

FOREIGN MISSIONARY TIDINGS

WOMANS FOREIGN MISSIONARY SOCIETY
PRESBYTERIAN CHURCH IN CANADA
WESTERN DIVISION

THE
WORLD
FOR
CHRIST.



"LO"
I AM WITH
YOU
ALWAY.

Vol. II. (Old Series, Vol. XV.) TORONTO, MARCH, 1899.

No. 11.

NEW SERIES

TE LAUGH LIP.

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, 62 St. George Street, Toronto.

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

All requests for life-membership certificates should be sent to Miss 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. Alban's Street, Toronto.

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

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. II.

TORONTO, MARCH, 1899.

NO. 11.

SUBJECTS FOR PRAYER.

March.—Special prayer in prospect of our Annual Meeting: That all the members of our Auxiliaries and Mission Bands may be stimulated to more earnest effort; that their numbers be increased, and that each member may be able to consecrate time and money to the work of Foreign Missions. For all sister Societies throughout the world. For missions to the Chinese and Japanese in Canada and the United States.

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

“Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.”—Matt. 28 : 18-20.

MISSIONARIES TO THE CHINESE IN CANADA.

BRITISH COLUMBIA—Victoria, Rev. A. B. and Mrs. Winchester;
Vancouver, Mr. C. A. Coleman; Union Mines, Mr. L. W.
Hall.

QUEBEC AND ONTARIO—Montreal, Rev. Dr. and Mrs. Thomson.

HOME DEPARTMENT.

INCREASE.

Presbyterial Society—
Barrie.....Fesserton Mission Band.

FOREIGN MISSIONARY TIDINGS.

LIFE MEMBERS.

Miss B. Scott, McLaren Auxiliary, Bloor Street Church, Toronto.

Mrs. A. Graham, Lancaster.

Mrs. I. Anderson, Franktown.

Mrs. J. Neil, Cheerful Givers' Mission Band, Westminster Church, Toronto.

Miss Munroe, Knox Church, Woodstock.

Mrs. James Moore, First Presbyterian Church, Brockville.

TREASURER'S STATEMENT.

1899.		RECEIPTS.	
Jan. 1.	To	balance from last month.....	\$3,427 26
" 3.	"	Mrs. J. Thunder's Sewing Class, Pipestone...	8 60
" 7.	"	Paris Presbyterian Society, St. George Auxiliary	41 48
" 9.	"	Glenboro' Presbyterian Society.....	304 10
" 12.	"	Ottawa Presbyterian Society, Metcalfe Auxiliary	39 41
" 13.	"	Mount Pleasant Auxiliary, Vancouver.....	43 95
" 13.	"	Treherne S. S. Class, Manitoba.....	25 00
" 13.	"	Maple Grove Mission Band.....	8 00
" 19.	"	Mrs. A. Henderson, Appin.....	1 00
" 19.	"	Mrs. A. McMaster, Appin.....	1 00
" 19.	"	Saugeen Presbyterian Society.....	21 00
" 20.	"	St. Columbia Auxiliary, St. Andrew's Church, New Westminster	148 30
" 20.	"	Daisy Mission Band, New Westminster.....	34 00
" 25.	"	St. Andrew's Auxiliary, Vancouver.....	48 75
" 25.	"	Mrs. Thomas Reid, Victoria, B.C.....	3 50
			\$4,155 35

EXPENDITURE.

Jan. 3.	By	postage, Secretary for Indian Work.....	1 69
" 5.	"	Rev. R. H. Warden, D.D.....	3,000 00
" 5.	"	Training Home	200 00
" 17.	"	postage, L. M. Certificates.....	1 25
" 31.	"	Balance on hand.....	952 41
			\$4,155 35

* ISABELLA L. GEORGE, Treasurer.

FOREIGN MISSIONARY TIDINGS.

The "Foreign Missionary Tidings" year ends with the April number. All orders for the May issue must be in the hands of the

Secretary of Publication not later than April 8. Will Presbyterian Secretaries please see that the printed forms sent them by Mrs. Telfer are filled in and forwarded by the above date?

TO SECRETARIES.

Presbyterian Secretaries are again requested to forward their finished reports to the Home Secretary as soon as possible after their annual Presbyterian meetings.

ANNUAL MEETING.

The twenty-third annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Knox Church, Woodstock, on Tuesday, Wednesday, and Thursday, May 3, 4, and 5, 1898.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division.

On Tuesday afternoon, at 2.30 o'clock, there will be a devotional meeting in the church, at the close of which the Presbyterian reports will be read. Afterwards delegates will be enrolled and billeted. The Nominating Committee will also meet on Tuesday afternoon at the close of the meeting. On Tuesday evening a conference of the Board with Presbyterian Secretaries and Treasurers will be held, beginning at 7.30, at which questions may be asked and subjects of interest to the Society considered.

Presidents', Secretaries', and Treasurers' substitutes will be welcome to the conference, on condition that they are members of the Society they represent. A pink badge will be provided for substitutes. Presidents' substitutes are not entitled to vote in the election of officers.

CONCERNING DELEGATES.

The following representatives from each Society, in addition to the thirty-six managers, are entitled to entertainment: From the Presbyterian Society, the President, Secretary, and one delegate; from the Auxiliary, the President or her substitute, and one delegate; from the Mission Band, the President or her substitute.

In accord with Article 8 of General Society Constitution these delegates must be members of the General Society to be entitled to vote.

The Convener of the Committee on Credentials is Miss Margaret Craig, 228 Beverley Street, Toronto, to whom the names of all delegates must be sent by the Secretary of the Society they

are to represent, giving also the Presbyterian Society to which the Auxiliary or Band belongs. Secretaries are particularly requested to forward all delegates' names *early in April*. Those received after April 24th will be given billets upon arrival at Knox Church, Woodstock.

In sending names of delegates, please be particular to state whether or not a billet is desired. In case of any who may not wish to be billeted, the Secretary will kindly forward to Miss Craig the name and address of the friend with whom the delegate expects to stay. Delegates will receive notice of the names and addresses of their hostesses from the Billeting Secretary, *to whom replies should be sent in good time, stating explicitly, when possible, the train by which guests may be expected to arrive.* The official billet does not extend beyond the three days of the meeting. It is hoped that in no case will the travelling expenses of delegates be paid out of missionary funds. Where it is found expedient to pay such expenses, a special fund should be provided.

ITEMS OF CENTRAL INDIA EXPENDITURE.

The following items of Woman's Foreign Missionary Society work in Central India were omitted from the expenditure of 1897-98 as published in the "Foreign Missionary Tidings," November, 1898:

Mhow—Mrs. J. F. Smith.....	\$98 54
*Amkhut—Mrs. Buchanan	40 99
Indore—Outbuildings on land secured in 1896.....	174 00
Treasurer's expenses in India for Woman's Foreign Missionary Society work.....	138 00
	\$451 53

The total expenditure for Woman's Foreign Missionary Society work in Central India in 1897-98, as now reported, is \$22,344.31.

*For woman's work among the Bheels, supervised, as we understand, by Dr. Buchanan before Mrs. Buchanan's return to India.

PRESBYTERIAL MEETINGS.

ORANGEVILLE.—The thirteenth annual meeting was held in St. Andrew's Church, Orangeville, on Tuesday, January 10th, Mrs. Fowlie, First Vice-President, in the chair. The Secretary's report showed a slight increase in membership and the Treasurer's statement an increase of over \$20 in contributions. The dedicatory prayer was offered up by Mrs. Carr, of Ventry. After an excellent paper on "Why we are here," by Mrs. Crozier, Grand Valley, Mrs. Shortreed, of Toronto delivered an instructive address. It was moved by Mrs. Scott,

Inglewood, seconded by Mrs. Steele, Orangeville, and carried, "That the members of the Orangeville Presbyterial wish to express our regret at the removal of our President, Mrs. Elliott. We have ever found her to be a willing and faithful worker, and we realize that we shall miss her much in the years to come. Our best wishes go with her to her new field of labor, and we pray that God will bless her in her work in the Society there, as we know that she will be a worker for missions wherever she is." Officers for 1899: Mrs. Fowlie, Erin, President; Mrs. Crozier, Grand Valley, First Vice-President; Mrs. Nixon, Cheltenham, Second Vice-President; Mrs. Harrison, Dundalk, Third Vice-President; Mrs. McKinnon, Hillsburg, Fourth Vice-President; Miss Turnbull, Orangeville, Treasurer; Mrs. Myers, Orangeville, Secretary; Mrs. H. D. Fraser, Orangeville, Secretary "Foreign Missionary Tidings."

HAMILTON.—The seventeenth annual meeting was held in McNab Street Church on January 17th, the President, Mrs. Vincent, in the chair. Reports were read from all Auxiliaries and Mission Bands, and were on the whole encouraging. The Treasurer reported \$3,111.96. The Secretary of Supplies reported 12 bales of clothing and 1 box of shoes, weight 1,950 lbs., sent to Crowstand Reserve, and 1 bale of carpeting to Regina. The value of all was \$997.13. We are pleased to report an increase of 41 copies of "The Missionary Tidings" over 1897, 1,109 copies being ordered. Our Presbyterial now comprises 41 Auxiliaries and 22 Mission Bands. During the year two Mission Bands disbanded and one new one was formed at West Flamboro'. There is a large increase in the number of "Scattered Helpers." A resolution of condolence was drafted and read by Mrs. McQuesten, placing on record our sincere sorrow and regret at the removal by death of our beloved Secretary, Miss Flora M. Findlay. An instructive paper on "Medical Missions" was read by Mrs. Conning, of Caledonia. Miss Gowans, a returned missionary from China, spoke of the work among the women and girls in the City of Peking. Mrs. McWilliams opened up the discussion on the subject, "Why should we advance the work of our Auxiliaries?" and this was followed by practical suggestions from Mrs. McQuesten, and Mrs. Chestnut, of Carluke. The thought most emphasized throughout the day was the need of more faithful prayer on the part of every Christian—prayer full of faith, that has no limit to its vision. Officers for 1899: Honorary Presidents, Mrs. Lyle and Mrs. Steele; President, Mrs. Vincent; First Vice-President, Mrs. Murray, Grimsby; Second Vice-President, Mrs. Cook, Thorold; Third Vice-President, Mrs. Hamilton, Dundas; Fourth Vice-President, Mrs. Robertson, Port Dover; Fifth Vice-President, Mrs. Edgar, Cayuga; Treasurer, Mrs. Symington; Secretary of Literature, Miss Louise Lawson; Secretary of Supplies, Miss Bellhouse; General Secretary, Miss McKenzie.

LINDSAY.—The seventeenth annual meeting was held in St. Andrew's Church, Lindsay, on January 17th. The President, Mrs. Ross, of Lindsay, presided. The reports from the different Auxiliaries and Mission Bands showed progress in some ways and a falling off in others. Total Auxiliary membership, 617; General Society membership, 98. The average attendance, 330, is a little smaller—accounted for by scattered condition of the members. 845 lbs. of clothing valued at \$280, were sent to the North-West. The Treasurer reported \$1,490.21—slight decrease over last year. A resolution of condolence on the death of Mrs. McIntyre, of Lindsay, was read by Mrs. Frankish, of Uxbridge. An interesting address on "The Church's Need" was given by Mrs. Shortreed, and the "Ivy" Mission Band, Lindsay, gave a model Mission Band meeting. Rev. J. Fraser, of Uxbridge, gave an address on "The Present Outlook of Missionary Work." Officers elected for 1899: President, Mrs. R. Ross, Lindsay; First Vice-President, Mrs. McDonald, Glenarm; Second, Mrs. Frankish, Uxbridge; Third, Miss Robinson, Beaverton; Fourth, Mrs. Cameron, Wick; Secretary, Miss L. H. MacLennan, Lindsay; Treasurer, Mrs. J. D. Walker, Uxbridge; Secretary of Supplies, Mrs. Stewart, Lindsay; Mission Band Secretary, Mrs. Baldwin, Sunderland; Secretary of Literature, Mrs. Duncan, Woodville.

LONDON.—The fifteenth annual meeting was held in St. Andrew's Church, London, on January 24th and 25th. There was a large representation of delegates. The President, Mrs. Currie, opened the session with a most encouraging review of the year's work. Mrs. Johnston, of London, welcomed the delegates, and was replied to by Mrs. Ross, of Glencoe. Reports were received from the various Secretaries. Treasurer reported \$2,916.11, an increase of \$40. The Secretary of Supplies report was especially gratifying—10 large bales were sent to India, weight 1,600 lbs., value \$606.39. Of this, out of a fund of \$110 there was expended \$109.55 in purchasing material to be sent to India in the bales. Mrs. McKenzie gave the dedicatory prayer. Papers were read by Mrs. Ross, of Glencoe, on the "Encouragements and Discouragements of Auxiliary Work," and by Miss McAdam, of St. Thomas, on "Practical Mission Work." These papers are to be circulated among the Auxiliaries. The Rev. G. G. Stuart gave an address on the W.F.M.S. work for the past 22 years. Rev. K. McLennan, returned missionary from China, spoke on "The religions of China." Officers for 1899: President, Mrs. McMillan, London; First Vice, Mrs. Currie, Belmont; Second, Mrs. Murray, London; Third, Mrs. Ross, Glencoe; Fourth, Mrs. Tate, St. Thomas; Treasurer, Mrs. Thompson, London South; Corresponding Secretary, Mrs. McKenzie, St. Thomas; Recording Sec-

retary, Miss Murray, Aylmer; Secretary of Supplies, Miss Boyle, London; Secretary of Literature, Miss Kennedy.

CHINESE WOMEN IN BRITISH COLUMBIA.

BY REV. A. B. WINCHESTER.

On the honor roll of those whom the Apostle Paul seemed glad to immortalize as "Women who labored . . . in the Gospel" many names in our beloved Presbyterian Church are entitled to inscription. This fact, which is also true of sister churches in Canada, means much for blessing and advancement, to the women, to the Church, to the Dominion and to the world. With the Christianizing—using the term in its widest sense—of the women of any land comes a corresponding elevation to husbands and children; to the home and the state. The liberty wherewith Christ maketh free is the essential basis of enlightenment, equity, happiness and progress in any people.

I count myself privileged to be able to send a message by the far-flying noble-purposed "Tidings" to the members of the W.F.M.S. in Canada, respecting some of their less favored sisters of the Chinese race. My message of necessity must be hurriedly written, but I am not, therefore, hopeless that it may anew evoke the prayer with fresh fervor, "God be merciful to us and bless us; . . . that Thy way may be known upon earth, Thy saving health among all nations," including the Chinese.

I. Statistics. The estimate given by Miss Morgan, the zealous missionary of the Methodist Church, is probably most correct. Miss Morgan is the only European having access to the majority of homes, and is, therefore, most entitled to be heard. Her estimate is 60 homes. Since in almost every home there are two wives, and in some three, Victoria must have about 120 Chinese matrons and say 60 daughters and slaves above the age of fourteen years, making 180 family women. By adding about 50 for inmates of lawless houses, we have a total of about 230 Chinese women in Victoria. Judging from the few Chinese women seen on the streets, many would at first blush pronounce this estimate to be too large. I think it as nearly accurate as possible. For other places in the Province I would roughly estimate as follows: Vancouver, 60; New Westminster, Ladners, and Steveston, 35; Nanaimo and Wellington, 20; Union and Comox, 15; Rossland, Nelson, Kaslo, and Trail, 20; Revelstoke and Ashcroft, 20; Kamloops, Lytton, Keefers, North Bend, and Yale, 40; Cariboo, 30. Small places through the Province, say, 30, making a total of 500 for the Province of British Columbia.

II. On what social, intellectual, moral and religious planes do these hundreds of souls move? For all but a very few, a low plane.

The condition of the best is in sad contrast to that of the Christian women of Canada—that of the average deplorable.

(a) I judge that at least half of the Chinese women in British Columbia are of those whose "guests are in the depths of hell." Some of these poor brutalized girls are in these wicked abodes as the result of a vicious system, content in their degradation, and so demoralized that any reference to their souls or to a purer life would be greeted with vacant laughter. Others are there not from choice—kidnapped in early girlhood and trained up for vice. Yet notwithstanding the lying superstition and monstrous bugaboos by which their owners (?) have threatened them if they do contrary to their will, and the terrors by which the horrors of a hell have well-nigh paralyzed them, some of them seem to have struggled in the face of all this to hold on to a little of the "angel life"—to retain a little of that light by which Jesus "lighteth everyone coming into the world"—enough of it to lead them to distrust those who have brought them from home and kindred, and for a time at least to hate the life to which they have been mercilessly consigned. Some cases have come under our notice (of those who have requested help to escape, and protection afterward), revealing histories of wronged, embittered lives. If such crimes be not the work of diabolus incarnate, then to what awful depths our fallen nature can descend! Were it expedient, I could give concrete examples to warrant what I have written, and much more—but not now.

(b) Of the other division of Chinese women—those living in families—it is at least pleasanter to speak, though alas! even the best among them are far from living lives which any Christian Canadian mother might envy. A few of them dwell in luxurious apartments and fare sumptuously every day; a few toil and strain with daily and nightly burdens and battles, eating with their coarse and insufficient food the bitter herbs of despair and unpitied grief; the majority are in neither of these categories, but lie between.

If having enough to eat, not overmuch to do, being decently clad and reasonably well housed, with such gratification of social and religious instincts as befit their untutored and unreflecting minds—if these things were sufficient to give happiness, the average Chinese wife would have a reasonably fair share. (I say "wife," because there might almost be said to be no Chinese spinsters past marriageable age). But there are other things beside these for which the human soul craves. What will compensate for lovelessness? Take a look into one of our Chinese homes for illustration. The husband is a partner in a store and gambling house. Something might be said as to his turning night into day and compelling some of the females in the house to have something warm for him when he returns from the gaming table, at any hour from midnight to sunrise. But to confine ourselves to the personnel of the house only. There are two wives, so-called. The first and legitimate wife has two daugh-

ters; the second has a son and daughter. No. 1 since she has borne "merely daughters," is only nominally wife; the son of proud mother No. 2 is the only child that is reckoned, and his mother is the favorite by election of the husband. Enough has been said to show what ample room there is for green-eyed jealousy with its hatreds and misery. No marvel that in China so many women seem to hear some voice like that of which the late laureate sang:

"A still small voice spake unto me,
'Thou art so full of misery
Were it not better not to be?'"

and hearing no after breathing of hope, decide the momentous question in the affirmative. Then follows the opium, the burial, without creating a perceptible ripple on the stream of human life.

In the average Chinese home here the day's duties are by no means heavy. There are the meals to prepare, a little sweeping and dusting to be done. Social duties make light demands on them. Several women may gather together from the same flat, each having brought her work with her, perhaps sewing for some tailor or shirt factory, making garments for some members of the family, or anon fancy sewing for some future wedding garment or son's shoes. Conversation, which is voluble enough, is generally carried on in a very high key, often swelling into angry reviling.

In closing this section, let me point out on the one hand that the three things which according to Tennyson "alone lend life to sovereign power," namely, self-reverence, self-knowledge, self-control, are conspicuously lacking in the average Chinese woman. On the other hand, let no one hastily assign to her a position of potential inferiority to Anglo-Saxon womanhood. The Chinese woman is the potential peer of any, but the system under which she is born and nurtured is maleficent enough to quench the spirit, from generation to generation, of the best born and natively most highly endowed women the world has ever seen.

III. What are some of the prime factors of that system which has so blighted and continues to injure Chinese womanhood?

(a) The great tap-root is ancestral worship—the only really national religion of China. This monstrous doctrine has created the inordinate and consuming desire for sons and has, per consequence, led to the despising—yea, alas! even to the destruction oftentimes, of female infants—and has given to woman an inferior and degraded status through her whole life. Since she is to live a life of drudgery and servitude only, what is the use of teaching her anything except how to perform the menial work to which she is destined; she must have no will of her own, but uncomplainingly submit to the paramount and absolute authority of the man. The wife is the property of the husband, body and soul, both in this world

and in the next. Therefore, it is held to be the most virtuous thing a woman can do, and she is encouraged to do it (not so far as I know in Canada, however,) to commit suicide as soon as her lord is nigh unto death, or immediately after his decease, so that she may conserve him in the other world. If she does not suicide, she is condemned to a perpetual widowhood, or be a concubine under the ban of public opinion. All this degradation, growing out of ancestral worship!

Among the poor classes in China the laws laid down for Chinese girls and women are not so stringent. It is so, too, among those in this land who have imbibed somewhat of the spirit of our Christian institutions—"Christian," I say, for the best institutions of our highest form of civilization in the world to-day, root in the religion of Him in whom there are neither male nor female, for all are one in Christ. The force of this last remark will be most potent to those who have seen the marvellous transformation which the admission of our adorable Lord to Chinese homes has effected.

(b) As this paper has already extended beyond my self-appointed limit, I will only speak of one more feature of the detestable system by which Chinese women have been enslaved and dishonored, leaving it to another paper, if I can find a place for it, to speak of what has been done for Chinese women and what remains to be accomplished.

The second factor I would now briefly discuss is closely connected with the first, though it seems opposite to it. It is the ideals of female virtue and honor which Chinese history and tradition present to women for their admiration and emulation.

It seems, I grant, a contradiction in terms to say that Chinese women are dishonored and degraded by the memorials of honors done to her sex in China. Women dishonored! "Why," says someone, "I have read that thousands of costly graven monuments are dotted over the entire Chinese empire, bearing silent but continual testimony to the reverential esteem in which the Empire holds a great host of famous women. Isn't that a sufficient refutation of all you have said?" No, dear friend, not a refutation, but, strange as it may seem, an emphatic confirmation. What are the virtues which these monuments lift up for the models of the female portion of each succeeding generation? Some were immortalized for cutting their own flesh and feeding it to a sick husband or father as a strong tonic; some for living in perpetual widowhood in order that they might serve the family of their betrothed husbands who died before they had seen them; a majority for committing suicide so as to be awaiting to receive their lords on their arrival in hades. What debasing honors these! China is famous for voluminous encyclopedias. One of these, numbering 1,628 volumes, devotes 376 books to famous Chinese women. Rev. Dr. Ernest Faber, Shanghai, classifies the books as follows: 22 books treat of woman in a general way, 8 dis-

cuss female chastity, 7 female piety, 4 female justice, 73 treat of suicide, 209 of faithfulness, e.g., of refusing to marry again, 3 of female knowledge, 6 of literary productions, 1 of wit, 6 of strange things, 1 of happiness, i.e., of many sons, 10 of beauty, 7 of resentment, 2 of consciousness, and 2 of handiwork. Illustrious examples of each are given under the proper head. So that the main reasons (according to these figures, and still more according to what women daily discuss), for immortalizing women, are: 1st, that they be content to slave in the house of their husband's family after his decease until their death; and, 2nd, that they commit suicide if they are virtuous enough. Further, it should be said that most of the famous women belong to ancient times, and that in general the virtues for which they are famed were not those of intrinsic merit in the overwhelming majority of cases, but an inane imitation of some passive quality in one still more ancient; or the crushing out of an obligatory self-regard, or of maternal affection by the horrible crimes of suicide and infanticide. What but woe and doom can be to any people whose mothers and daughters by the most specious monuments and memorials are encouraged to such debasing servitude, barbarous practices and appalling crimes!

China has suffered and is suffering for her debasement of her daughters. But, thank God, through the infinite merit of Christ's holy sacrifice there is redemption for China! Glory to God, it draweth nigh—is even at our doors. Oh! may we be ready, as co-workers with Him, in the day of the forth-putting of His power!

CHINESE HOMES IN MONTREAL.

BY MRS. J. C. THOMSON.

Many of my Christian friends would feel deeply interested could I take you with me in my round of visits among our Chinese homes in Montreal. But better that you are not with me, as the Chinese would feel a restraint which they do not show when I visit them alone. In mentioning them to you I shall not use their real names. It would be distasteful to them should I do so.

Mrs. Leung, the latest arrival of those still living here, came in August, 1897, about a year and a half ago, and God has speedily blessed her home. She is a little body, of very youthful appearance, and might be considered daughter rather than wife of the good-sized man who brought her here. He had married her two years previous in Canton City, upon his return to the Orient after a long sojourn in Pennsylvania, where he had been a successful laundryman. These two years were spent in the country home of his relatives, where she was made by them to work very hard. It was a great relief for her to get away and be alone with her husband, who is always kind to her. She manifested interest in the Gospel as soon as I mentioned it to her, having heard something of it in her own land through a

girl friend, whom she had visited in the Canton Christian Seminary, She was also for a time in Canton with a family where two or three of the members were Christians, and from them evidently were flowing the promised "rivers of living water." So Mrs. Leung has become a Christian and has learned the vital truths by mastering the reading of a simple book used in our Chinese schools in Canton. I assist her in the Chinese language, while in English she is taught by a devoted young lady from St. Paul's Church, who spends an hour with her each Tuesday afternoon. She is now reading St. Mark's Gospel in her own language, and a catechism in both English and Chinese. The teaching used to be easier when our pupil was alone, but now baby is always ready to receive attentions. Our Father's blessing is upon this child, given to Him repeatedly and intelligently by his mother. We hope for great possibilities through him for China. Dr. Thomson and I offer to you this family and the others I mention as special subjects for prayer. Mr. Leung was at first unwilling to consent to the baptism of his wife and child, but our prayers have been answered beyond our asking, for now he, too, desires baptism with them.

How we have mourned over the Heung family. We found them here when we came four years ago. Husband, wife, and slave girl formed the number then. Now, the son, the first Chinese child born in Eastern Canada, is almost four years old and the little sister is about two. The father was the richest, most influential, and about the worst Chinaman here. Dr. Thomson worked with and for him with apparently no good result. We prayed in working, but efforts accomplishing nothing, we besought the Lord to prove His almightiness by breaking up this man's influence over his countrymen, that he might not bring them to ruin with gambling and the opium habit. He had two three-storey houses, in which he would have over a hundred boarders at a time, as he was agent for one of the railroad companies. But God Himself, alone, has proved His power by changing it all. In May last both houses had to be left, as he could no longer pay the rent. His own evils were permitted to work his ruin. Losing in gambling and spending what remained in opium and liquor have brought him to inability to own even a laundry, and he is now employed by one of his own clansmen. God grant that there may yet be hope of his salvation.

For three years the wife and slave girl resisted the Gospel calls, but over a year ago they yielded to them; and the children are taught to pray. The wife seems to have no doubt the husband will permit them all to receive baptism when they visit China. She was in Montreal two years before our coming. Closely secluded for five years she is much happier in their changed circumstances, aside from having the joy of the Lord in her soul. She is now dressed in English clothes, and attends weekly the evening service in one of our Presbyterian churches. A lady calls to escort her. The slave girl

also attends church and Sunday School. She is in the class of one of the elders' daughters, who kindly visits and instructs them weekly in English. The little boy, a very bright little fellow, has been a couple of times in the infant class, dressed as are the other children there, but alas! his dark skin and braid of hair caused these children of the Church so to ridicule him that he cannot now be persuaded to join them, though willing to go where his nurse does.

This girl is engaged, though she does not know it, and will be married, perhaps ere long, to a man to whom her owner will sell her. But she would be sold, just the same, if with her own parents in China. Her mistress, always as kind to her as a sister, was cruelly sold to this man. He sent to China for photographs of some girls, who would be permitted to come here to marry him. He selected hers, and her grandmother and brother, with whom she lived, sent her here in company with a couple of Chinamen and their wives, en route to the United States. More than once has this poor young thing told me in tears she thought she should surely die, when just a week before starting she was told she was to cross the great ocean to this far-away, unheard-of land, to marry this unknown man. She never saw him, of course, till he received her at the station here. The first intimation given her of being married at all was just a week before she went on the steamer, and then by a girl friend, commissioned by the grandmother to tell her. She was for a while quite diligent in study, but not since having the care of children. She is an excellent needlewoman, keeps the entire family well clothed, and is bright and quick in all her doings. She is naturally refined and well-mannered, as we find many of her yellow sisters.

Only one other family is resident here, a merchant and his wife, who came before the other women. He formerly lived in New Haven, Conn. He married at home, on a visit there, and brought the wife back with him. A couple of years ago they adopted an interesting little boy, then about eight years old, from Fatshan, about twelve miles from Canton. For him please pray especially, for the mother is not a Christian and from the father he can learn nothing good. We have tried hard to reach them, but have almost given up hope.

For over a year there lived in our midst a gentle little creature, of whom I became very fond. Bought from her parents in New Westminster, B.C., by a very bad man resident there, she came here with him when their boy was a few months old. She was, I believe, about eighteen, and had left China when six. Her life here had very much of sadness in it, through the unkindness of her husband, but she found as her Saviour the Lord, before unknown. Hard as was her complete seclusion here, she had some independence in their home, and the loved boy was her own; but she has been sent to his family home, to live with his first wife and grown children. She told me she should always pray with and for her son, and tell

him of Jesus and of the falseness of the gods worshipped there. And I think of them as a second Moses and his Hebrew mother.

Other pressing subjects, I find, often put them out of my mind in prayer. I must pray for them oftener and more. Will not some sister who has answers to prayer help me in it?

Two winters ago there were eight women here. I should like to tell you about some of them, but space will not permit. Some of them were young wives on their way through to meet their husbands, who had passed on to the States some months and even years before. Many interesting and pitiful tales of their sorrow could be told and many instances given of God having used His power through us of turning these dear sisters to see a new Light.

WORK AMONG THE CHINESE IN TORONTO.

BY MISS DICKSON.

About eighteen years ago two Christian women of Toronto became interested in the spiritual welfare of the two Chinamen residing in the city. They taught them every Sabbath afternoon in a private house till the death of one of these good women and the removal from Toronto of the other necessitated new arrangements. Mr. David McLaren, son of the Rev. Wm. McLaren, D.D., then a student of Knox College, assumed charge of this little Sunday School, which had had a slight increase in the meantime.

Soon, however, a change came, owing to the ordination of Mr. McLaren and his going to a larger but perhaps not more important field of labor. Mr. Wm. Morse, who had for a time resided in Victoria, B.C., and had taken great interest in the Chinese, now became superintendent of the school, which met in a room in Shaftesbury Hall. Up to this time Bible instruction had not been given, but Mr. Morse determined that the Bible must be used, or there could be no Sunday School. Long and bitter was the struggle—the men resenting any approach to religious instruction, their only object being to learn English. Notwithstanding these difficulties, the school prospered, in 1882 there being 17 names on the roll, with an attendance for the year of 609.

For two reasons it was found necessary to have a teacher for each scholar. First, the men were very jealous of each other, and quick to perceive or imagine any favoritism; second, the teacher found one all she could do justice to.

At that time the smell of opium on the men was very strong, the air of the room being so charged with it that it was often with difficulty that the teachers could rouse themselves.

The introduction of the Lord's Prayer was a second struggle, but by quiet, patient and firm dealing Mr. Morse came out victorious. By kindness and untiring attention in visiting the men weekly—one man being visited every week for twenty-two months

before being persuaded to come to the school—Mr. Morse won their confidence.

When the present Y. M. C. A. buildings on Yonge Street were completed, a room was provided for the class. Mr. Morse continued to be superintendent till the time of his death in 1890. By his death the school lost a faithful and beloved friend. After earnest prayer a successor was found in the Rev. J. Milner, a retired Methodist minister, who continued the good work until the fall of 1892, when failing health necessitated his retirement. He was succeeded by Mr. Joseph Henderson, who in turn was succeeded by Mr. G. F. Spence, and he again by the present superintendent, Mr. Allison.

In addition to this class, which at present has 40 names on the roll, with an average attendance of 35, there is a class at the Metropolitan Methodist Church, and also at Cooke's Presbyterian Church after the evening service, which many of the men attend. There are between 140 and 150 Chinamen in Toronto, more than half of whom are connected with a Sunday School.

Looking back, there is great cause for thankfulness and much encouragement; the improvement in the appearance of the men, the ashen grey color and parched skin, due to the excessive use of opium, being a thing of the past; the interest manifested in the religious instruction, the Bible study, the prayers, and especially the musical part of the service; the regularity in attendance, and the reverent attention shown throughout the entire service, which might well be copied by many of the Sunday Schools connected with our own churches.

Were these the only results, there would be sufficient encouragement to continue the work, but deeper still has the truth found root. From the Y. M. C. A. class alone four men have been baptized and received into full communion in Cook's Church—three in October, 1896, and one in November, 1898.

What is needed in the work is the sympathetic and prayerful co-operation of the ministers and Christian people of our churches. Knox College shows its interest by appointing every fall two of its students to represent it during the session. The students assist in the Sunday afternoon class, also visit the men during the week. Outside of the city, with few exceptions, the Chinamen are not looked after, so that often those who while in the city have been regular in their attendance at Sunday school soon grow careless. An occasional visit and kindly word from the minister would win them.

RESCUE HOMES FOR CHINESE WOMEN IN AMERICA.

It may be of interest to our readers to know about the Rescue Homes for Chinese women in America. So far as we know there is only one such home in Canada, that established by the Methodist

W.M.S. in Victoria, B.C. In the Western States, on the Pacific coast, there are several; two of these are directly under Presbyterian control. The Woman's North Pacific Presbyterian Board of Mission's conducts one in Portland, Oregon, while the Occidental Woman's Board has a similar institute in San Francisco.

Under the existing "Exclusion Law" the Chinese population in the United States is, of course, steadily decreasing, yet there are many thousands of them scattered through every town and village in the West. The proportion of women among the Chinese in the States is estimated at about 1 to 30. Many of these Chinese women are owned and hired out for wicked purposes, while little girls are kept in slavery and are being trained for the same work. Some of these little girls have been kidnapped in China and then brought to America. Others are brought here from poor families under fair promises of kind treatment and respectable marriage, and then are forced to live a sinful life.

In 1889 the Woman's North Pacific Board came forward and decided to establish a home expressly for the care of these poor women and children. Since its establishment there have been over 500 women and girls rescued and trained under Christian influence. The children are more easily rescued on account of the Humane Society laws, which allow children to be taken away from cruel parents or masters and put under proper care. But with women the case is different. If a Chinese woman chooses of her own will to seek the Rescue Home she is welcomed, and many a pitiful history might be told of some of the unfortunate women who have fled from their cruel masters and sought this Christian home.

After a woman comes to the Home, every effort is put forth to make her stay useful to her. The inmates are taught to read and speak English and to read Chinese. Instruction is given in needle-work, so that when the woman or girl leaves the Home she will be intelligent and neat, and qualified to take care of a home of her own. Of course there is most careful and thorough Bible instruction, for the great aim is to lead the women and girls to Jesus Christ. The purpose is not to make them American women, but to make them useful Chinese women. They eat Chinese food, wear Chinese clothes (except the shoes), and their rooms in the Home are plainly furnished.

Some of these women have returned to their friends in China, at their own request; others have been respectably married and are to-day in decent homes. One of the girls is a trained nurse, a work for which she has developed great fitness.

The following is an incident taken from "Rescued Lives," one of the publications of the North Pacific Board. A little girl in the Home tells her own story thus: "My first recollections are of a woman who told me to call her mother. This was in China. I do not remember the name of the village. The woman was not my

mother, nor do I know anything about my parents, or any other relatives. I was about six years old when I was brought to San Francisco. I lived there two years. I was sold four times. The woman who brought me to San Francisco sold me to get money to pay her debts. They were not her own debts, but her husband's. The husband deserted her because she was sick, and went back to China. His creditors came to her for money, and threatened to take me from her if she did not pay. She sold me to a procurer because she could get more money in this way. By-and-bye this woman sold me to another of similar character. An effort was made to teach me to sing, so as to make me more attractive. When I did well, I was dressed in beautiful clothes and petted. When I failed, I was tortured. I was compelled to kneel on the edges of cups, or on sharp-edged pieces of wood, or on a chain, all night long, again and again. At times a dish of water would be set on my head, and if I moved and spilled any I was compelled to lick it off the floor. Sometimes I was hung up by my thumbs and beaten until I was nearly dead. Indeed, twice my owner thought she had killed me, and was afraid she would get into trouble. Finally my owner became discouraged about making me succeed as a singer, and she sold me to the man who brought me to Portland. After I had been here some time I had a chance to get to the Home, and I was glad to go. When I was a slave I was kept in ignorance, and was an idolater. Now I can read both English and Chinese, and I am a Christian. I owe all this to the Home, and the kind care given me there."

FOREIGN LETTER DEPARTMENT.

China.

"MY GOD SHALL SUPPLY ALL YOUR NEED."

Chang-te-fu, Nov. 30, 1898.

How I wish my readers could have spent the past two weeks with us. It would have indeed gladdened your hearts. I had almost given up the thought of holding a station class this autumn, for I found myself so behind in the sewing, etc., after the summer holiday, besides this, Gracie was quite poorly, but it was pressed home upon me that the women should be invited. After much prayer that God would show the way clearly, I consulted with the other ladies, and we decided to hold a class, but we decided also that it must be, as far as possible, self-supporting. Knowing the desperate poverty of the Chinese, I felt unless God moved them to come they would not come. Later I felt moved to pray for an entirely self-supporting class, and you can imagine our thankfulness when fifteen women,

bringing with them eight children, came with their own millet and bread, besides which money was given. One woman of 75 years had put by 12 cash out of every 112 she earned by spinning, and when she had saved up 1,000 cash she brought it to the class as a thank-offering for God's goodness to her and to her son. Another woman gave 50 cash, two others 500 cash each, while the women from one village subscribed 500 more between them, and on Sunday in the collection the women gave 836 more, making a total of 3,386 cash, and as the total expenditure for vegetables, salt, kindling, etc., was only 1,887 cash, there was a surplus of 1,499 to be given to our native helper fund. Praise the Lord!

Mr. Grant, Mr. Griffith, and Mr. Goforth between them have examined eleven women for baptism, but three were advised to wait. The remaining eight were received as Catechumens.

In speaking above of the women's gifts, I forgot to mention that one woman, just as she was leaving, brought me about half a peck of millet to give to the native helper, who is supported by the native Church. She said, sorrowfully, that she had no money, but she wanted to do something. A farmer (one of our Christians) sent seventeen cabbages as his share. And lastly, one who could not come sent two pairs of prettily-made shoes for the children to remember her by.

I can't tell you how much good these women have done me. For the most part they were simple, earnest seekers after the truth. Their faith put me to shame. It was often very touching to hear from this one and that, how the Lord had heard their prayers, for themselves, for their children, and for their neighbors.

One evening was devoted to the subject of foot-binding. I am glad to say a deep impression seemed to have been made. The next day I found almost all had been to Mrs. Wang, our helper's wife (who has unbound her feet), for patterns of shoes and socks.

We were thankful for the earnest spirit manifested by the women, and also because many had been taught not a little by their husbands or sons in their own homes. Those who were at the last class showed a marked growth in grace. One young woman who was standing by when I was showing an old woman how little eleven-months' old Ruth could toddle, remarked, "We are just like her. We have just begun to learn to walk the right road, and if the Heavenly Father did not catch us sometimes we would surely fall."

Another woman on her return home told her son and nephew, who previously had hindered her from destroying the house-hold gods, that she could no longer live in the same house with false gods, and forthwith destroyed them all. But the rest of the family stormed and reviled, even going up and down the street reviling her and the foreign doctrine and devils! but she took it calmly. All the while the storm lasted she sang her hymns inside. This comes to us not from herself, but from a neighbor.

Dear friends, join with us in thankfulness for evident blessing, and also join with us in earnest prayer that those who are being brought out from among the heathen may be kept true to their calling. We little realize what many of them suffer because of their new-found faith.

Miss Pyke is again hard at study after the interruption made by the class. I must not forget to say that Mrs. Wang and Mrs. Li (the gate-keeper's wife) were most helpful all through the class, giving their time and services so willingly to help the beginners.

We were much grieved last week to get word of Dr. Dow being ill of typhoid fever. Dr. Wallace has gone to Chu-wang to help in nursing her.

India.

"CO-WORKERS WITH US."

FROM DR. MARGARET M'KELLAR.

Neemuch, Central India, Jan. 27, 1898.

It looks as if I were waiting for the advent of the Penny Postage, seeing that I have been so long in writing to tell you of my arrival, but I must not wait until next week, so this will be the dearest half-ounce letter that I shall ever have the opportunity of sending you.

Before writing of my arrival, let me mention to you, by way of stimulus and encouragement, a few valedictory services which I attended in London and Edinburgh. It does us good to know what other Societies are doing. In Free Assembly Hall, Edinburgh, one Sunday evening six medical missionaries (one of them a woman) for China, Africa and India were bid farewell. One other evening I was present in Synod Hall, when eighteen missionaries of the United Presbyterian Church were wished God-speed before starting for their fields of labor in India, Jamaica, and Old Calabar, and while in London I had the privilege of being present in Highbury Church when twelve missionaries of the English Presbyterian Church were commended to God before starting for China. I was told in London that a few weeks before that, that the Church Missionary Society had a meeting in Exeter Hall, when 120 missionaries were present to say good-bye before leaving "the tender light of home behind" for "dark heathen gloom before." Is it not grand to think that so many laborers are being thrust into the whitened harvest fields, and that they are "co-workers together with us"? While in London I was guest at the home of the Rev. Dr. Matthews, a very fountain-head of missionary intelligence, and had such a quiet, restful, and blessed time before sailing! Miss Mathews is Secretary of the Woman's Missionary Department of the Pan-Presbyterian Alliance, and

I went to High Gate Cemetery and visited the resting place of our co-worker, who was called to higher service, and while there I remembered the request for ten other workers to take her place, that I made through the "Letter Leaflet," and on counting I found that there are just ten lady missionaries in India who have come since then.

On the *Arcadia* there were some eighteen missionaries, and we met around God's Word every morning, except the days which we were in port, and had some helpful Bible studies on the Epistle to the Colossians. On arriving in Bombay on November 26th, we were in time for the celebration of the second jubilee of the Church Missionary Society, and the meeting was a most enthusiastic one. Professor Fairbairn was in the city delivering the Haskell lectures, and I was fortunate enough to hear the last two, and am glad to say that they were full of Christ, and listened to by a large native audience in Wilson College.

On arriving in Indore I received a hearty welcome from all our missionaries. Everything looked so natural that it was hard for me to realize that I had been away at all, and the home-going and farewell seemed like a dream. Mrs. Ledingham had not yet arrived, and there were three other familiar faces not in their usual places on account of sickness, but we rejoice that they are all improving now. On visiting the Industrial Home and Girls' Boarding School to see the famine children, the name seemed to be a misnomer, for it was hard to believe that the fine, healthy children whom I saw at work and at play were the living skeletons that had been rescued from starvation and death a few months before. Yes, and praise the Lord! many of them are trusting Jesus as their Saviour, so have been saved from the second death as well. You at home who gave towards the "Famine Fund" may congratulate yourselves on the good investment that you made with your money. It is bringing, not only good returns now, but will in eternity.

A week later I arrived here and received a welcome from the whole staff, which lacked nothing in heartiness, and although we are badly crowded for room in the bungalow, which is splendid for three, but inconvenient for four, we can manage, as Misses Duncan and Turnbull will be sailing for home on March the 1st. Until Dr. Turnbull is ready to leave, I shall not take charge of the medical work here, but will spend the time doing village work, which I have already started, and am enjoying very much. Miss Duncan very kindly gave me Rebecca-bai to do Bible-woman's work, but of this work I shall be better able to tell you two months hence.

Dr. Margaret O'Hara writes from Dhar: "We had good weather most of the way from London. Our cabin being on the lower deck made it disagreeable, as we were unable to have our portholes open.

There is a great deal of sickness among our people here, and I hurried on, arriving yesterday."

Dr. Marion Oliver writes from Indore: "Every bed in the hospital is filled, and most of them by patients who are dangerously ill. Miss Thomson is trying to get up her work for her second examination, but, with so many interruptions, she is having but a poor chance of distinguishing herself this year."

Mrs. Ledingham writes: "We landed Sunday morning and left at night for Indore, arriving here at 3 p.m. Monday. Jean had been poorly, so we felt compelled to hurry home. Mr. Ledingham met us in Bombay. We are indeed glad to be home again. Jean is very thin now, but I trust will soon pick up again." Later news has reached us to the effect that Mrs. Ledingham's little daughter had quite recovered from the ill effects of the long and trying voyage to India.

Miss Jamieson writes from Ujjain: "Have only one teacher left, and am very busy, but quite well. We learn that a law has lately been passed forbidding Christians to own land in Ujjain! This was passed by the highest official here, who is a Frenchman and a staunch Roman Catholic."

MESSAGES OF THANKS.

TO LONDON PRESBYTERIALS.

FROM DR. M. MCKELLAR, NEEMUCH.

Christmas has come and gone, and with it came the mission boxes. Was it not opportune that they and our home mail came on Christmas Day? Will the "Outlook Mission Band," of St. Andrew's Church, London, accept my thanks through this letter for the pretty soft quilts which they sent me. They will be used as necessity arises. The bandages, eye-shades, and old linen will come in nicely for our work during the year. Many thanks for all the packages of Christmas cards that have come. Mrs. Ball's little strawberry emery bags are very pretty, and, as we polish our needles, we will think of her. The Christmas cake is delicious. Please convey our thanks to the one who so generously sent it. It was nice that wind and wave and train combined to bring it to us on Christmas Day.

We were all down to the orphanage when Miss Campbell gave the little gifts to each of the children. Each child received a doll,

a Hindi hymn-book, a handkerchief, and some sweetmeat. Some of them on being asked which of the things they liked best, replied, "The hymn-book." A work of grace has been going on amongst the famine children here, too, which must be encouraging to Miss Campbell, seeing that there has been much that has been hard to bear. From all the love that is lavished upon them they must see that our God is a God of love, in contradistinction to the cruel gods that the heathen worship. M. G. Pearse says, "It is as good as it is true to think that as every sun-ray that touches the earth has the sun at the other end of it, so every bit of love upon God's earth has God at the other end of it."

FROM DR. MARGARET O'HARA, DHAR.

"Thank you very much for the mission box which came yesterday. Everything in it was so good and useful. The bandages and old linen dressings were especially acceptable. The quilts, blankets, and eye-shades are all needed at present. Every available corner is now full of patients."

Mrs. Wilkie thanks the kind friend or friends who sent her the nice quilt, padded with wool, just the thing which she most needed at present, and also for the nice cake and apron.

FROM MISS CAMPBELL, RUTLAM.

Many thanks for the box of gifts, etc., for our Rutlam people. It arrived just a few days before the 29th, the date on which we had decided to have our gathering of the Christians from the out-stations of Jaora and Pehachrand, as well as all our people here. As we had no room that was suitable and at the same time large enough (there were about 180 of us), we met in the shade of a peepul tree in our compound, and after spreading cotton carpets and mats on the ground, had our khana (meal) of peelaaw and meetai, the Christmas tree standing in our midst, looking gorgeous with oranges, dolls, gay handkerchiefs, etc. I was wondering how we could manage even to give a plain khana to all our people at Christmas time, when I was set at rest by a contribution from Col. Barr, of 40 rupees for a Christmas treat for all our famine people after his visit to the boys. We have now about 40 more famine people than when I wrote you before. It looks as if we may be visited by the plague in Rutlam before long, as it is gradually drawing nearer. It is now in Dohad, about 60 miles from us, on the Bombay line. There is

thorough inspection of the railway travellers, but the fear is from those coming by road, on foot or otherwise. We have had a week of as cold weather as I have ever experienced in India.

FROM REV. J. WILKIE, INDORE.

Just a line to say the boxes reached Indore on December 23rd, and were at once sent to the different stations, which they would in nearly all the cases reach before Christmas Day.

I have not seen the contents of the different boxes, but the Indore people are greatly rejoiced to have such a lot of gifts to help on the work. On Saturday evening (24th) the famine children had their Christmas trees. I wish the good friends who have given so much time and thought and money could have been present to see the looks of happy wonder and surprise as the gifts were given to them. How their eyes sparkled with pleasure and how much they treasured these gifts that were so large to them. Their little hearts were made very glad and very grateful, and it will make it easier for them to understand the love of Jesus, which can prompt those living so far off to send such large gifts to them that such a short time ago were wanderers in the jungle, with none to love and care for them, and that have all their lives seen so much of the selfish, hard side of human life. The gifts will bring into many a sad home much joy, and through preaching the message of unselfish love do much to aid those seeking to bring light and joy into these dark homes and lives.

On Christmas Day (26th) we had over 1,000 children to provide for. All could not come to the College this year, but we had there about 840 in all—a fine, orderly gathering. They are becoming every year more orderly and more interesting. On Christmas, or rather Monday, 26th, evening, the Christians had their usual Christmas feast—both it and the children's gathering (Sabbath School) being provided for from subscriptions here.

I have been somewhat laid aside, but am now pretty nearly all right again, and hope soon to be quite able for my work.

Trinidad.

TO CHALMERS' CHURCH AUXILIARY, QUEBEC.

FROM MRS. MORTON.

Trinidad, Jan. 5, 1899.

The "Quebec box" has become quite an institution, eagerly looked forward to and never disappointing. It is filled for me every year, and always arrives in excellent order just about Christmas

Day. The kind and generous donors are the ladies of Chalmers' Church Auxiliary, W.F.M.S., Quebec City. These ladies are now so well acquainted with our wants—I think it is nine years since they began to work in this way for us—that the articles sent are always extremely suitable and useful. They send us a large number of small things, to be used as rewards for our little scholars, as well as a good selection of valuable articles. In the stations just passed by our Mission Council, Dr. Morton's field has the best average in school attendance. It has been suggested that this fact may be owing to our school-house windows (board) being painted with brown stripes, very attractive, but I am quite sure that my "Quebec box" has more to do with it than the stripes, in the way of pleasing the children. The dolls, little dishes, balls, whistles, school-bags, books, and other articles too numerous to mention are a great boon to our little ones, many of whom never get a toy in any other way.

I am sure the kind interest and intelligent sympathy of the ladies of this Auxiliary and the ungrudging liberality which counts that not wasted which makes the little ones happy, is well worthy of imitation. The ladies of the Lower Provinces are equally unwearyed in supplying us with clothing, so that from these two sources our little ones can always look forward to some gifts, which they receive after the schools are re-opened. It may be interesting to you to know that our larger boys who can read prefer a book to anything you can offer them—even a very cheap book, provided it has suitable reading in it. Those who are not already supplied with a Bible or Testament would choose that before anything else. The girls, of all ages, are not able to resist the temptation of a doll. Literature's charms are weak in comparison. We have had very few girls in school this last year, and scarcely any large ones. I am very busy now with a variety of work, including preparation for the re-opening of the "Girls' Home" on the 16th January (D.V).

Indians of the North-West and British Columbia.

TO ORANGEVILLE, SARNIA AND STRATFORD PRESBYTERIALS.

FROM MR. C. H. MONROE.

Lake's End, Jan. 3, 1899.

The clothing sent from Orangeville, Sarnia, and Stratford Presbyterian Societies has been ample for the Indians on Pia Pot's, Pasquah's, and Muscowpetung's Reserves.

A few of the Indians appear to be thankful, but not the majority. Owing to various trying circumstances I have not been well received by the Indians, but do not wish to dwell upon this, but to

thank the W.F.M.S. for your warm and loving contributions. The supplies sent speak for themselves of the many busy hands and loving hearts that have toiled in the name of the Master. I am keenly sensitive of it all, having for years in my own family circle in England seen and experienced the care and anxious thought required in the various details. The scrap-books and dolls are greatly appreciated, also the Scripture Lesson Rolls, which I have distributed from time to time and have endeavored to explain the Scriptural lesson taught.

I must conclude, with reiteration of thanks for your welcome prayers and kindly thoughts.

TO PRINCE EDWARD ISLAND, NOVA SCOTIA, TORONTO
PRESBYTERIALS AND SMITH'S FALLS.

FROM REV. N. GILMOUR.

Crowstand, Assa., Jan. 3, 1899.

I send you herewith formal receipt of the bale of clothing shipped from Toronto, part of which comes from Folley Village, N.S., part from Smith's Falls, and part from Toronto, and I take this opportunity of publicly thanking the ladies who sent it, as well as the three bales which preceded it—two from Toronto and one all the way from Long River, Prince Edward Island.

The three last-mentioned were principally for the old and feeble, and for children under school age, and we were indeed very glad to get these supplies. There are a number of old people, especially women, who are almost altogether dependent upon the mission for clothing, and without these supplies their suffering would be most acute.

Last Sunday morning we drove to church through an atmosphere 40 degrees below zero, and you of the East know how cold it is when the thermometer registers half that number of degrees below the vanishing point. So you can understand what a boon is the clothing to these poor, old, hardly-at-all clad people.

The dolls and various articles sent for the Christmas tree enabled us to have a most enjoyable time. The dolls were nicely dressed, and our girls, from the largest to the smallest, were delighted with them.

I think we were especially pleased to have the bale from far away Prince Edward Island. The fact of its coming so far seemed to give it extra value, and it is so encouraging to know that from the far away Atlantic and all the way westward there are so many that are interested in the work of civilizing and Christianizing our native heathen.

I cannot close without making mention of the carpet for the mission. It is splendid, and abundant for our needs, and adds very much to our comfort and enjoyment, and we most heartily thank

the President and members of the Ladies' Aid Society of First Church, St. Catharines, who prepared and sent it. The missionary takes this opportunity of thanking those who so kindly remembered him.

TO LANARK AND RENFREW PRESBYTERIALS; ALSO RUSSELTOWN AND COVEY HILL AUXILIARY.

FROM REV. HUGH MACKAY.

Round Lake, Jan. 11, 1899.

1898 is gone. I pause and think. The goodness of the Lord stands out in the most prominent position. It is above all other things and comes first. How good the Lord has been to us. Notwithstanding our failings, our shortcomings, our sins, the Lord has been mindful of us and blessed us. What shall we render unto the Lord for all His gifts to us? We begin 1899 with new hopes, new resolutions, new determinations to become more worthy of the loving kindness of the Lord.

I enclose receipts for box of goods sent from Russelstown and Covey Hill Auxiliary, and Lanark and Renfrew Presbyterial Society. I need not try to tell you how suitable the clothing has been for the purpose required and how thankful we are to all the kind friends who have thus assisted us in the work among the poor Indians. We are to-day having a taste of a January blizzard, and there are many poor old people who draw their blankets about them and thank the Great Spirit for the kind hearts far away who have shown that they have hearts that can pity them.

Among other good things contained in the bales we found not a few parcels addressed to Mrs. McKay and myself. We appreciate the feeling that prompts to such action. The sympathy thus expressed, the prayers and good wishes, produce a tide in our hearts which bubbles up and runs over, and must be passed on.

Any garment made up is always appreciated. We received a good supply of made-up garments, but suitable only for the smallest children. The children are not stouter than white children of the same age. We have had good health among the scholars. Some of those that we thought would not live through the winter are much better and show indications of recovery. We had a wedding last week—Julia Yellow Calf to Joseph, a young man who had been attending our school several years ago. I trust they will do well. They have a very comfortable little house, and are in good circumstances. Joseph is an industrious young man. We had an interesting time at Christmas. There was a Christmas tree for the children and supper for the children and their parents, a good programme and a happy time. Very few of the children went home during the week

of holidays. Neil is working like a brave boy, taking care of cattle, so his father (Billy) and his mother are independent this winter. Andrew and Arthur have also been working well during the summer, pulling up hay, so that the old people are able to earn about \$100 this winter feeding cattle. The old chief is still alive. He came down on Christmas and stayed over night. Mrs. McKay, the teacher, and all at the school join me in sending you kind greetings.

TO TORONTO PRESBYTERIAL.

FROM REV. J. M'ARTHUR.

Beulah, Jan. 2, 1899.

I am sorry that I have been delayed in acknowledging the kindness of the Christian women who continue to give such tangible proofs of their unabated interest in the temporal and spiritual welfare of the Indians and in the comfort of those whose privilege it is to labour among them, and to have our hands strengthened and our hearts encouraged by your prayers and your gifts. On the 12th of November we received the first five bales, including the carpet kindly sent for our own use, by the Ladies' Aid Society of Westminster Church, Toronto. The clothing was very suitable, and it is a great comfort to the aged and sick who received it. They needed it very much. One of those who enjoyed the comfort of your kindness, and for which he was very grateful, was Blackface. He passed away from this life a few days ago, we believe, clothed in the robes of the upper Sanctuary. Another, Sarah Bear Bull, whose eventful life is fast drawing to a close, is made comfortable by the clothing that you sent, and by it many others are protected from the cold. On behalf of the Indians we most sincerely thank the members of the Presbyterian Society of Toronto for being placed in this happy position.

TO COLDWATER MISSION BAND.

FROM REV. R. C. M'PHERSON

O'Kanase Mission, Jan. 25, 1899.

I am glad to have to report the receipt of a small box of dolls for our Indian children from the Willing Workers' Band, Coldwater, Ont., accompanied by a very nice letter from the Secretary. This is one of the youngest, if not the youngest Mission Band in our Church, and as soon as constituted they showed their interest in the Master's work by at once forwarding this box by express. It was very kind of them. If all the workers of this young band are as enthusiastic in the mission work of our Church as the youthful Secretary, they will be a noble band, and their share of winning the world for Christ will not be small.

HOMES ON OUR RESERVE.

FROM MRS. WRIGHT.

Rolling River, Dec. 18, 1898.

I wish you could come with me for a ride around the Reserve. I am sure you would see many changes from almost five years ago. There is a subdued excitement all about for the children from Birtle are expected home to-morrow to spend their Christmas holidays. These holiday visits do the parents, and indeed us all, good. The parents are so glad to see their children again, and I think that they with us see the great improvement in the children. Houses are being tidied, and bread, cakes and other good things baked. Maggie's mother borrowed my bread dish and baked some good bread and currant buns. They gave their house a good lime-wash, and put a number of Bible pictures and Christmas cards on the walls. They put a stone foundation under the house this summer and have a good cellar. Indeed John Bird did wonderfully well this year, for he had almost one hundred bushels of wheat and two stacks of oats. Hunting Hawk has built a small log house for his sick brother-in-law, who has been an invalid almost all his life and lived with the Hunting Hawks. They have fixed their house nicely this fall; painted the floor of the inside room, put curtains on the windows, and made quite a little sitting room. They are very proud of it, and show one in with great pride.

The houses on the east side of the river are not so large or clean. One family gave theirs a good coat of lime-wash inside and out, had Mr. Wright make them a table, got an oilcloth cover for it, and bought some new dishes. As soon as the Indian sells his furs he is going to buy some chairs. To a stranger these improvements would not seem very much, but to us they are great signs of encouragement. Oh! if they would only show more spiritual improvement. Those on the east side of the river attend services and seem very much interested, but on this side their hearts seem to be hardened. They seem to be so completely under the power of the medicine man.

One quilt has been patched, lined and quilted this winter. We are completely out of patches, needles and thread. They are knitting, but that terrible heel troubles most of them still.

I find the Indian women very kind and thoughtful for me and the children. One woman saw me cutting out a dress for my little girl, and asked if she might make it. She took it away home and was back in a couple of hours with it ready made. She was so pleased when I put it on Omeme, and would not take any pay. Although it is only an inexpensive little dress, it is of great value to me.

We had a very pleasant visit from Miss Dunsmore, and were sorry to see her going away without half-a-dozen of the children.

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