talking, having been attracted there by the singing, and they listened very curiously to the teaching, now and then making remarks to each other. By-and-bye some dropped off, and the rest stayed till the end. I had selected for a golden text, "Though your sins be as scarlet, they shall be as white as snow," but when I tried to teach it, a new difficulty arose. They did not know what snow was. There is a word for snow in Hindi, because snow falls in the mountainous parts of the country, but these children hadn't the smallest idea of what it meant. I tried in many ways to explain it, telling them that it was very, very white, and that it fell down from the sky in little bits. Suddenly a wave of comprehension seemed to sweep over them, their eyes sparkled, and with one accord they cried out, "Cotton wool! cotton wool!" I had to be contented with that, and simply took the last part of the verse instead for my golden text, "Though they be red like crimson, they shall be as wool." I didn't keep them more than an hour the first Sunday, because they were so unaccustomed to sit still, and grew very fidgety. So we closed with a short prayer and the final singing of the hymn. I gave them a tract each, and they all went off with the calling-woman to their homes. The children in the city schools always get a tract each on Sundays to take away to their homes.

The school in Mallaha Ganj is growing rapidly; last Sunday there were forty-one in attendance. They are going through a course of lessons, specially prepared for children, on the life of Christ, and last Sunday had got as far as the healing of the man with the withered hand. I think that the lesson in which they have taken most delight so far was the one about the palsied man being let down through the roof in order that he might be healed by Jesus.

We are just on the eve of the annual Christian Mela here. It is to be held in Indore this time, and everyone has been busy preparing for the expected guests. The opening meeting takes place to-morrow evening.

---

### RETURN OF MISS DOUGAN.

FROM DR. MARGARET O'HARA.

Dhar, Nov. 3, 1897.

I have just returned from Bombay after seeing Miss Dougan on board the "Caledonia" en route for home. She was very much worse lately, and lost twelve pounds in three weeks. In consultation with Dr. Smith we both decided that the sooner she was out of India the

better. She is so run down, and everything we could do during the past five or six months has been done; but she failed constantly. Surgeon-Col. Boyd, of Bombay, ordered her home when she was down in Bombay, but she was unwilling to go. She will give you his certificate when you see her. Dr. Smith is writing to Rev. R. P. Mackay, and enclosing medical certificate. I am sure the sea voyage will do her good, and I have no doubt that ere you see her she will be quite well, as there is nothing organically wrong; but she has not vitality to build up in India.

I called at the General Hospital to see Miss Campbell, and found her fever better, but she is very weak. I would like to have brought her back to Central India with me, but she was not strong enough for that. The day I returned from Bombay Miss Campbell proceeded to Khandella to a convalescent home. She will remain there for a week or two, and we hope by that time she will be quite better. She has been so strong and well in India, and, although she has had a severe attack of illness, we anticipate a speedy recovery.

A letter from Miss Mina Dougan, Thorold, dated November 29th, states that her sister was quite ill all the way from Bombay. She had another attack of fever on arriving in London, and was taken to a private hospital, but when last heard from she was much better, and expected to sail from Liverpool on the 27th of November.\* We deeply sympathize with Miss Dougan in this trial of sickness and disappointment. She has bravely struggled on for some time past, trying to overtake her work, but with strength too enfeebled to make it possible. Her health has been in an unsatisfactory condition ever since the attack of smallpox from which she suffered during her first hot season in India. We very much regret that she has been thus compelled to withdraw from the work, even for a time, and pray that she may be speedily restored to health, and, if it be the Father's will, to the work in India, which she loves, and to which she had devoted herself.

### A GLIMPSE AT THE INDUSTRIAL HOME.

Mrs. Wilkie writes, November 11th: "My spare time now is given to the Industrial Home, where we have sixty girls. All the famine girls, who were too large to be put into the boarding school,

\*Miss Dougan reached home on Monday, December 6th, very weak and exhausted after her journey.

were taken into the Industrial Home. The Boys' Home, with its industrial department, is near the girls'. It is an interesting sight to see them all at work in the forenoon, the boys busy learning to weave, make shoes or carpentering. The girls at the same time are busy sewing, knitting, cooking, and also learning weaving.

"We built a workshed from old materials left from buildings. The boys also helped in this work as far as they were able.

"Anent supplies for mission boxes. I do not think that materials should be purchased at home that can be got for less in the field. We can make all the clothing required for the boarding school. Further, we will be glad to get the work so as to help a struggling institution. You know that it is a congregational affair, and, therefore, it does not receive help from the Home Board."

---

## Honan.

---

### EDUCATIONAL WORK IN HONAN.

FROM MRS. GOFORTH.

Chang-te Fu, Sept. 8, 1897.

I was much shocked to hear of Mrs. Ewart's sudden call. It was so very unexpected; but we have the comfort of knowing that she was as a shock of wheat fully ripe. Would that we all could look back, when our time comes, on a life as devoted to the Master as hers was!

I might say just here a few words as regards educational work in Honan. The Foreign Mission Committee are not anxious for us to undertake such schools as our missionaries have in India, neither does the Honan Presbytery wish schools to be started (except in the smallest way) until our work is more established, the chief reasons being that they would of necessity take the missionary's time somewhat from the evangelistic work, and at the present stage of our work here that is the most important both for female as well as male missionaries. The principle upon which one Presbytery goes in regard to the schools is that the schools must be built upon or from the Church, not the Church from the schools. None the less, we have made a very small beginning at Chang-te Fu. We have a boys' boarding school of ten boys, all children of Christians. They study almost entirely from our Christian books. Several of the boys have come out for Christ. Dr. Menzies has the overseeing of the school, though the teaching is done by the Christian teacher. As the work grows, and the children of enquirers and Christians increase, we shall

be obliged to undertake some-school work on a much larger scale, for girls as well as boys.

In connection with the hospital, whether here or at our other stations, is a woman's guest room. The day patients have to wait there till the dispensing time comes. This affords the missionary an excellent opportunity not, as one might fancy at home, to hold a Gospel service in the home-accepted sense of the term, but to reach the hearts of the women in the most direct way one can. They have never heard of the Gospel before (as a rule). It is of the utmost importance, therefore, that every precious moment should be used in the presenting of the truth. It may be a hymn or two may be sung, but at this particular work talking to the women is the chief thing. The daily work with in-patients is somewhat different. Although in many cases much talking (or, if you prefer, preaching) must be done, the work here is chiefly teaching. Hymn sheets, prayer sheets, and, with the more advanced, the Catechism, being used.

Visiting in the homes and villages is perhaps the most difficult, and yet most important work. I feel that in the past not enough attention has been given to it. The China Inland Mission ladies look upon this as their chief work. I think, perhaps, wisely. We look at the work of reaching those who come to us in our homes as important a work as any. Indeed, much of my teaching is done just as I work in my home. A Christian woman, or one perhaps, who is only interested, comes in and sits down beside me, stays perhaps two or three hours. Of course, with my large family I could not possibly spare the time to lay aside all sewing every time such an one comes in, so I have her read beside me, correcting and teaching as I work. So that to the married female missionary this branch is second to none. The unmarried lady naturally has branches, such as visiting villages and homes, which the married one (especially if she has a family) cannot undertake to any great extent.

In our Honan Mission, I am glad to say, the native women have always been made heartily welcome into the missionary's home. In the new house, which is almost completed for us, the centre and main room is a guest-room for Chinese women, where I can receive and teach them without having to leave my home.

### A MISSIONARY HONOURED.

FROM MRS. MENZIES.

We are indebted to the Toronto Bloor Street Church Bulletin for the following:

Dr. Menzies' work is steadily increasing and takes up more and more of his time, but as that is what he came here for, he really enjoys it. He has as many as seventy and seventy-three patients in one day, and some of the cases require a great deal of attention. There is no

proper room for attending to in-patients, so that many have to be sent away.

You will remember of my having told you about the blacksmith who had been hurt and was cured under the Doctor's care. He has shown great gratitude, bringing us cakes, apples, and peaches. Last Sabbath morning the Doctor was informed that they were bringing him a "pien-tsi." He at once tried to have it postponed until Monday, but meanwhile the sound of the Chinese band became louder, and as they marched into the mission compound, they gave a salute—three loud reports. At first I thought it was some form of worship at the little temple near us, not knowing that the presentation of a "pien-tsi" to a doctor was such an important affair. The noise made sounded perfectly heathenish, and, no doubt, more so because it was our Sabbath. They had intended coming on the Saturday, but were prevented by rain. The "pien-tsi" are of various kinds the more expensive are of wood, and it was one of these which was brought to the Doctor, a great heavy one, painted black, and having the Chinese characters in gold. There are four large characters across the face of it, meaning "A tender heart and a clever hand." Then down each side in smaller characters is an explanation, telling of the man's restoration to health and expatiating on the Doctor's skill. It must have cost quite a sum of money; and it has several yards of red silk across the top and hanging down each side. They put it up over the door of the guest room, and it looks very pretty and certainly shows great gratitude.

---

## New Hebrides.

---

### A FAREWELL TEA-MEETING,

FROM MRS. ANNAND.

Tangoa, Santo, Aug. 20, 1897.

I would have answered your letter of March 8th some time ago, had the inter-island steamer made her usual rounds. She left us on the 12th of June, and only returned a few days ago.

How much good Mrs. Ewart will be missed! The good and faithful servant has been called to rest, but the Lord will give you another to take up the work He has called her to lay down. If it be God's purpose, we are leaving the islands in three weeks, for a six months' furlough. Mr. Annand is in great need of a rest and change, being very much run down. He has been far from well for over four months. The doctors said at Synod time that he should get out of the islands at once. Mr. Bowie was requested by the Synod to take charge of our work during our absence. Mr. and Mrs. Bowie and

baby are still our guests, but expect to get into their pretty new house to-morrow.

It is a great relief to us, now that they are here, to take the work among the heathen, as our hands are quite full of work connected with the Training Institution. We have now fifty-eight students, nine of whom are married. In all, we have a family of eighty to look after, clothe, and feed. There are some fine young men among the students, and most of them are making good progress in their English studies. The visitors who come here express surprise and pleasure at the progress the lads have made in their English. We have also evidence of the Spirit working among them. At our last communion all the lads, numbering twenty-one, who had not joined the Church, expressed a strong desire to be admitted, so they were received with joy; also the wife of one of the students. We have only one lad here among the students who is not a member.

The lads, and also the women, are busy making "copra" during working hours, to enable us to get some money to buy material to build a store-room for their supplies. Just now our own store-room and a large part of our back verandah is piled up with boxes of biscuit, bags of rice, etc. By-and-bye, if our coffee plants continue to do well, we hope to get some return from them.

Our good and skilful Dr. Lamb, of Ambrim, has had to leave for a time, on account of his health. We do trust that if it be God's will he may be restored again. He has endeared himself to missionaries, settlers, and natives. Both he and his wife have worked too hard, Mrs. Lamb being also much broken down.

Sept. 9. We are not away as yet, but are hourly expecting the steamer. What a busy time we have had, during the past fortnight, getting things in order for leaving. However, everything is now in working order for those in charge to carry on the work during our absence. I am glad of a rest before going on board, as I am never a good sailor.

I must tell you about a farewell tea-meeting which we gave the students and their wives last week. It was held in "Paton Hall." Ninety-six of us sat down to tea, not counting the babies, of whom there were seven. But I must say the babies were on their best behaviour. The tables looked quite pretty, as we had lots of flowers on them. We had four long tables—two down the centre of the hall and one at each end. We had for tea, bread and fish first course, then scones and jam. After which young and old, black and white, received some fancy biscuits and a small parcel of sweets.

After tea we had addresses from Mr. Bowie and my husband, and also from Mr. Lang and Mr. McKenzie, the mission carpenter, who is here finishing Mr. Bowie's house. Besides these, five of the students spoke very well. Between the speeches we had music and singing, and any amount of cheering. They all looked nice and clean, and so bright and happy. It was really a most enjoyable evening.

Most of them had never been at such a gathering before, and for some days after there was little else talked of out of school hours. I was disappointed at not being able to give them a tea last Christmas, owing to the loss of the "Day-Spring," and we shall be away this Christmas. Our large family does not like the thought of parting with us, nor yet we with them. However, they will be in good hands during our absence.

---

### North-West Indians.

---

#### ACKNOWLEDGMENTS OF CLOTHING AND GIFTS.

FROM REV. A. J. M'LEOD

Regina, Nov. 30, 1897.

Once more I have the pleasure of writing you a Thanksgiving note. This time the blessing came from Ottawa in the shape of a very serviceable bale of clothing. It was shipped, I believe, by the St. Chrysostom Auxiliary of Quebec. There was a variety of material for both boys and girls. There were also four quilts and three blankets. We are very grateful for this additional donation.

---

FROM REV. HUGH M'KAY.

Round Lake, Whitewood P.O., Assa., Nov. 25, 1897.

Your kind letter has come to hand. I am going to Whitewood to-morrow, and shall settle about the freight on the shipment from Orillia. Jacob Bear is up west. He has not left the work, as he thought of doing. He visited File Hills on his way west, and is now staying on Pasquah's reserve. His address is: Fort Qu'Appelle. The Indians of those reserves are much pleased in having Jacob Bear for their missionary. Mrs. Bear went along. She is a dear Christian woman, and will always do good wherever she goes. She speaks good English, can read and write in English, and can speak the Cree and Chippawa languages. They do not occupy the mission, as it is so large, but are staying with their daughter, who has a comfortable home at that place.

The children at the school are all well and enjoying good health except Edward, who is about as you saw him. I feel so sorry for poor Edward. He feels that he has not long to live, but I am glad to think that he is a Christian boy; and if he is taken, it is to be with Christ, which is better.

Poor blind Billy often speaks about you, and often asks me to

## FOREIGN MISSIONARY TIDINGS.

write to you to send his kind greetings. He has built a little house over the lake from the mission, and there he expects to winter. His boy is with us. He is a clever boy. He and another boy were up at Crescent Lake hauling hay. They came home a few days ago a distance of forty miles. No trail nor house nor bush to mark the way; six inches of snow and the thermometer twenty degrees below zero. Do you not think they were brave?

We were expecting to have a number of new scholars by this time, but we have still our old number—twenty. The weather has been very cold and stormy during the past three weeks, and the roads drifted, so it has not been an easy task to go about on the reserves.

Most of the old and feeble have been made glad by the kind gifts of the Woman's Foreign Missionary Society. I know many of these poor old people would perish with cold were it not for the warm garments sent to them.

We are much pleased with our new agent. He will no doubt do good work.

---

FROM MR. F. T. DODDS.

Moose Mountain, Nov. 26, 1897.

We were very sorry that you were unable to visit the Moose Mountain while in the North-West last summer. May we hope to have the pleasure of a visit from you in the near future?

The clothing (fifteen bales) came all right. Thanks to the Saugeen Presbyterian Society, and the several Auxiliaries comprised within it, who have taken such kindly interest in and sent such a liberal supply of clothing to this mission. Those to whom the clothing has been given free, viz., the aged, the sick and the children, which together make up the greater part of the band, received it thankfully and with evident pleasure.

Some of the able-bodied Indians have done some work on the mission buildings and grounds. We have kept some of the women's and children's clothing to meet cases of extreme need during the winter.

We feel very grateful to you and your Board for the interest and consideration you have shown in making the grant for the room. I am glad to be able to state that it is now completed and occupied. It supplies a great necessity, and will facilitate the work. I made it smaller, perhaps, than was desirable in order to minimize the expense.

The new addition is thirteen by twenty feet, with six feet off for a vestibule and small storeroom, leaving the room itself thirteen by fourteen feet. The total cost for materials and work is \$169.36.

The pressure of work in connection with the distribution of the clothing and the superintendence of the work on stable and mission

room, in addition to my ordinary work, is the only excuse I have to offer for not writing earlier.

The Indians here live in log houses, plastered with clay and heated by open fireplaces, in winter, and in summer in canvas tents, or "tepees," which they remove frequently from place to place.

White Bear's band on this reserve is Cree, and numbers 126, made up of thirty men, thirty-nine women and fifty-seven children.

There are twenty-five children of school age, seven of whom are in the Industrial School, leaving eighteen on the reserve. The majority of those of school age left on the reserve, owing to scrofula and kindred diseases, could not pass the necessary medical examination for entrance to the Industrial School. Our endeavour is to persuade the parents of those who would be admitted to send their children to the Industrial School (not an easy thing to do, as many of them are opposed to education of any kind, wishing to live as they have lived in the past, and especially opposed to having their children sent so far from home), and to teach the others, as far as possible, here.

The other mission work here at present consists of visiting the Indians in their homes, especially the sick, speaking and reading to them as opportunity offers, seeking by every means to win their confidence and respect, and eventually their love and lives for Christ. I fear it will require a great amount of patient, persevering, devoted labour before any permanent results are apparent. I fear this letter is growing too long. Some other time I may be able to give you some information about the two Assiniboine reserves adjoining each other on the western end of Moose Mountain.

---

FROM MISS L. M. BAKER.

Makoce Waste, Prince Albert, Nov. 23, 1897.

I now write to acknowledge receipt of clothing. All has been received except the last bale sent, but, as our communication with Prince Albert has been cut off for several days on account of ice in the river, it may possibly be at the station. I am enclosing receipts for freight. We wish to express our warmest thanks to the ladies of the Kingston Presbyterial for their abundant supply of nice warm clothing. The old, the sick and the school children are now all warm and comfortable. It was such a help to find several ready-made homespun flannel dresses for our little girls. Just before winter sets in we are always so pressed for time. The children were very much in need of their clothing, and we were so glad to be able to dress them at once. Upon the whole, we have never had a more abundant or better assorted supply. The ladies seem to understand well the needs of the North-West. Strong, warm

and durable are the essential qualities. The quilts, so eagerly sought after, are mostly of good, strong woollen cloth, and the new material sent of a durable quality. The pieces of homespun are just treasures. Of it we will make the girls a second dress. The women do so prize their underwear, made of the nice flannelette sent. With the ready-made skirts and the new material on hand we will be able to give each woman a warm skirt or jacket.

Our thanks are also due to the ladies of St. Paul's Church Society, Montreal, for a nice parcel containing some shirts for men, underwear for women and skirts for our girls, all new, and of the very best material. To the Dundee Auxiliary, P.Q., for one box of well-assorted clothing, and to the Georgetown Auxiliary, P.Q., for two barrels, containing a valuable variety of clothing for old and young. We were especially thankful for the quantity of good socks and mitts sent by the Dundee and Georgetown Auxiliaries. We have dressed fourteen girls and eight boys belonging to our school. Of these, five girls and one boy are non-treaty Cree. Of course during the severe weather the smaller ones will not be able to come.

We were sorry that you were not able to visit us when on your tour through the North-West. I think for the short time that we have been here that this little isolated spot has improved. About one acre of ground around the house has been cleared (it was covered with willows, etc.), and last summer we had quite a nice vegetable garden; also quite a display of flowers, of which the children were very fond. Every morning they would ask for them, make them up quite artistically into a bouquet, and pin it on and wear it to school. The Department has put the schoolhouse in very good repair; it is now warm, bright and cheerful. The new kitchen has not been built this year, but as we have a more convenient schoolroom we can manage for the present.

There is a marked improvement in the Indian tepees. Up to the present they have been content to wrap their blankets around them and lie down on the ground to sleep, but this autumn they are taking a step in advance. All have whitewashed their huts and put down board floors, are making bedsteads, and of the canvas which came around the clothing they are making ticks, to be filled with hay. With a few boards and boxes which we have on hand we will have them make some tables and stools. Two women sold berries and bought washtubs. Since coming here we have always had to keep a "mission tub," and keep it moving on its useful errand. Although we meet with many obstacles, still upon the whole we have reason to "thank God and take courage."

The attitude of these heathen towards Christianity is changing, and they are gradually being brought into the light. Our Sabbath services are now much better attended. For a long time only the children and a few of the women came. Now several of the men are always present,

and seem much interested; but, oh! with what tenacity they cling to their old heathen rites and superstitions. You will rejoice to know that the parents, whose three little girls died, are among our most attentive and regular listeners. For several months they have never attended any of the pow-wows nor feasts. The mother said the other day, "They never invite us now, and we don't want to go." Last year she and her husband saved \$24 and bought a nice cow. They have now a nice heifer calf, seven months old; they have also twenty hens, of all which they take the very best of care.

The children are getting quite clever at memorizing texts of Scripture and hymns, and come to Sabbath School regularly.

You will be sorry to learn that on account of family circumstances Miss Cameron has been obliged to resign. You know her father died two months ago, and her mother needs her at home. She has given her whole heart to the work, and has proved herself a most efficient and valuable assistant. The Indians all like her so much; she has been a very kind friend to them. We will all miss her very much.

---

FROM MR. W. J. SMALL.

Indian Boarding School, Birtle, Man., Nov. 3, 1897.

In acknowledging the clothing received from the London Presbyterian this year one feels how inadequate words are to express all that is in our minds. We would that all the ladies who have taken such pains in preparing these grand outfits could be here just for a day or two to see how pretty and how happy the children are when they get on their new suits and dresses.

The arrival of the clothing each year is looked forward to with a great deal of interest by all, but especially by the matron, who is usually at her wits' end to keep the children covered until it does come.

On receiving the shipping bill we were not a little surprised at the weight of clothing coming. "Surely there will be enough and to spare this year," was the expression of all. But we must say that when it was all unpacked and sorted, it was found that a great deal was useless for the School, such as men's coats and vests, and women's coats and jackets, etc. But they were all right for the Reserve. Notwithstanding the great amount that was unsuitable for the School, there was an abundant and excellent supply of just the right kind of thing. The outfits sent were all very good, but two or three in particular were extra good, furnishing a wardrobe of which any child might be proud. Such an abundant supply and such good material in all the things is surely indicative of the kindly and practical interest taken

by the Woman's Foreign Missionary Society in this branch of the great mission work.

FROM REV. A. J. M'LEOD.

Indian Industrial School, Regina, Nov. 4, 1897.

Enclosed please find the regular receipts for the boxes and bales sent to my address on behalf of the Indians on Pasquah's, Muskowpetung's and Piapot's Reserves.

On Tuesday of last week Mr. Motion, Samuel Moore and myself made a start for these reserves to discharge the obligations you kindly laid upon us. We took two teams with us from the School, and managed to securely fasten on the waggons the three boxes from Bruce Presbyterial for Pasquah's; the box and four huge bales from Lindsay Presbyterial for Muskowpetung's, and the box and bale from Toronto for Piapot's. The first night we camped in the bluffs, about fifteen miles north of Regina, and the following afternoon reached the Lakesend Mission. The same evening we had many of the goods unpacked and carefully sorted. The following morning, before eight o'clock, the first Indian woman arrived. Thursday we gave to the Muskowpetung Indians; Friday to the Pasquah, and Saturday to those from Piapot's. On Sabbath we had a very pleasant service with the Indians, and on Monday evening we returned to the School. In order to distribute with system, I had written two weeks before to Mr. Lash, the Indian agent, requesting him to kindly send a list of the aged and the sick, and the others on the three reserves for whom the clothing was intended. His reply was very cordial, and the list so accurate and helpful that I have much pleasure in enclosing it. The supplies forwarded for these reserves made an admirable collection. One quilt was patched by a woman in her eighty-second year, and two pairs of warm stockings were knit by a lady ninety-four years of age. These articles seemed wonderful to the assembled Indians, to whom I made the explanation. These stockings were received with a measure of awe. The warm hoods and caps were in great demand. There were twenty-four little hand-bags that we filled with a few buttons, needles, a little thread, etc. These were highly appreciated by the women. There were fourteen dolls that made fourteen little children very happy.

It was delightful and refreshing to see the gratitude of all classes; and to bring so many articles of comfort to the old and weary was a great privilege. Many old grandmothers we helped down the stairs for fear they should fall and break their necks. A list was kept of the various articles given to each individual and family. Two splendid quilts and other articles, addressed to the missionary, are waiting to welcome the new missionary when he comes. A beautiful head-rest

was sent to Mrs. McLeod. Mrs. Moffat is delighted with her new carpet.

I might add that nothing was allowed to go to waste; even the boxes were distributed, and the four capacious sacks that held part of the clothing were given to Indian women, who wished them for bed ticks.

---

FROM MRS. MOORE.

Mistawasis, Nov. 1, 1897.

I am sorry I had not written to you long before now; indeed, I thought I had until we received your letter a few weeks ago. I usually write my letters on Mondays, as our mail goes out on Tuesdays, and I very often intend to write, but really cannot get it done. Last Monday we had twenty-one people to call on us, and about a dozen of those for a cup of tea, and that takes up a little time. I often wish my own little ones were older so that I could give more time to going out amongst the people. However, if any of the babies or small children are ill the parents are sure to come to me for advice and medicines for them.

Spring usually brings too many little bodies to the graveyard. It is really sad to see so many little children victims of consumption. The great trouble with most of the mothers is they do not know how to care properly for their little ones, and in many cases will not do so when they are told how. I often wish I could take the little ones into the house when they are ill, and take care of them until they should be well, as they often are allowed to die for lack of proper care and attention.

There is not and ought not to be much poverty on this Reserve. Most of the people have from three to eight milking cows; during summer a few of them make butter. Many of them keep hens also, and so can have fresh eggs. Last summer a number fancied our White Leghorn hens, and got eggs from us from which to procure "white chickens," but some of them ate the eggs when they got them home.

During the past three summers there has been quite a contest in vegetable growing, and a great deal of attention was given to gardens. Mr. Moore is pronounced the best gardener on the Reserve. The chief, the agent and others have also had excellent gardens. One man, who wanted a large crop of seed onions, sowed his seed as he sows his wheat, harrowed it in the same way, and looked in vain for a crop. The first summer we were here the wheat crop was a failure on account of dry weather, consequently flour was scarce during the winter, but the two succeeding summers the crops have all been excellent, as the land here is good. Most of the people have good farming implements; some of them have self-binding reaping

machines. Nevertheless some of them are improvident, and consequently poor. Four families have sewing machines, two of which were purchased a few months ago at a cost of \$65. I have taught quite a number to sew on the mission sewing machine.

Our people as well as ourselves are greatly pleased with our new Inspector of Agencies, Mr. Chisholm, from whom we have had two visits since his appointment.

We have again had our yearly experience of receiving for the Indians their supplies of clothing, and year by year I marvel at the expense, care and thoughtfulness which the contents of these bales and boxes display. I cannot express myself as strongly in this matter as I feel, and my prayer is that God, by His Spirit and grace, will work by the missionaries and teachers on all the Reserves so that His name may be glorified amongst the Indians, that they may be elevated in their homes and lives, and that when the work is all done a vast multitude from these tribes and tongues may be gathered to greet you all who are doing so much for them in Christ's name, in the great assembly where we all hope to meet at last.

Our Sabbath School is doing very well, indeed. We have a large attendance.

---

FROM REV. A. J. M'LEOD.

Indian Industrial School, Regina, Nov. 10, 1897.

I have the pleasure of writing you again to acknowledge the receipt of the eight bales of clothing from the Glengarry Presbyterial. The quilts, jackets, and other supplies for the girls were very welcome, but even more welcome was the splendid array of boys' clothing. Glengarry seemed to know that we had many more boys than girls, and that our deficiency was in this line. The thirty-three overcoats are greatly prized, and the shirts, coats, pants, etc., were most gladly received. The new material is made to last for the years to come.

The box from the McGillivray Mission Band, of Goderich, also came to hand. The glory of that box was its literature. There was a choice selection of books—over 130. A number of these showed traces of having been well read, but all were in good repair, and we trust will be much used during the winter on which we have now entered. In your letter, of October 11th you referred to the work of the Ladies' Aid Society of the First Presbyterian Church, St. Catharines, whose President has attained a good old age. The quilt you spoke of for Mrs. McLeod was, I think, addressed simply to the missionary, and, not for the moment remembering this part of your letter, I thought it fair and just to leave the quilt safely placed aside in the Lakesend Mission for the incoming missionary. The cushion for the Reception Room is one we have all much admired. Mrs. Moffat

takes deep pride in the excellent carpet provided for her room. She thinks it would be good enough for the Queen.

You ask about Robert Badger. He is much better and moves about the house with a brisk step. We are deeply grateful to God for the progress he is making towards complete recovery. It is possible his health may be even better than it was before he had the attack of typhoid.

We have secured an excellent laundress for the School (Miss Alice Cummings), who has had experience in the Indian work, for she was formerly an esteemed member of the staff of the Brandon Industrial School.

---

FROM MISS M'ILWAINE.

Crowstand, Kamsack, Assa., N.W.T., Nov. 19, 1897.

I have to thank the kind ladies of Toronto Presbyterial Society for sending us the yarn, needles, and other material for the women's meeting. I can assure you that it is much appreciated and very needful. We started the women's meeting just a month ago to-day, and have had an average attendance of ten at each meeting. We meet from house to house on the Reserve, and the women are very anxious that when the meeting is held at their house it will be cleaner than their neighbour's. Nearly all of them knew how to do plain knitting, but very few of them could knit a whole stocking or mitten, so they started to knit first, and they have finished seven pairs of small stockings for their children under school age, and five pairs of mitts for their husbands.

We had some pieces for patchwork, that came in the bales from the Paris Presbyterial. These we divided up, and eight of the women have made very pretty cushion covers from them, star pattern, which they are very proud of. One woman, nearly sixty years old, whom I call my "Noko" (grandmother), has made one of these cushions, and also finished her first pair of stockings. Now, with the pieces you sent me, we will be able to start and make quilts. With the piece of gray flannel from Toronto we have made eight babies' shirts, and there were still five mothers with shirtless babies. However, I am getting a little more flannel and stocking yarn from Hamilton (not from the Woman's Foreign Missionary Society).

We have about forty babies and children under school age on the Reserve, and it is our object to train the mothers to clothe their children, and care for them properly, so that when they come into school their health will not be so undermined as is usually the case.

This afternoon I walked to the meeting, two miles from the school (the snow being too deep to use a buggy, and I have not a sleigh yet). I found ten women waiting for me on my arrival, some of whom had

walked five miles through the deep snow and carried their babies. We were to have a lesson on darning, but we will have to wait for that until the women knit stockings for themselves and wear holes in them. I had a supply of needles and yarn, but there were no stockings to operate on. We propose to have lessons in cookery and other branches of "domestic science." They are all very ambitious to learn. One woman has asked to be taught how to make lace.

Some of our people are making nice, comfortable houses for themselves, and keep them very clean. Two of the boys and I went out for a drive one evening a week ago. We called at Thomas Shingooce's just as they were at tea. The father and mother were sitting at table with the baby on a high chair beside them. The oilcloth on the table, dishes, and lamp were all beautifully clean. There was a nice, bright fire in the stove, and everything was clean and comfortable. If I had had an invitation to tea I don't think I would have declined. What a change from the tepee and the blanket!

I must tell you about our Junior Endeavour Society. We had our anniversary and election of officers about three weeks ago, and spent a very pleasant evening. The programme was arranged by one of our girls—convener of the Prayer Meeting Committee. Four of the little girls sang very nicely the Endeavour hymn, "Hide me! oh, my Saviour, hide me!" Other duets and quartettes were sung by the boys and girls, including "What a wonderful Saviour." Betsy Genaille was elected organist, and some of the other children will work on the committee. At the close of the programme we had refreshments, which, perhaps, pleased the little ones as much as anything.

I was very much grieved to learn of Mrs. Ewart's death. Although not personally acquainted with her, I have felt for many years that I knew her and loved her.

It is unnecessary to ask for your prayers. I know you do not forget us in that respect, and we have need to be remembered constantly.

---

FROM MR. W. J. WRIGHT.

Rolling River, Nov. 11, 1897.

I wish to acknowledge the receipt of the clothing sent us by the Huron Presbyterial Society. We received it about three weeks ago, and were pleased to find everything in such good order and so useful. The supply for the old was all that we could desire, and I feel pleased to tell you that the clothing was received by the old with much more thankfulness than ever before. Many were the "Megwetets," or "thank you," given this year, where simply an unsatisfied look was given other years.

We also wish to remember the Mission Band who so kindly sent us so many lovely dolls for Christmas.

Mrs. Wright wishes to thank the ladies who so kindly prepared the carpet which has added so much to the comfort of our home. There was enough to cover the dining room and one bedroom.

I would like now just to give you a few encouraging notes about the Reserve. There are ten new houses being completed this fall, and although some of them are not very large they are making them quite comfortable. One of them is a very nice house, 21 x 17, one storey and a half, with shingled roof, and to-day the owner of that house took home a cooking stove and six kitchen chairs and one rocker. The past harvest fifteen or twenty of our Indians were working out and received the highest wages paid in this part. Our Indians sold \$270 worth of cattle this past summer.

There are a number of children on the Reserve who have severe colds at present, and the parents are very anxious, owing to their losing so many children the past spring. Some people seem to think that Indian parents have no feeling for their children. We had one poor mother who lost her two children in May, and she was out of her mind most of the summer over it, and in fact she is not right yet. She is only one; other mothers felt their losses just as severely, but were stronger to bear them.

Morning service is very well attended. The last two Sabbaths I have been without an interpreter. I will gain a knowledge of the language much faster when I have to depend on my own interpretations. William is now up at Fort Pelly on a visit. He is to be back at Rolling River next week. He talks of working at his trade in Salt Coats.

I hope to get a syllabic class started shortly, as I am trying to use the Cree Bible and hymn books at service.

Pray that God may open the eyes of the blind at Rolling River this winter, and that many may turn to Him.

---

FROM MISS E. C. CARSON.

Crowstand Indian Mission, Kamsack, Assa., Nov. 18, 1897.

Your letter, written just one month ago to-day, reached me in due time and was read with pleasure. It is comforting and helpful to receive an encouraging letter from one who is so deeply interested in our work. I was very much disappointed that we had not a visit from you when you were in the West, as it would have given satisfaction to all concerned could you have visited Crowstand yourself this year. We are all in the enjoyment of good health at present. The children are all looking and feeling well, and I cannot tell you how fervently I hope that we may not have any sickness this winter.

Winter has set in, and we are melting snow for all purposes. It

does seem a task, but we are thankful for the soft water, as it is so much better for washing and general cleaning than the river water, though not so nice for cooking.

Mr. Gilmour left us on Tuesday of last week for Winnipeg and Regina. We expect him back on Monday of next week. He intended bringing his adopted daughter in to Crowstand from Regina. I shall be thankful to see Mr. Gilmour back. Even though things may be running smoothly enough, I always feel better satisfied when the principal is at home. In his absence we are putting down a piece of new rag carpet that came in the bales, on his room, to make it look more comfortable and home-like for him.

You ask if there are many large girls in the School. There are four large girls, two medium, five small and four quite young, too young to do any work of any account. The large girls are clever and very helpful.

All of our girls, with the exception of the five young ones, are helpful. We get no outside help to do any work. All our washing, baking, sewing, mending, scrubbing, cooking, etc., is done by the children. Of course Miss McIlwaine is untiring in her efforts to train the children in her department in the work they have to do, not forgetting that the one object above all others is to bring the little ones to Jesus. Our large girls are becoming more thoughtful, and we trust that they may all be brought into the fold of Christ.

Many questions are asked about Christ by the children. One needs wisdom and guidance from on high to enable them to deal wisely with the young minds. I might write at length about the children, but my time is limited.

The children's dishes, knives, forks and spoons arrived, and I need not say we are very thankful and think them very nice.

We request your prayers in our behalf on our work here.

P. S.—I forgot to mention that Miss Whyte has taken the school-room work for us for a time. I believe she intends leaving for Ottawa before Christmas.

---

FROM REV. JOHN M'ARTHUR.

Beulah, Nov. 18, 1897.

I delayed sending you the enclosed receipt, hoping to be able to write a letter in a few days and send it along with the receipt, but the few days have passed into weeks. The Indian clothing is very suitable, and there was a good supply of it, and it will be a great help to those who without it would suffer much from the cold night and day during the winter. On behalf of the Indians, and for the very kind remembrance of the missionary and his family, I desire to very cordially

thank the members of the Maitland Presbyterian Society for the kindness manifested in their labour of love.

The Indian work is going on in the usual way. The Lord's Supper is to be dispensed (D.V.) on the Reserve next Sabbath, and two men are asking for baptism and admission to the communion of the Church. One of them has been among the worst Indians on the Reserve. His present wife is the third that he has had, but the first married according to the Christian form. They were married a little over two years ago. When seeking admission to the Church he said that his wife and children were trying to walk in the right way, and that his desire is to go with them in that way. (What he meant by his two little children going in the right way was that they were baptized by the mother.) The other man is John McLeod, Mrs. McLeod's husband.

Two of the members of the Woman's Foreign Missionary Society have passed away since you were here in the summer.

An old woman known by the name of Wakanhadi (meaning lighting) was baptized and named Rebecca, and received into the membership of the Church about seven years ago. About four years ago she went to the States with her son-in-law and daughter. She came back this fall, and died a few weeks after she came. On Sabbath preceding the Saturday on which she died, after the service, in talking with the people, she said that her great desire was to see her grandchildren and the people here once more, and urged them all to walk in the right way. She gave them to understand that her final departure from them could not be far away, and then began to weep. She was ill for a few days, and then, as we believe, fell asleep in Jesus, being about eighty-five years of age.

Henry Enoch's wife died after suffering much for nearly a year from a severe cough, especially during the last three months. But she bore her sufferings patiently and with a strong faith in God. Her husband watched her tenderly, and did all he could for her comfort. A few weeks before she died, when visiting her, I asked Henry how she was getting on, but he made no answer. I looked around at him and saw his eyes filled to overflowing, and then I felt that for a little at least silence was more appropriate than words. Such signs of tenderness for his suffering wife by a man who in years gone by was anything but kind to a number of women who had been his wives one after another was a sight to me that called for thanksgiving to God for His abounding mercy. It is said that "the wounded deer sheds tears," but the sin of selfishness dries up the fountain of sympathy in the human heart, so that man often appears to be as devoid of sympathy and feeling as the lower animals; but it is for those whose hearts have been touched by the grace of God, and to whom even in a measure has been given the Spirit of Jesus Christ, to share and lighten the sorrows of another, and thus enrich and bless human life in the highest sense, in the humble hut or home of an Indian or the splendid palace of a king. Methinks, too, that by this dying Indian

woman the love and sympathy of her husband was valued more than her house full of gold and silver would be. Two of Mrs. Henry Enoch's favourite hymns during her illness were, "Nearer, my God, to Thee," and "Jesus loves me." She hoped to be able to unite with us in partaking of the Lord's Supper, but on the 10th of this month she was called away, in the 31st year of her age. Henry and his little son, Robert Frew, a boy about six years of age, are broken-hearted, and have gone for a few months to his father's place in the States. Jean Harvie, the youngest child, about four years of age, was given by her mother before she died to Miss McLaren, and is now at the Birtle Indian School. When little Jean saw her father weeping, after her mother died, she said to her father not to weep, that they would all meet her mother again. Very likely this was a comfort that the Christian mother had given her little child before she died. The eldest boy has been attending the Birtle Indian School for some years, and is there still. Many are the orphan children who find a Christian home in our Indian schools.

Thank you very much for your kind remembrances of Mrs. McArthur in your letter. Mrs. McArthur and I will always look back with much pleasure on your visits to our home, and also on Mr. Jeffrey's visit last summer, and hope that we shall have the pleasure of many visits from you in time to come.

---

### For February Meetings.

---

#### PRAYER FOR SYRIA.

HENRY H. JESSUP, D.D.

1. Prayer is needed for the native Syrian evangelical churches, that they may be baptized with new spiritual life, with a new sense of responsibility in the support of their own institutions; that they may become missionaries to their own neighbours, and unite in a common organization for aggressive work.
2. Pray for the tens of thousands of Syrian men and women who have emigrated from their native land to North and South America and Australia in quest of earthly gain. They are exposed to great temptations. Of those who return, many are a curse to their native land from habits of drunkenness, gambling, and other vices acquired abroad.
3. Pray that the influx of a corrupt European civilization may not prove the ruin of Syria. Much of good has been brought here from the United States and Europe. The colleges, seminaries, common schools, printing presses, orphan houses, and hospitals have been

fountains of blessing, physical, intellectual, and moral, to this people. The English have supplied Beirut with crystal cold water from the caverns of Mount Lebanon; the French have built a superb harbour in the port of Beirut, a well-equipped railway to Damascus, and another from Jaffa to Jerusalem. The Imperial Ottoman Bank is an Anglo-French institution. But, on the other hand, intemperance, horse-racing, and gambling have come in on the land like a deluge. But the most portentous menace to the morals of Syria is the "Casino," now in process of erection at Ain Soofar, one of the stations on the Damascus railway, about twenty miles from Beirut, at an elevation of 4,500 feet above the sea. Here a French syndicate is building a palace for gambling, designed as a refuge for the insane constituency of Monte Carlo, when the license for gambling in Monaco shall terminate. It is to be a hotel with every European luxury and attraction; but the great attraction to the gambling world will be its sumptuous and dazzling gambling saloons. To this place will flock the crazed phalanx of prospective suicides from southern Europe, northern Africa, and western Asia, hoping to find in Lebanon free scope for their passion for gain. According to Mohammedan law gambling is illegal, and it will be interesting to see whether the Latin-Christian pasha of Mount Lebanon, who owes his appointment to the six great powers of Europe, will legalize a gambling den which is outlawed in every country in Europe. Well may the Syrian people pray, "From European civilization, good Lord, deliver us!"

4. Pray for the hundreds of young men and young women in our college, female seminaries, high schools and industrial training school, and the thousands in Protestant common schools.

5. Pray that we may have liberty of the press. The restrictions on the printing of books, tracts and newspapers are simply intolerable. Our religious books are mutilated in the most idiotic and arbitrary manner; the language of the Bible itself changed; whole chapters cut out, and no appeal allowed. The Lord only can change the policy which has made the newspaper press of the land a mere cypher, and the publication of books a weariness indescribable.

6. Pray that your missionaries may have the grace of patience, of patient continuance in well-doing; that they may hold on and never abandon their posts, assured that in due time they shall reap if they faint not.—Condensed from the "New York Observer."

#### MR. SPEER ON THE PERSIAN MISSIONS.

Mr. Speer, one of the secretaries of the American Presbyterian Board, who recently made an extended tour of the missions under the charge of that Board, writes thus of their work in Persia:

"We crossed the Aras river into Persia September 18th, and we

passed the frontier of Turkey as we left Persia on February 11th. Of the five months, between a fortnight and a few days were spent in Oroomiah, a week each in Tabriz and Teheran, and two months in Hamadan. The rest of the time was spent in travel, which is very slow in Persia, our average number of miles per day being less than the number per hour of a slow Western passenger train. The unduly long stay in Hamadan was due to an attack of typhoid fever. The disarrangement of our plans necessitated by it seemed at first intelligible only as a discipline of God for past shortcomings; but, however much this aspect of it needs still to be kept in mind, I can see now with some clearness the Divine purpose of our detention in Hamadan. It enabled me to study at more leisure the Mohammedan missionary problem, to digest and verify much that I had learned, to enter into missionary life in its daily routine, and to test personally that generous and self-forgotten kindness of the missionaries which makes them the best loved and most trusted people in Persia.

"At the outset, I would express the greatest satisfaction with the mission enterprise in Persia, as we saw it, with its spirit, its methods, its results. Of the character of the missionaries, their ability, their remarkable knowledge of the language, the country and the people, their devotion, their practical wisdom, their unity, their brotherliness, something will be said. Enough can never be said, until He whom they serve says to them: 'Well done, good and faithful servants.' They are carrying on a great and delicate work with a tact, a zeal, a sound, broad judgment, which are beyond praise. They are sharper critics of their work than this report can be. Whatever it says, some, often many, of them are saying. Their welcome to us was like a welcome home. We knew before of the grounds for the Board's love of them and for its confidence in their two missions. That love and confidence are not misplaced. Every day spent with the Persia missionaries deepened our participation in it. A far longer report than this could be written if its object were to present the praiseworthy and commendatory features of the great work they have established, and are carrying on. But they do not desire human praise of themselves or of their service for God.

"The Persian missions, though among the oldest of our missions, were not connected with our Board until the time of the Reunion, when, with the mission in Syria, the Persia work was transferred to us by the American Board. There was at that time, however, only one Persia Mission, and its only station was Oroomiah. There were 700 communicants and 960 pupils in schools. Last year in Oroomiah the numbers of communicants and pupils were just three times what they were in 1871. Almost all the work at Oroomiah, therefore, and all the other work in Persia are results of our own efforts, and not an inheritance. The early work was begun as a work for Nestorians, and was called the 'Nestorian Mission.' The other stations, Teheran in 1872, Tabriz in 1873, Hamadan in 1880 were established with sole

initial  
occup  
numb  
excee  
transf  
hold  
peop  
ences  
painf  
Tabr  
chur  
chur  
ther  
eigh  
with

the  
in  
no  
to  
unc  
mi  
Th  
the  
In  
ar  
mi  
to  
m  
cl  
co  
ti  
o  
h  
s

initial reference to Armenians, Jews and Musselmans. Mosul was occupied in 1890 as a base for work among the mountain Nestorians, numbering 75,000, and living in Turkey, the Persian Nestorians not exceeding 25,000. In 1892 the American Board's work in Mosul was transferred to us. In none of our other stations has the work taken hold or developed as it has among the Nestorians, who are a religious people of simple characteristics, uncontaminated by the worldly influences which make all efforts to reach the Armenians and the Jews so painful. In Teheran there is one organized Armenian church, one in Tabriz and one in Hamadan, where there is also a small Jewish church. In the Oroomiah field, however, in contrast with the four churches of our other stations, and a very few out-station churches, there are 111 meeting places, twenty-five organized churches, thirty-eight ordained preachers, twenty-five of whom are settled pastors, with twenty-six unordained preachers and evangelists."

### RUSSIA'S NEW MOVE IN PERSIA.

The Church at Home and Abroad for September states that the long-time-expected and much-feared advance of Russian influence in Persia has come. It is not a showy one at the outset, but it bodes no good for our Protestant institutions. Russian priests have come to Oroomiah to open schools. The Christian population, groaning under Mohammedan oppression, and seeing in their coming the promise of political deliverance, have welcomed it with wild enthusiasm. Thousands of men, women and children flocked to their side, kissing their garments, prostrating themselves before them as their saviours. In the hope of special favour, multitudes of the Old Nestorian Church are enrolling themselves as adherents of the Russian Church. Our missionaries write in much sorrow that many of our church members, too, were being swept away by this whirlwind of excitement. It is most unfortunate that just at such a juncture our missionaries must close up their schools of all grades because the churches at home could not send them the funds. This Russian movement and the welcome given them by the Christians has inflamed the Moslem population still more against the Christians, and one fears what may be the outcome should Russia now desert the followers of the cross as she has done in other lands at critical times, after involving them in similar peril with the Mohammedans.

Mr. Gladstone says (and pity 'tis, 'tis true): "The pain, shame, and mischief of the last two years in the eastern policy transcending entirely the powers of any language I could use concerning them. The sum is this: (1) A hundred thousand Armenians have been slaughtered, with no security against a repetition, and with

greater profit to the assassins. (2) Turkey is stronger than at any time since the Crimean war. (3) Greece is weaker than at any time since she became a kingdom. (4) All this is due to the European concert—that is, the mutual hatred and distrust of the powers."

We are frequently asked to recommend books containing information as to the manners, customs, religion, etc., of those countries on our Prayer Cards, where the Canadian Church has as yet no organized work. We have just received from the Fleming H. Revell Company a copy of "Persian Life and Customs," by the Rev. S. G. Wilson, for fifteen years a missionary of the American Presbyterian Board in Persia, which we gladly commend to any who may be preparing papers on Persia, or who desire fuller knowledge of the country than our space permits. The work aims to be popular, not exhaustive in its presentation of facts. The early chapters are devoted to a description of scenes and places visited en route to Persia, and during successive journeys, with their accompanying incidents. The succeeding chapters describe the civil, religious, social, domestic, and commercial life of the people in cities, villages and tents. The closing chapter gives briefly some of the methods and results of missionary work among different races in Persia. To be had on application to Mrs. Telfer. Price of popular edition, \$1.25; cloth, decorated, \$1.75.

There is something more than the language to be learned in the mission field. After one is able to converse with the people, their natures and characteristics, so different from ours, must be studied, and many a mistake is made and wrong judgment formed before they are understood. Great care must be taken to see that the idea connected with a translation of a word is the same as that in the mind of the native, and whether he does not put his own meaning to the word, a meaning different from that in the speaker's thought. It is easy to remember the translation of the word "faith," but it is a serious question whether that word in the vernacular carries with it the same signification that it does in English. If care is not taken in these matters, it will eventually be found that the assent to certain propositions by the native, which brought great joy to the worker, was an assent to an entirely different thought than that ordinarily conveyed by the use of such words.

## PUBLICATIONS.

No.	Free
79. Paper by Mrs. Grant, Orillia .....	“
78. Duties of Officers of Auxiliaries and Mission Bands .....	“
77. Hints to Mission Band Workers .....	“
68. Origin and Work of W.F.M.S. ....	“
38. A Silver Sixpence .....	“
36. Practical Work .....	“
35. How much do I owe? .....	“
34. Our Hour of Prayer .....	“
19. Our Plan of Work .....	“
15. The Missionary Mite Box .....	“
11. Refusals .....	“
8. Why and How .....	“
5. Questions Answered .....	“
4. Suggestions for holding Missionary Meetings .....	“
2. Giving and Giving Up .....	“
1. Self Questions .....	“
Prayer Cards .....	“
Scattered Helpers' Cards, including Leaflets.....	per doz., 6 cents
Envelopes—one large containing twelve small .....	each, 1 cent
Mite Boxes .....	each, 1 “
Receipt Books, Presbyterian Secy's .....	each, 25 cents
“ “ Auxiliaries, Mission Bands, etc.....	8 and 5 “
Maps—Trinidad .....	\$1 50
“ New Hebrides .....	1 50
Pamphlets—India. By Professor McLaren .....	5 cents
Formosa. By Rev. G. M. Milligan, D.D .....	5 “
China. By Dr. J. B. Fraser .....	5 “
North-West Indians. By Professor Baird .....	5 “
Woman's Foreign Mission Work. By Mrs. Macdonnell .....	10 “
Mr. Great-Heart, Life of Dr. Geddie.....	10 “
Life of Dr. Paton .....	10 “
Life of Dr. Moffat .....	paper 15 cents, cloth 30 “
Life of Adoniram Judson.....	“ 15 “ “ 30 “
Woman and the Gospel in Persia.....	“ 15 “ “ 30 “
Life of Rev. Justin Perkins.....	“ 15 “ “ 30 “
Life of David Livingstone, D.D.....	“ 15 “ “ 30 “
Life of Henry Martyn and Samuel Mills .....	“ 15 “ “ 30 “
Life of William Carey.....	“ 15 “ “ 30 “
Madagascar .....	“ 15 “ “ 30 “
Life of Alexander Duff .....	“ 15 “ “ 30 “
From Far Formosa .....	\$1 58

For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto. Postage and express paid.

For Annual Reports apply to Home Secretary, Mrs. Grant, 540 Church Street, Toronto.

## PUBLICATIONS.

29. Mother at Home, by Pansy .....	each, 3 cents
73. Missions in Africa .....	" 2 "
30. Personal Responsibility .....	" 1 cent
86. Why our Society did not disband .....	" "
80. Beginnings at Muddy Creek .....	" "
75. Ling Tin's Letter .....	" "
74. God's Will in our Prayers .....	" "
73. The Measuring Rod .....	" "
71. Celeste's Mission .....	" "
50. Freely Giving .....	" "
47. The Mission of Failures .....	" "
46. "Yes you do, Lucindy" .....	" "
45. Systematic Giving .....	" "
43. A Sketch of the Life of Mrs. Mathewson .....	" "
42. That Missionary Meeting .....	" "
41. The Sins and Sorrows of the Heathen World .....	" "
37. What is Foreign Missions' Rightful Share? .....	" "
33. The Society at Springtown .....	" "
32. An Appeal from the Mother of a Missionary .....	" "
31. A Transferred Gift .....	" "
25. A Plea for our Envelopes .....	" "
24. The History of a Day .....	" "
22. The Beginning of It .....	" "
21. A Study in Proportion .....	" "
18. Five Cents in a Tea Cup .....	" "
14. The Basket Secretary .....	" "
13. Thanksgiving Ann .....	" "
10. For His Sake .....	" "
9. Pitchers and Lamps .....	" "
7. Mrs. Pickett's Missionary Box .....	per doz., 8 cents
3. Voices of the Women .....	" "
84. Dollars for Self and Cents for Christ .....	" "
83. Little Corners .....	" "
82. The Conversion of Aunt Polly's Pocket Book .....	" "
81. Mrs. Grantly's Heathen .....	" "
76. How We Conduct our Band .....	" "
72. Two Thank-Offering Envelopes .....	" "
74. The Roofless House .....	" "
54. Mrs. Weston's Lesson .....	" "
51. Get the Women .....	" "
49. One Tenth .....	" "
48. Cry of the Children .....	" "
44. Responsibility .....	" "
28. Bringing the Ranks up to the Standard .....	" "
27. A Lesson in Stewardship .....	" "
23. John Trueman's Way of Giving .....	" "
20. The Adjourned Meeting .....	" "
17. Why we should keep up our Auxiliaries .....	" "
12. What is in Thy Hand .....	per doz., 4 cents
6. Po-Heng and the Idols .....	" "
69. "T'other and Which" .....	" "
67. Preparing the Way .....	" "
55. What the Children thought of Giving .....	" "
54. Motives for Giving .....	" "

### Directions about the "Foreign Missionary Tidings."

1. The year begins with the *May* number. 2. Subscription, 12 cents a year, payable in advance. 3. Subscriptions may begin at any time (one cent a copy), but must end with the *April* number. All orders and money to be sent through the Presbyterian Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto. Payable at Toronto General Post Office.

ARBUTHNOT BROS. COMPANY, LIMITED, PRINTERS.