

# Foreign Missionary Tidings.

VOL. XVII.

TORONTO, MAY, 1900.

No. 1.

## Subjects for Prayer.

JAPAN. COREA. THIBET.

"And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them."

ISA. XLII: 16.

**A**TTRACTIVENESS is a feature that cannot be lost sight of in the success of a publication. For some time we have felt this a lack in the official organ of our Women's Foreign Missionary Society, especially when compared with publications of similar organizations; hence we are adopting a form more significant of the growth of our Society, believing, also, it will be a means of helping on the Missionary cause, and of keeping our auxiliaries in closer touch with the work they are supporting.

Although our Women's Foreign Missionary Society is entering upon its twenty-fifth year, the FOREIGN MISSIONARY TIDINGS is some eight years younger, and has passed through successive stages of development. There are members on our Board who recall its first issue, a double sheet of type-written letters, two or three copies of which were circulated among the auxiliaries. It was then under the charge of Mrs. Hugh Campbell, now Corresponding Secretary, and the late Mrs. Ewart, Mrs. Macdonell and Mrs. MacMurchy. To these are due the seedlings sown at an opportune time, from which a fruitful tree has grown. Later on it passed into the hands of Mrs. G. H. Robinson, where it underwent further development and two years ago it passed into the hands of the present Editor, and so as each year goes by crowned with success, our faith increases that God is using us as means to further His work. Do not undervalue the magazine because its subscription is only 15 cents. We are able to give it at that nominal cost only because the work of the officers of our Society from the very beginning, has been *voluntary*, thus allowing the general expenses to be kept at a low minimum. To enable us still to adopt the low rate of subscription it has been decided to make use of advertisements, as from the large circulation, now nearing 17,000, the medium for advertising is considered by the business public to be excellent.

We purpose also making use of illustrations that our members may, so far as is available, see with the eye the fields our Missionaries are busy in. Any such pictures, illustrating work in our own fields, will be acceptable if sent to

the Editor. We owe much to our Missionaries for their valuable letters, keeping us aware of what is going on; they have supported us abundantly in the past, and we look to their loyal help in the future. If the work is to progress we must have information. We believe thoroughly in Missionary magazines and literature being the best means of reaching the widest circle, and doing the greatest good. In this department we need enthusiasm—and we need our Missionaries abroad and our members at home to back us up.

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FULL ANNOUNCEMENTS have appeared in the March and April TIDINGS of the Annual Meeting to be held in Knox Church, Ottawa, May 1, 2, 3. Remember the meeting in prayer that a rich blessing may flow from it in the coming year.

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THE APPEAL made by the W.F.M.S. Board for the India famine sufferers has been liberally responded to. So far \$19,300 has been sent to India by Dr. Warden; of this, our Society has handed in over \$4,500. There may yet be many who feel they can add a little. The letters from the scenes of distress are pitiful, even *all that we have done is but a little*. The W. F. M. S. Treasurer is Miss George, 277 Jarvis St., Toronto. A further acknowledgment of subscriptions is published in this number.

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THE GENERAL FUNDS OF THE W.F.M.S. are again in a gratifying condition. From the Treasurer's Annual Statement the total amount contributed by the Auxiliaries and Mission Bands is \$46,331.47; about \$1,000 ahead of last year. The Famine Fund is not included.

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THE EWART MISSIONARY TRAINING HOME completed its second year on April 6th. In the afternoon, at Knox College, the students were presented with their diplomas. The number in attendance during the session has not been so large as at first anticipated, illness and unforeseen circumstances prevented several coming forward. Miss Leach and Miss Gunn, who have completed the full two years' course, were accorded Graduation Diplomas. Miss Ross, who has taken the two years' course, received certificates of standing in the examinations she wrote on, as did also Miss McMaster and Miss Barker, outside students. Miss Reid, also non-resident student, took a full course of study and passed successfully in all subjects. Miss McNeil and Miss Ptolomy were students in the home during the latter half of the session. The influence of the Home is widening, and we are gratified in being able already to furnish two such well equipped and earnest workers, ready for service in

the field. A very satisfactory report has been handed the Board by Mrs. Livingston, Superintendent of the Home, and which is reserved for the Annual Meeting. At the closing a number of the college professors and several of the city ministers were present. Dr. R. P. Mackay addressed the audience on "Enthusiasm," a word which the speaker thought our Society a splendid example of. It is only enthusiasts who leave indelible impressions on the world's history whatever the field—whether of Science, Discovery or Religion. In the latter field our beloved Leader, Jesus Christ, was an "Enthusiast" in His mission from heaven to save the world. We have a noble work to do in fulfilling His command, and we need to be enthusiasts if we are to cope with the task which has already proved itself a grand success and inspires us to hasten into the open fields that are calling for the Gospel.

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MID THE TRYING SCENES IN INDIA one does not wonder when news comes of first one and then another of our Missionaries breaking down under the strain. Miss Leyden has been ordered home and was to sail from Bombay March 20th. To make matters more trying for her the rented bungalow in which she was living was totally destroyed by fire in the beginning of March. The fire occurred in the heat of the day, and the building being of light material with thatch roof made it hopeless to save anything. Among the things that went up in smoke were Miss Leyden's trunk, all packed for home, and the box of gifts which the children were to receive. Miss Leyden's illness had prevented the presents being distributed on the arrival of the boxes.

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MRS. MILLER, ONE OF THE AMERICAN BOARD MISSIONARIES from Corea, now on furlough, gave an account of Presbyterian Mission work before our Board, March 20th. One of the messages she brought was from a native Christian woman who said, "When you go home tell the praying women of your country you have brightened my life." Mrs. Miller spoke kindly of Miss McKenzie, known to many of our members as Bible-woman for the City Mission in Toronto. Two years ago she desired to enter foreign work and went out independently to Corea. Her life has been one of great usefulness in the Mission there. She is associated with one of the American Mission churches as Bible-woman. Besides this she has proved herself a valuable friend to the missionaries, being able so often to "fill up a gap" when sickness occurs or absence from home threatens stoppage of work.

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MISSION WORK IN COREA is one of the bright spots in Mission history. The American Board were the first Presbyterians to take up the work sixteen

## FOREIGN MISSIONARY TIDINGS.

years ago, and now a net-work of Mission stations covers the land. The Australian Church is working in the south, the American Board (N. and S.) in the centre, and the Canadian in the north. The missionaries of the different Boards meet together as a Council to confer on the work and prevent overlapping. The Canadian Mission dates only a few years back. The Rev. Mr. McKenzie, from Nova Scotia, was anxious to go to Corea, but the Foreign Mission Committee were unable to send him. He landed however, on its shores, and took charge of a station under the American Board at Wonsan. Possessed of a strong personality and charm, he won the Coreans to him and the work grew rapidly for three years, when word of his death came. With this station vacant and fields opening up all around, the American Board were eager for more workers, whom it was impossible to send. At a meeting of their Council at Seoul one of the members remarked: "I have been praying that God would send us five workers to that vacant field, a missionary and his wife, a doctor and his wife and a single male missionary." Unknown to him, his prayer had been answered, for to their meeting had come from far off Canada, sent through the efforts of the W. F. M. S., Eastern Division, five workers, Rev. Mr. and Mrs. Foote, Dr. and Mrs. Grierson, and Rev. D. MacRae, asking for work in the needy fields. An answered prayer. Will any one doubt? They were at once appointed to Wonsan and its neighborhood, where they have labored for almost two years in the footsteps of Mr. McKenzie, who was the means of inspiring the eastern Section of our Church to take up the work. See the reports published in the March Record and the Assembly's Blue Book and "The Message." The work has been wonderfully blessed. Their great hope lies in the native church, for, says a worker there: "The spread of Christianity in Corea has been due almost wholly to the spontaneous evangelistic efforts of Corean Christians." Two of the native churches during the last famine sent liberal donations to the famine sufferers in India.

Tell something of the history of Corea.

The ancestors of the modern Coreans were from Manchura, and after wresting the peninsula from the Chinese held it for several centuries. About the tenth century the thirty-two monarchies of the country were united in one dynasty, under the government of Wang. In the fourteenth century this line was overthrown by Ni Taijo, who was made king. The same dynasty still continues, though not in the direct line of descent.

What was the result of Rijutei's conversion?

He immediately began to prepare a Bible which his countrymen could read, by introducing certain marks among the Chinese characters. He begged that missionaries might be sent to Corea, and Dr. H. N. Allen, then living in China, went in 1884.

## METHODS IN PRESENTING CHRISTIAN TRUTH TO WOMEN AND CHILDREN.

PAPER READ AT THE NEW YORK CONFERENCE BY MISS DUNCAN, NEEMUCH, C.I.

**T**HIS subject seems naturally to divide itself into two parts, which need not however be taken up separately: 1st, How best to reach the women and children; and, 2nd, when reached, how best to teach them?

It is true that we are finding opportunities for service in that dark land which were not granted our predecessors. Everywhere open doors invite us to enter and possess the land for Christ. The children may be reached through their desire for a secular education, while calls are coming from Hindu and Mohammedan homes, for so many centuries closed to the light, but now thrown open that their inmates may be taught the way of salvation.



MISS DUNCAN, OF NEEMUCH, WITH HIGH-CASTE CAMP SCHOOL.

But in spite of the many encouragements, every Missionary will tell you that our chief discouragements arise from the difficulty in securing regularity in any department of the work. Religious ceremonies, marriages, births, deaths—all form reasons for the non-appearance of the girls. Zenana women, too, are often so careless about their studies that oftentimes we visit them only to find that some trivial thing will prevent them taking a lesson for that day.

We would sadly deceive you and unduly minimize our difficulties, were we to say that the heathen are hungering for the Gospel. We do find those

who are genuinely hungry for the Bread of Life, and these it is a joy to feed, but the vast majority of the Hindus, as in the days when Heber's beautiful hymn was written, "bow down to wood and stone." The Mohammedans are still followers of the false prophet, their hearts have become so trampled down with heathen superstition and beliefs that all too seldom have they any desire after Him. But whether the heathen are hungering or not their need is ever the same, and it is on account of that need and not of their hunger that for us the command is ever binding, "Give ye them to eat."

How best to feed these needy people is a question which will be discussed in all its bearings at this Conference. As Missionaries, our chief and only aim should be to bring them to Christ, and so all our methods of working, whether Evangelistic, Educational or Medical, should be but a means to that end.

Perhaps nowhere as in heathen lands do we realize the utter helplessness of human agencies for this work. We are like the disciples of old, who were unable to cast the evil spirit out of the lad, and so we too must heed the Master's command, "Bring him hither to me," and bring each one of our pupils prayerfully, tactfully, to Him that He may do the work. However, while recognizing Him as the only Life-giver and Saviour, and while realizing that it is not by teaching of creeds or doctrines, not by education lower or higher, that souls can be saved, yet as workers in the great harvest field we must use methods which the Lord can bless and study to show ourselves approved unto God. There are barren fig-trees about whose roots it is ours to dig, and there are rocky soils to be cultivated for the Master, for though God alone can give the increase it is a Paul who must plant and an Apollis who must water.

If I may be allowed to invert the order of my subject, I will speak first on methods of presenting Christian truth to *children*. On account of caste prejudices amongst the Hindus, different schools for different classes of girls must be maintained, but I am glad to say that we can get a sprinkling of Mohammedan girls into each of these schools, as they will usually attend the one nearest home. The children are not at first anxious to come nor are their parents as a rule anxious to send them, but having persuaded them by one means or another, we have then a God-given opportunity of leading them into the Light and of moulding young lives, which may in the future exert far-reaching influence for good.

The question of how much religious instruction to give our children is one above criticism. It is little we can give them at best, and we must choose out the best portions to teach first.

The smaller children must be taught the Bible orally, and for illustration, a small supply of objects such as are used in infant classes at home—a black-board and colored chalks—may be successfully used. We must educate the children through the eye as well as through the ear, must excite their curiosity

and compel their attention, not by scolding or coercing them, but by the magnetism of a well and tactfully taught lesson. The native Christian teachers need much instruction in the art of making lessons interesting to the children. We should aim at giving each child a clear knowledge of the way of salvation, should teach them also the main facts of the life of Christ and hymns of which they never tire. A shortened form of the Ten Commandments is reviewed almost daily in our schools, while one carefully-selected verse of Scripture is expected to be so well learned through the week that they may repeat it without mistake to the missionary on Sabbath. At times we also teach them answers out of a simple Catechism or some beautiful verses such as the "Old, Old Story," of which I am glad we have a translation in Hindi.

We are able in all our schools to advance beyond this elementary teaching and have Bible classes, where the children are taught out of the Book itself. Each child, as soon as she is able to read, is required to provide herself with a Bible and these are promoted to the higher classes and taught separately. If the missionary can herself teach these classes it is a good thing, but if not the teachers must needs be instructed. During several years of my life in India I had the pleasure of teaching three of these classes, and can now look back to no other part of my work with as much satisfaction as to those hours of steady teaching of God's Word. I saw children learning to use their Bibles, daily learning to love them more and carrying them to and from the school as their dearest treasures.

We must of course teach these girls the life of Christ in a more perfect way, and how shall we best do that? Many ways have been tried. We have followed the illustrations of a book, arranging the pictures in no special order. We have taught it by books of the Bible, but no method has given as much satisfaction as one which has been largely adopted in our Mission during the last few years, viz., teaching according to an analytical outline of the Life of Christ. The analysis which we have adopted is that arranged by Professors William Arnold Stevens and De Witt Burton, which divides that wonderful Life into nine parts, viz., the thirty years of private life, the opening events of Christ's ministry, the early Judean ministry, etc., to the forty days from the Resurrection to the Ascension, while each part is subdivided into chapters and sections. Thus we have a complete story of the life of our Saviour taken out of the four Gospels, arranged in as nearly the proper order as eminent students of the Bible can ascertain. This has not proved to be such a gigantic task as would at first appear, for we have found that it can be accomplished in a year or even less time when the lessons are given day by day. Large charts prepared by one of our missionaries containing the same analysis hang on our school walls, and serve to give the pupils the names and places of the different lessons and make reviews a simple matter, as the whole thing is before us in a nut-shell. Hand-books containing the same are given to all the scholars that they may prepare their next day's lessons at

home. To illustrate these lessons we have gathered together as many large colored pictures as possible, have mounted them on cloth and grouped them together by sixes in the order of the lessons on the chart. I need not say that these have added much interest to the lessons. A good map of Palestine is also an absolute necessity. By means of it we can follow Jesus in all His travels. We can associate His birth, childhood, teachings, miracles, sufferings and death, with their respective places, all of which makes Christ's life appear real and interesting to the children, while His wonderful words and wonderful deeds show them He was God as well as man.

Through teaching in this way and applying every lesson to the hearts and lives of our pupils, we are often cheered by seeing the entrance of His words giving light as shown in softened voices, brightened faces, transformed lives, that oftentimes a pupil will whisper: "I love Jesus, Miss Sahib, I never mean to worship idols any more."

Other parts of the Bible are taught to our advanced pupils. They are fond of Old Testament history, and once I had great pleasure in taking up the Acts of the Apostles with two of my classes. To illustrate this, I secured a book full of good pictures and with this and our Bibles we began studying that wonderful history of what Paul and the other Apostles did, aided by the Holy Spirit of God. The interest was so well sustained throughout that when we reached the end we felt inclined to continue, and so we studied some of his epistles those chiefly which emanated from his prison house in Rome. I shall never forget the interest taken in the little epistle to Philemon which tells how Paul sent back the runaway slave Onesimus to his master, after that he had been instrumental, by God's help, in converting him into a "brother beloved." His beautiful words, "If he hath wronged thee or oweth thee aught, put that to my account," reminded us of our great Intercessor who, when we plead from the Father pardon for our many wanderings, always has this plea ready on our behalf: "Put that on mine account" and let the debtor go free.

This kind of teaching excludes the use of heathen pundits or teachers, and I would like to say here that I strongly disapprove of allowing a heathen man or woman to teach Bible verses, catechism, Christian hymns or Bible lessons as is sometimes done in India, where Christian teachers are not available. But along with this a difficulty comes to mind which has often presented itself in the work in India, and on which I would like your opinion. It is this: There are women there, whom we know to be Christians, at least who give every indication of being such and whom we would like to have as teachers in our schools; but on account of the many things which hinder women in India they are not *baptized* Christians. Would we be justified in allowing any such to teach the Bible in the schools, or must we enforce silence until they are openly-avowed and baptized believers?—(*slightly condensed.*)

TO BE CONTINUED.



## FOREIGN MISSIONARY TIDINGS.

### JAPAN'S NEW TREATIES AND THEIR EFFECT ON MISSION WORK.

**T**N July, Japan's new treaties with all the great Powers went into operation, and she for the first time, took her place as an equal in the family of nations. This was a proud day for her, one of the greatest in her history. Hitherto American and European residents of Japan have been subject to the laws of their respective countries. By these new treaties, foreigners are now subject to arrest, imprisonment, trial, and punishment by the Japanese authority.

This is the first time in history in which Christian peoples have put themselves and their belongings under the rule of non-Christian people. Why should this distinction have been accorded to Japan while still denied to such countries as China, Korea, Siam, Persia and Turkey? The answer is that though Oriental geographically, Japan is, in her government and laws, an occidental nation; and that while the vast majority of her people are Buddhists and Shintoists, the national ideas are, to a considerable extent, Christian.

While China, for example, has no postal system, no popular education provided at public expense, and no representative government, Japan's postal and educational systems have a high degree of excellence, her laws and courts are modelled on those of Christian lands, and many of her jurists have been educated in Christian schools. She has a national parliament, government through a responsible cabinet, and a public press, which, although far indeed from ideal, is zealous for the public weal. In all this we see not only the influence of occidental thought, but the influence of Christianity as well. Some of Japan's most influential journalists are avowed Christians, many others advocating Christian ideas. The Red Cross Society, the humane treatment of prisoners during the war with China, the efforts at prison reform, including as they do the appointment of Christians as high prison officials, and of a Christian minister as a professor in the newly-founded school for prison officials, shows the way in which Christian ideals are permeating the thought and life of new Japan.

Enough has been said to explain why Christian governments have granted these privileges to Japan, and why missionaries, not without some misgivings, are ready to submit themselves to Japanese law. Another question is: How will this change affect mission work?

Just what the effect will be upon mission schools, it is too early to say. There is a very marked division in educational circles and quite a sharp conflict of opinion. Some would have regulations which would practically close all mission schools; others are far more liberal and would give increased freedom to missionaries. The result is uncertain, but I think the tendency toward freedom will prevail.

In other respects, the results are sure to be good. The trouble over passports will be a thing of the past. The missionary can now travel wherever he desires, without saying or allowing others to say for him, that he goes "for health or scientific purposes." He can buy or rent a house directly from the owner, without securing it in the name of some Japanese. If he establishes a school, or opens a preaching place, he can be the head of it and manage it as his conscience dictates. These are but a small part of the gains.

The operation of the new treaties is sure to produce quite a change in the minds of the people. "Japan for the Japanese," is already giving way to such expressions as "Cosmopolitan Japan." Equal treaty rights will make the people less sensitive, less morbidly nationalistic, and more desirous of filling worthily the high position accorded them. "Mixed residence," which, to the Japanese people, is the chief result of the new treaties, will constantly keep before them the thought that Japan cannot live in isolation, but henceforward her destiny is bound up with that of the world. And this thought will hasten reforms. It will bring about a better administration of the laws. It will hasten the downfall of idolatry, which many of them already know to be a disgrace to them in the eyes of the world.

All these things will aid the work of the missionary. Indeed, the Buddhist priests greatly fear that the new treaties will turn many toward Christianity, and they have sent emissaries all through the country to try to prevent such a calamity.

In one way, however, the new treaties may greatly injure the missionary cause. They may send into the interior an increasing number of Europeans, who, while looked upon as Christians because of their birth in Christian countries, live in open disregard of the teaching of Christ.—*Missionary Herald*.

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#### WOMEN AND CHILDREN IN COREA.

**I**N Corea, except where the influence of missionaries has been felt, no man thinks of educating his daughters. Nearly every village has a Chinese school for boys, but not one for girls; with the exception of rare instances, such as the lamented Queen, no women outside of the Keesang class have received a mental training. Custom requires that Corean women lead a life of great seclusion. In what a narrow world do they pass their lives! They are universally spirit-worshippers and live in constant dread of evil spirits. Their minds are filled with all that is petty, superstitious or vulgar. It is easy to see what a mental, moral and spiritual uplift the Gospel message brings to the women of Corea.

In the country, women are allowed much social freedom. I always like to watch a company of them hulling rice. The machine consists of a piece of timber shaped like a two-tined fork, and is hung on a pivot, with a cross piece

on the handle end that forms a handle to pound the rice. One woman feeds the hole, where the hammer strikes, with unhulled rice. Then the bevy of women take hold of the straw ropes hanging in the shed, they step upon the two prongs and the hammer end rises; they step off and the hammer falls. Step on, step off. Chatter and laughter make the air melodious.

Corean housewives are accomplished needlewomen. The mode of washing and ironing clothes is peculiar. Before washing, the seams are ripped and the clothes are taken to pieces. Then beside the well or the brook outside



A PEASANT'S HOME.

the city, women of the lower classes or servants of the rich, beat the clothes into whiteness with flat wooden paddles. The ironing is done in the inner quarters of the house with a large wooden roller that may or may not be laid on a smooth block of stone. Two or four ironing-sticks, like policemen's clubs are used. The pieces of cloth are laid about the roller, and with a rhythmical tapping not unpleasant to hear, the clothes are beaten stiff and smooth. Each autumn the thrifty housewife puts down great jars of "sauerkraut" and pickled turnips for the winter use of the family.

Little children in Corea lead a happy life; for whatever their other faults, Corean men and women love their little children. These little ones ride astride the backs of father, mother, or the six year old brother or sister. In summer they toddle about "dressed in nothing but a hair-ribbon," or at most, a short quilled jacket. When the New Year's season arrives in February, their fond mothers deck them out with every kind of gayly colored clothes. Would that they could remain so happy and innocent!

The small boy in Corea is much like the small boy everywhere; his business in life is to play. He makes a hoop with a handle, fills it full with a mass of cobwebs, then with it catches insects. Or again you may see him with a large insect tethered with a string, or pitching "Cash" at a mark, or flying kites. In the spring time, swings are set up which boys and girls alike enjoy. But the children must work as well as play. Many of the boys go to school to learn to read and write Chinese. Other boys in the country must trim branches from the pine shrubs, or rake grass into bundles for fuel, or scare English sparrows away from the rice fields; while the girls must learn to cook and do fine needle work. They show great outward respect to their parents, but are not trained to obey. All boys wear their hair in a braid down their back; when they marry, they put their hair up and wear a hat and command respect from young and old. Girls have pretty names until their marriage, when they are known as "so-and-so's" wife. A girl is married between the ages of twelve and sixteen to a youth she has never known. If her husband is good to her, a fair measure of home happiness awaits her.

The Coreans are by nature a kindly and hospitable people, and treat the foreigners with respect. A foreigner enters one of the tortuous lanes in which Seoul abounds and which happens to be closed, immediately a small boy steps forward and politely explains that you cannot go that way and points you to a proper road. They are a leisure-loving people, full of curiosity and fond of sight-seeing. Time is no object to them, and men will wander months away from home.

One cannot help feeling that with all their listless apathy, and their faults, so largely due to conditions under which they live, they have in them a capacity for a high development when once the truths of the Gospel have permeated the mass of the people, and when they can live in security of life and property, under wise laws righteously administered.—*From Every Day Life in Corea.*

What is the state of religion among the people to-day?

Buddhism has lost much of its control over the people; Confucianism is not much more than a system of morals; and their superstitious devil-worship, or the "natural religion," that finds a god in everything, has no longer much sway over the people.

## THE RELIGION OF THE WEST COAST INDIAN, BRITISH COLUMBIA.

A PAPER READ AT THE CONFERENCE OF MISSIONARIES AT ALBERNI,  
BY MR. SWARTOUT, DODGER'S COVE.

TO ASCERTAIN the religious views of these Indians is an extremely difficult task—so difficult, indeed, that it is a question with some who have lived among them for years, as to whether they have what may be called a religion at all. With this opinion, however, I have little sympathy, and believe that they hold a somewhat vague and contradictory form, a system of belief that may be called a religion.

I do not, however, desire to be dogmatic in my statements, and must confess that some of my opinions on this subject are the result of deductive reasoning, rather than information derived from the Indians themselves; though, as a rule, I have their express statements confirmative of what I am about to say.

Religion, with the Indian, seems to be a matter of personal benefit rather than any allegiance owing to a Supreme Being. It is divided into two sections, one dealing with success in their various callings, and the other with long life. Beyond life, I cannot learn that they consider anything worth praying for. Their hopes are all in this world.

The first division of the Indian's religious duties is covered by the word *oos-im-itsh*, which might perhaps more properly be considered a superstition than a religion. This is a system of charms.

There is to them a vital connection between the spiritual and natural worlds. Everything has a spirit. Sun, moon, wind, wave, trees, stones and all objects animate or inanimate, have each a spirit. In fact a spirit and a "shadow" are expressed by the same term, and probably mean the same thing. These spirits are the objects of fear and worship; they all seem to have the same nature, whether in man, the lower animals, or in the vegetable and mineral worlds; and they seem to have control of the whole being possessed by them, mind and body, irrespective of the desire of said being, and without his help. The spirit would seem to be a separate entity using the person possessed as a machine, which dies when abandoned by its master.

Incidentally, here lies the value of the Indian "doctor" or *oosh-tuck-yoo*. He learns how to control his own spirit and through it the spirits of others, and when a patient is abandoned by his *ko-uts-ma*, the doctor sends his own *ko-uts-ma* after it and forces it to return to its habitation, thus effecting a cure.

When an Indian desires to go whaling he practices *oos-im-itsh* (in the case of a whale *eh-toop-zim-itsh*, i.e., *oos-im-itsh* for the *eh-toop* or whale). For days or months he repairs to the forest, scrubs his body with prickly bushes (*teetl-tee-yuh*) and prays to his god, or he will spend night after night in the water, remaining as long as his powers of endurance will permit. He sleeps

but little, avoids the society of his fellow, and practices continuance, hoping to gain the longed-for power. By strict observance of these and other rules he at last attains his object, the information perchance being conveyed to him in a dream or vision, the sleeping hunter possibly recognizing the being in human form who approaches him in his dream to be the whale spirit by the never-to-be-forgotten odor of that monster. Having reached this stage of preparation, the Indian fully expects the whale to be charmed into submissiveness, and to yield up the ghost peaceably and quietly.

Then, by a further set of rules, religiously adhered to, the spirit of the captured whale is propitiated and does not seek to be revenged by warning the spirits of its fellow whales to beware of that particular hunter, several days being consumed after the successful whale hunt before the tribe's people are given an invitation to partake of the special portion of whale's flesh which has been hung up as an offering.

Besides the practice of *oos-im-it*ch, the hunters, whether of whales or seals, etc., use certain charms, supposed to aid them, such as a bit of bark of a particular tree, a piece of glass, or whatever may have been taught him by his father, as possessing an efficacy in hunting as well as in curing diseases.

The system of *oos-im-it*ch connected with whale hunting is the most important, but at least a four days' observance is also considered to be necessary to a successful sealing cruise, and possibly some may extend it to other game, as in the olden days; but I think the number of objects is being gradually reduced.

This system is handed down from father to son, or from whale hunter to some lad he may select and designate as his successor, and is not unvarying, but, on the other hand, is secret and known only to the possessor, each family having its own system. The charms, called by them *ow-ye* (medicine), are among their most sacred possessions and are jealously guarded from all inquisitive eyes.

Akin to this is the worship of images. Corner posts of the house (*Klem-ma*) are carved into images of men, and, like all charms, possess each a spirit, which is propitiated by offerings of food, daubs of paint on the image or on the face of the worshipper; and, in return, grants protection to the household and conveys information in dreams.

Little children wear charms, called medicine, suspended to a string tied around their necks, to protect them from the designs of spirits.

These superstitious practices, under one name or another, continue from the beginning to the end of life. They commence with the new born infant, causing its head to be bound and flattened; they impose upon the young girl arrived at womanhood four days' entire fasting and many months of partial fasting; they banish the parents of twins from the ordinary pursuits of life for months, forbidding them to look upon the sea or partake of freshly caught fish; and when death comes, they demand that the corpse be taken from the house

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through another than the ordinary passage, which must be again immediately closed, lest the spirit of the dead return through it and entice the spirits of the living from their bodies, and also that the body be taken out feet foremost lest the spirit of the dead should gaze upon its late habitation while being carried from it, and cause disaster to the inmates in the same way.

Every infringement of this system is called *noo-mack* and is fraught with dire possibilities of evil.

Secondly. For long life and health—the Indian's heaven-prayer is made to the sun and moon. The latter is the male divinity, the former the female. Every morning the faithful sees the sun rise, at least at the time of the new moon, at which time also he wanders away to the forest or mountain and prays in secret, though in a loud voice.

Concerning this worship of the heavenly bodies, there is much that is contradictory and vague—the only definite fact that I can vouch for is the act itself. Knowing that the whites do not believe in these practices, many of the Indians seek to hide the fact. They say they pray to "Jesus," but "Jesus" is only a name which they apply to their heathen divinities.

But their religion does nothing for them after crossing the river of death. It is claimed by some that the chief of each tribe is entitled to ascend into heaven, but such a heaven! In a region adjacent to the earth, wonderfully suggestive of the realm of the "Prince of the power of the air," the gateway to which is guarded by two one-eyed crows, with swamps from which demon-like frogs spit out their venomous warnings to the daring earth-born intruder, reigns the king of the skies. His house is patterned after the lodges of men. It has two guardrooms at the entrance, in the first of which a huge codfish and in the second a couple of serpents challenge the stranger. Within is the fire, replenished by the labor of the king, who, with his wife and two daughters, eat and live in the manner of men. By the side of the fire is an instrument of torture composed of a bed of spikes on which the unwary meets an untimely end. What hope is there in such a heaven? And what purpose in the service of such a god?

The rest are doomed to go *down*, into the land of evil spirits, to live in poverty, weakness and affliction. For food they eat the vermin of the body, varied by certain fishes which are said to subsist in the waters of that region. For canoes, the broken box in which their bodies are laid—broken to release its spirit; for blankets, the spirits of the blankets in which their dead bodies are wrapped, torn for the same purpose; for household utensils, the pottery broken at the time of death, and the matting and other necessaries burned or cast into the sea at the same time; for oil, the spirit drippings of the oil cast upon the fire in the world above them, and caught in dishes held out for that purpose; thus they live in the place of the dead. Sometimes they break their bounds and swarm like microbes around the habitations of the living, intent upon carrying away the spirits of the living, causing death if

seen; the objects of fear and dread—such are the spirits of the loved departed ones who are born Indians.

The priests of the Indians are not a special class. That honor seems to be divided between the old men and the doctors. The old men give advice, and the doctors deal with the spirits, but all give the latter the pre-eminence.

The media of communication with the unseen world are dreams. What is seen in sleep, especially by the doctors, is firmly believed to be true, and must be reckoned with by the missionary in his effort to convey gospel truth.

Many of the legends of the Indians are very suggestive of events in sacred history. They are, however, very contradictory, many versions being often given of the same event, and even the most beautiful are sadly marred by their human setting.

They have several versions of a deluge, one of which depicts the surviving Thunder Bird (his three brothers having been slain in a great conflict with the mythical quateht in the body of a whale) as sitting upon a mountain peak alone viewing the awful catastrophe of his race. The cause is variously ascribed to a quarrel with a son of a god with a daughter of men whom he had taken to wife, and against whom he sought revenge by lifting the waters of the sea, and to the act of a daughter of a great chief from whom a peculiar article of apparel was stolen by the aforesaid quateht and who was forced to bring it back by means of a flood.

They speak of two individuals ascending into the world above without dying; they describe a scene very similar to that narrated in Gen. iii., in which the forbidden fruit is a berry and the only one concerned is the woman; and they speak of the son of the heavenly chief coming to this earth in the garb of a poor, wrinkled, old man, submitting himself to being captured and enslaved by various tribes, performing all the menial work of a servant, in the hope of finding a virtuous woman!

When God made man he made him immortal, but being advised that by the multiplicity of houses the smoke from the fires would ultimately overcloud the heavens, he decreed that man should die.

TO BE CONTINUED.

Who was one of the first Protestant converts among the Coreans?

Rijutei, a Corean, was sent to represent his government in Japan. Soon after reaching the country some Christian books fell into his hands. He read them with eager interest and was introduced to one of the American Missionaries, from whom he received instruction. He accepted Christianity and was baptised.

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## LETTERS FROM OUR MISSIONARIES.

## India.

## RESCUED FROM HUNGER AND DEATH.

FROM MISS MCKELLAR, M. D.

Neemuch, C. I., March 5th, 1900.

**T** was a sorrowful looking group that attracted my attention on the way home from church Sunday evening. As I drove by I saw one of the women gesticulating frantically and pointing to the children, so I beckoned to her to follow as we were near the Bungalow. There were two women, five children and a man. They belonged to a village near by and had just come out of one of the Relief Camps. On our saying that we would send them back in a cart, they prostrated themselves on the ground before us, in token of their being our abject slaves, and said they would rather die, than go back. It is hard to understand why so many hundreds leave the Camps where they get sufficient food to keep them from starving. They make all sorts of excuses such as, that they do not get enough food to eat, they fall sick then, or were beaten, etc., etc.

The policemen are becoming quite discouraged, for no sooner do they get the bazaar cleared out of famine people than they are filled again. They say we put them in, and take sick ones in carts, but they will come out. There are rules to be observed, else how could thousands of people be kept huddled together in one inclosure? Many of the poor things are like Pat, who could not tell which side of politics he was on, but one thing he was sure of, and that was that he was "agin the Government." So they are "agin" all rules and restraints. It must be inconceivable to you as it is to us, why they would rather not put up with everything disagreeable in the Camp where they get food rather than die of starvation, but we have found them dying by the roadside, saying with their last breath, "I will not go back to the Camp."

But to return to the particular family about whom I started to write, we said we could not keep them as we were allowed to take in only orphan girls and young widows. One woman pleaded earnestly to be taken in with her three naked children who all looked "sick and helpless and ready to die," and the others seemed to think that she was the most needy and did not press their claims. The man and the other woman said they were only fellow travellers from the same village. It was late then, so we fed them and said they might remain on the compound all night, shelter being provided for them in the out-houses and stables. In the morning it was found that one of the children had smallpox, so the mother who pleaded to be kept with her three children, for it was one of hers that had the disease, was sent with them to our isolation ward. The other woman with her two boys, all three in much better condition than the others, were sent to Mrs. Wilson's compound

for she looks after the boys. The man was very ill, so a cart was called to take him back to the Relief Camp, but he positively refused to go.

*What would you have done then?*

He did not come under the rules by which we are restricted in our famine work. "What would Jesus do"? In answer to that question we kept him and cared for him, giving him food and medicine. On Tuesday evening he passed away. Before he died he pleaded to be taken to his wife and three children. So they were his after all in spite of their protestations to the contrary. Wednesday the child with the smallpox died, for she had no chance whatever to battle with the disease, in the wasted condition in which she was. Saturday following, the boy died for he was too far gone to rally, even, after he got the good food. He looked a ghastly sight with his eyes open, and in death as in life, the thin, shrivelled-up upper lip was drawn back from his gums, showing a row of beautiful teeth, which by contrast to the dark skin looked whiter than pearl. When I tried to comfort the poor mother, who had lost her husband and two children in less than five days, her tears flowed afresh, and I could think of nothing but the words "lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not."

That same Sunday morning on which the above group came a woman and her two children were taken into the Receiving Home. I found them on Saturday night, lying in an open three-sided room, the floor of which was covered with broken stones, sharp-edged, resembling the glass put on walls and fences to prevent people going over. No doubt the owner of the room had put the stones there for the purpose of keeping people from going in. The woman and children were naked, but over the mother was spread sheet-like, a piece of dirty red cloth. She was burning with fever, her eyes blood-shot, and she complained of a "roaring in her ears." Half an hour later Miss Campbell and I returned to the spot and gave her food, medicine and a good warm blanket and promised to send for her in the morning.

As stealthily as the darkness disappears, so did that nice, warm blanket. While the woman slept, some one came and stole it. In the Home the woman was rather troublesome, not wanting to take the medicine and asking for food which she could not have in the condition in which she was, but the matron says she is becoming more manageable now.

### "JUST ONE DRINK OF WATER"

FROM MISS GRIER, INDORE, C.I.

March 1, 1900.

**T** find I am not very willing to leave India just now. The work here has grown dear to me, besides which, the stress of famine is seen and felt around us, more and more as time goes on, and though one person can do little, that little is always something. The poor people in the villages round

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Indore are suffering intensely. No one has anything to give to a poorer friend, and worse than lack of bread, is the lack of water. Though the weather has not yet become very hot, I have already seen many poor things pleading for "just one drink of water," and a cupfull will be passed to three and four persons. We are afraid to think of the suffering there will be two months from now, when the heat will be so great, and water not to be had.

There are no famine works in Indore, but the Maharajah gives one meal a day to over 1,500, and the merchants of the city give one meal a day to as many more. But this does not by any means exhaust the number of hungry people who are continually wandering here and there about the city, even picking up the sand in front of the grain shops and sifting it, to see if by chance a few grains may not be there.

A few days ago, as I came out of one of the schools, I found as usual, some people sitting about, and among them a woman with three children. The eldest, a girl of seven, a boy of five covered with small-pox, and a baby five days old. They came from a village not far away; the father dying as they made their way to the city, where they hoped to at least get food and water; not a thing with them except a handful of rags; not even a mug out of which to drink the longed for water. And this is only one of hundreds of such cases.

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#### GULCHAI, A PARSEE GIRL.

FROM MISS LEYDEN.

Mhow, March 8, 1900.

I want to ask special prayers for Gulchai, one of my Parsee girls. She has been attending my Parsee class and daily receiving Bible instruction. One evening her father, who is a clever doctor, asked her "who do you think was the greatest prophet?" She answered, "Jesus Christ." Then he asked "which religion do you think is the true religion?" Her answer was, "The Christian religion." He was very angry with her and tried to make her say otherwise, but she answered him, "Father, I say so because I believe it, for I'm a *Christian*." He has been keeping her shut up in the house and I was not allowed to see her until one evening last week. Hearing I was leaving for Canada, they allowed me to see her. Her faith in Jesus Christ is so clear and strong. Her parents, who love her dearly, have made every effort to get her mind off religious thoughts, but they have not succeeded. She is a very delicate girl, and I do not think she is long for this world. But oh! it is beautiful to see how bright her face becomes when you say anything about the mansions being prepared for all those who love the Lord Jesus Christ. It was on account of Gulchai's confession that the Parsees took their girls from my school. I believe others also in heart love the Lord Jesus.

## HONAN.

Miss McIntosh writes: Ch'u Wang, Jan. 20th. This has been and is a very trying year for the Chinese as they simply have nothing to look forward to—no grain having been sown in this locality owing to the lack of seed grain. It makes it harder to work amongst them when you know they are cold and hungry.

Miss Pyke writes: Chang te, January 31st. This is the first day of the Chinese New year and is a beautiful spring day. Dr. Wallace returned two weeks ago. I am so glad to have her company once more. During my three years in China I have spent the greater part alone in this little abode. As I am becoming more familiar with the language, I am also becoming more and more attracted to the women among whom we labor.

## ACKNOWLEDGMENT OF GIFTS

TO GUELPH P.S. AND SEPARATE AUXILIARIES AND BANDS THAT SENT PARCELS TO INDIA.

FROM MISS THOMSON,

Indore, Feb. 15.

I want to thank the ladies for my share of the Mission boxes. It is a most exciting time getting the box opened, taking out the things one by one with an interested group of native helpers standing by. The bandages are most welcome and the quilts, pieces of cloth, etc., are all of great use in our work in the hospital. We are rather short of helpers in the Hospital just now. The matron left two months ago and one of the nurses was married recently, and we have no compounder or medical assistant. We have had several cases of fever lately and for a few weeks every corner of the hospital was full. Many who come are as much benefited by the good food they get as by medicine, for the doctor says their sickness is caused as much by partial starvation as by anything else.

FROM MISS GRIER.

The Mission boxes arrived on Jan. 31st. My dolls are lovely and there are plenty. I wish I knew whom to thank for the cute work-baskets, boxes and the prepared patches which came to me. Perhaps I may find out the kind friend or Mission Band when I reach Canada in person.

## PRESBYTERIAL REPORTS.

NEW WESTMINSTER, B.C.—The second annual meeting was held in St. Andrew's Church, Vancouver, on Tuesday, February 27th. Mrs. Scouler, of New Westminster, presiding throughout the meeting. After devotional exercises, the reports of auxiliaries and one mission band (all we have as yet) were read, and the principal business of the meeting was disposed of. A discussion then arose as to the advisability of organizing more mission bands. The officers for 1900 are:—President, Mrs. Scouler, New Westminster; Vice-Presidents, Mrs. Logan, Eburne; Mrs. MacLaren, Vancouver; Mrs. Drainie, Vancouver; Mrs. J. Logan, Vancouver; and Mrs. Johnston, Mount Pleasant; Treasurer, Mrs. L. H. Brown, Vancouver; Secretary, Mrs. Lamb, New Westminster. The Treasurer's report showed that the receipts for the year amounted to \$443.29, being \$8.46 less than the previous year. Three of the Auxiliaries have fallen off, one has slightly increased, and one has more than doubled its contributions. Mrs. J. S. Gordon, Vancouver, gave an instructive paper on "The Claims of Heathen Women on the Women of Christian Lands." Also a paper entitled "Footprints," by Miss McDougall, New Westminster, was listened to with interest. In the evening the Rev. J. Know Wright, of Chilliwack, gave us a description of "Mission Work in Trinidad," during the five years he was stationed there. Rev. Mr. Logan, Eburne, followed with an address on "The importance of interesting every woman in the Church in Foreign Missions." Several solos well rendered and much appreciated.

WINNIPEG: The eleventh annual meeting was held in Westminster Church on Tuesday, March 13th. Owing to the absence of the President, Mrs. Watt and 1st Vice-President, Mrs. A. D. Mackay, Mrs. Joseph Hogg, the 2nd Vice-President presided at the morning, and afternoon sessions. After devotional exercises, the reports were read from auxiliaries, and other items of business were attended to. The following officers were elected for 1900—Hon. Pres. Mrs. Watt, Pres. Mrs. A. S. Mackay, 1st Vice Mrs. Joseph Hogg, 2nd Vice Mrs. Bruce, 3rd Vice Mrs McFarlane, Clear-springs, 4th Vice Mrs. Matheson, Stone-

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wall, Corresponding Secretary Mrs. Charles W. Gordon, Recording Sec. Mrs. J. B. McLaren, Treasurer Mrs. Hart, Literature Sec. Mrs. J. M. Macdonald. At the afternoon Session the Secretary's and Treasurer's Reports were given. The total number of auxiliaries is 14 and of mission bands 5. The membership is slightly below last year. Five new life members have been added, and Scattered Helpers have increased over 50%. The Treasurer's Statement showed that the contributions amounted to \$1,041.03 which is over \$200 in advance of last year. Mrs. Watt who had been the first president of the Presbyterial, resigned owing to removal from the city. A letter was read from her, and a resolution of regret at losing her, and appreciation of her services was passed. The address of welcome was given by Mrs. Pitblado, and the reply by Miss McFarlane of Clearsprings. Excellent papers were read by Mrs. Kilpatrick on "Mission-Work done by the Free Church of Scotland," and by Mrs. Collin Campbell on "Outlook, Opportunity, and Obligation." The Mission Bands had charge of the last part of the programme. The evening meeting, under the auspices of the Presbytery was largely attended. Rev. Dr. Kilpatrick delivered an instructive address upon the general subject of Foreign Missions.

KINGSTON: The annual meeting was held in Madoc, on March 15th. In the absence of the president, Mrs. Matheson. Mrs. Donald Ross, of Kingston, first Vice-President, occupied the chair. At the morning meeting the reports of the different auxiliaries and mission bands were read by the delegates. The officers elected were: President, Miss MacKay, Belleville; Vice-Presidents, Mrs. Donald Ross, Kingston; Mrs. Vanleek, Cooper; Mrs. Burns, Stirling; Mrs. Gracey, Gananoque; Treasurer, Mrs. Clarke Hamilton, Kingston; Secretary, Miss Fowler, Kingston; Secretary of Supplies, Miss Holden, Belleville; Secretary of Literature, Mrs. W. G. Matthew, Gananoque. The afternoon session was largely attended. The reports of the Secretary, Treasurer and Secretary of Supplies showed that \$1,120.00 have been contributed to the funds. Eight bales of clothing, weighing 1,100 lbs. and valued at \$511.22 were sent to Hurricane Hills Reserve. Mrs. Meiklejohn of Seymour

offered the dedicatory prayer. Mrs. Ross gave an interesting address on how to increase the membership and interest in the work. Mrs. Brown, of Elder, read a paper on "Consecration." A paper on "Corea," prepared by Mrs. George Fenwick, Kingston, was read by Mrs. McArthur, of Melrose, giving an account of the starting of that mission and the carrying on of the work. A conference on Mission Band work, and auxiliary meetings was taken part in by many members at both. There was a large attendance in the evening when Miss Chase spoke of the different branches of work carried on by the church in Indore, India.

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#### INCREASE.

Presbyterial Society—

Paris—St. George Golden Rule Mission Band.

Toronto—Richmond Hill Young Ladies' Mission Band.

Toronto—Queen St. East, "Happy Workers" Mission Band.

Brandon and Portage La Prairie—Ogilvie Auxiliary.

Brandon and Portage La Prairie—Hamiota Auxiliary.

Kingston—Tamworth Auxiliary.

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#### LIFE MEMBERS

Mrs. Th. Saunders, St. Helen's Auxiliary.

Miss C. Janet Weir, Willis Ch., Clinton.

Mrs. J. G. Scott, 1st Church Aux., Eramosa.

Mrs. (Dr.) McDiarmid, Maxville Aux.

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What has been the most prominent form of missionary work in Corea?

The medical work. The Government hospital at Seoul, the capital, is under the care of one of the missionaries, and a woman medical missionary has large opportunity for work among women. There is also a dispensary at Fusan.

What success has attended evangelistic work in Corea?

The success with which God has blessed evangelistic work in Corea is wonderful, and the progress has been greater than in any other country since apostolic times.

—W. F. M. S., Philadelphia.

**TREASURER'S STATEMENT.**

MAR. 1900. RECEIPTS.

1—To balance from last month.....	\$ 8,079 03
6— " Hamilton Pres. Society.....	2,723 06
7— " Huron Pres. Society.....	1,365 08
8— " Mrs. and Miss Stewart, Southampton.....	2 00
10— " Brockville Pres. Society.....	1,400 00
" " Toronto Pres. Society....	5,385 77
" " Maitland Pres. Society....	1,393 62
" " " Sarah McClelland Wad- dell " Memorial Fund.....	26 13
13— " Guelph Pres. Society.....	1,681 04
" " Peterborough Pres. Society	1,662 37
14— " Mrs. J. L. Campbell, Chic- outimi .....	5 00
19— " Brandon and Portage La Prairie Pres. Society....	1,152 30
23— " Orangeville Pres. Society....	580 00
" " Lethbridge Knox Ch., Aux.	40 00
" " " Alberta Mission Band .....	30 00
24— " Leadingham Aux., Moose Jaw.....	25 00
26— " Winnipeg Pres. Society....	1,041 03
29— " Zion Ch., W.F.M.S., Dun- dee Centre, Que.....	45 00
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	\$26,636 43

EXPENDITURE.

6—By postage, Corresponding Secretary .....	\$ 1 40
" " postage, Treasurer.....	1 96
10— " Paid Dr. Warden, " Sarah McClelland Waddell "	26 13
Interest .....	1 70
17— " Missionary's expenses.....	15,704 64
26— " Rev. R. H. Warden, D.D.	10,900 60
31— " Balance in Bank.....	
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	\$26,636 43

ISABELLA L. GEORGE, Treas.

**FAMINE FUND.**

Previously acknowledged.....\$1758 c6

MAR.

13—Mrs. Frost's S.S. Class, Smith's Falls....	\$ 5 78
"—Mrs. O'Brian, Smith's Falls .....	1 00
"—Miss Jessie Kutherford Smith's Falls .....	1 00
"—Miss Bella Rutherford, " .....	1 00
"—W.F.M.S., Dresden .....	8 50
"—For Famine in India, St. Anns.....	6 00
"—W.F.M.S., Duntroon.....	1 00
11—A mite for the famine, "A friend" .....	4 00
"—W.F.M.S., Durham .....	5 25
"—W.F.M.S., Leaskdale .....	2 00
"—Mrs. J. Dowsley, Prescott .....	15 00
15—The Misses Burns, Raglan .....	5 00
"—James A. Burns, Raglan .....	14 00
"—W.F.M.S., Lindsay .....	1 25
"—For Famine Fund from Stella.....	6 40
"—W.F.M.S., Chippawa .....	2 00
16—W.F.M.S., Botany .....	1 25
"—Mrs. G. T. Parker, Stirling .....	1 00
"—Miss Geddes, Strathroy .....	39 35
"—W.F.M.S., Grimsby.....	

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17—W.F.M.S., Wentworth Ch., Hamilton .....	26 00
"—Congregation and Aux. of First Pres. Ch., Seaforth .....	60 15
"—W.F.M.S., Ormiston Ch., Lucan.....	14 00
"—Coll. by W.F.M.S. in St. Andrew's Ch., Sonya .....	37 00
"—W.F.M.S., Treherne, Manitoba, additional, —Teachers and pupils, Regina Industrial School .....	1 00
"—A friend, Petroburg .....	14 85
"—Mr. and Mrs. J. S., Hamilton .....	10 60
"—Mrs. Rodgers, Owen Sound.....	4 40
"—Mrs. Morrison, " .....	1 00
"—W.F.M.S., Gravenhurst, additional.....	50
19—W.F.M.S., Fairbank.....	1 00
"—M. L., Toronto, additional.....	3 00
"—Mrs. R. Wilson, Admiston Aux.....	2 00
"—Miss T. McDonald, " .....	1 00
"—H. McE., Toronto.....	2 00
"—Mrs. Fraser, Emerson, Man.....	2 00
"—Mrs. Dupuis, " .....	1 00
"—A friend, Winnipeg, Man.....	3 00
"—W.F.M.S. and M. B., Zion Ch., Carlton Place .....	1 00
20—W.F.M.S., Leamington .....	3 00
"—Hamilton and Jack Rowatt, and Lumsden Cummings .....	13 50
"—Junior M.B., McNab St. Ch., Hamilton .....	1 00
"—W.F.M.S. and M.B., St. Andrew's Ch., Niagara Falls.....	10 00
"—W.F.M.S., Brampton .....	50 00
"—McLaren M.B., Brampton .....	29 40
"—Miss M. Bremner, Keady .....	15 70
"—King's Messengers M.B., St. Andrew's Ch., London .....	1 00
"—W.F.M.S., St. Andrew's Ch., Carleton Place .....	20 00
23—Beulah Aux., additional.....	70 00
"—Miss E. Johnston, per Beulah Aux.....	2 00
"—Mrs. T. D. McLennan, per Beulah Aux.....	10 00
"—Aylmer M.B.....	1 00
"—W.F.M.S., St. Paul's Ch., Port Arthur.....	3 00
"—Mrs. J. T. Martin's S.S. Class, Southside Ch., Toronto.....	42 75
"—First Ch. Aux., Brantford, additional.....	1 75
"—A friend of the poor, "Mrs. G. Mc.....	3 35
"—Mrs. Milten, Glen Farrow .....	1 00
"—Mrs. Isabella McDougall, Glen Farrow .....	1 00
"—Mrs. Hugh McDougall, " .....	2 00
"—Miss J. Lockie, Seaforth.....	1 00
"—W.F.M.S., St. Andrew's Ch., New West- minster, B.C.....	1 00
21—W.F.M.S., Churchill .....	22 75
"—W.F.M.S., Sarnia and friends of the con- gregation, additional.....	8 60
"—Mrs Alex Logan, North Georgetown, Que.....	17 60
"—Regina Industrial School Congregation, additional .....	1 00
"—Humesville Aux., W.F.M.S.....	7 00
26—A. D. R., Treherne .....	34 30
"—Miss Craig, Toronto.....	10 00
"—Eversley and Temperanceville W.F.M.S., additional .....	2 00
"—W.F.M.S., Orillia .....	3 00
"—W.F.M.S., Walkerton .....	60 00
"—W.F.M.S., St. Andrew's, Toronto, addi- tional .....	57 50
27—Mrs. J. W. Neelin, Portage La Prairie.....	38 40
"—W.F.M.S., Kenyon .....	5 50
"—Ladies' Aux., Pres. Ch., Arkona.....	14 60
"—W.F.M.S., St. Andrew's, London.....	25 00
"—W.F.M.S., Brandon .....	13 75
"—Junior Society of C.E., Brandon .....	2 40
28—Mrs. R. G. Scott, Brantford .....	1 00
"—Mrs. C. Fraser, Nairn .....	1 00
"—W.F.M.S., Locknow and a friend .....	8 85
"—W.F.M.S., Kerhill.....	15 80
29—Y.P.S.C.E., Dresden .....	2 50
"—Sympathizers, Westmont.....	2 25
"—W.F.M.S., Chalmers' Ch., Woodstock.....	13 00
"—Mrs. Hansey Alliston .....	2 50
30—W.F.M.S., Eburne, B.C.....	16 60

Fan

MAR.

- "—Emmanuel .....
- "—W.F.M.S. ....
- "—W.F.M.S. ....
- "—A friend, .....
- 31—E. I. H., .....
- "—S. E. H., .....
- "—W.F.M.S. ....
- "—W.F.M.S. ....
- "—A class of .....
- "—Toronto .....
- "—A friend of .....
- "—Mrs. Dor .....
- "—W.F.M.S. ....

APR.

- 2—W.F.M.S. ....
- "—Miss Alex .....
- "—Melville .....
- "—J. M. Bel .....
- "—Mrs. J. F .....
- "—Drummo .....
- "—South .....
- "—A symp .....
- "—W.F.M.S. ....
- "—Mrs. W .....
- "—W.F.M.S. ....
- "—Burns A .....
- "—W.F.M.S. ....
- "—W.F.M.S. ....
- "—W.F.M.S. ....
- "—W.F.M.S. ....
- "—Lonsdal .....
- "—C. C. M .....
- "—Mrs. W .....
- "—W.F.M. ....
- "—Knox Ch .....
- "—W.F.M. ....
- "—B.C. ....
- 5—Miss Ar .....
- "—W.F.M. ....
- "—Y.W.M. ....
- "—Wardro .....
- "—Mrs. EH .....
- "—Mrs. J .....
- "—Mrs. Ja .....
- 6—Knox Ch .....
- "—Mrs. B .....
- "—St. Pau .....
- "—W.F.M. ....
- "—W.F.M. ....
- "—W.F.M. ....
- "—W.F.M. ....
- "—Outlook .....
- "—Chalm .....
- "—W.F.M. ....
- " .....
- " .....
- 7—Busby B .....
- "—Mrs. Ja .....
- 7—Mrs. H .....
- "—W.F.M. ....
- "—Misses .....
- "—Mrs. V .....
- "—W.F.M. ....
- "—St. An .....
- "—Mrs. J .....
- "—A svmt .....
- 9—W.F.M. ....
- " .....
- " .....
- "—Botany .....
- "—Proce .....
- "—W.F.M. ....
- "—Max M .....
- "—han .....
- "—W.F.M. ....
- " .....
- "—Mrs. R .....
- "—W.F.M. ....
- add .....

Famine Fund.—Continued.

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	—A friend, Burnstown.....	50
31	—E. I. H.....	1 00
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	—A friend of Missions, Carmunnoch.....	1 00
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APR.	2—W.F.M.S., Meaford.....	8 65
	3—Miss Alexina Murdock.....	1 00
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	—W.F.M.S., Carluke.....	31 00
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	—Mrs. Elizabeth Fraser, Glendale.....	2 00
	—Mrs. James Sutherland, Bond Head.....	2 00
	6—Knox Ch. Aux., Jarvis, additional.....	1 75
	—Mrs. Borland, London.....	5 00
	—St. Paul's Ch., Wiarton.....	30 26
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