

of our women, for it is useless to expect them to acquire the Chinese characters. Each one who learns the romanized colloquial can read her own Bible. There is a girl there who, when seventeen years of age, learned in one month to read the catechism of the New Testament. Chinese girls and women are not in need of foreign ladies to teach them sewing, dressmaking, and embroidery; they are experts in the art. In other mission fields it is very different.

"It is inconvenient, if not impossible, throughout North Formosa to secure girls, Chinese or Pe-po-hoan, to remain in the girls' school at Tamsin for any great length of time. It is demanding too much, in the present state of our work, to expect poor little girls to journey from the east coast away from their parents. There is a hard struggle for existence, and the larger girls cannot be spared from the Kaptsu-lan plain. In considering a sensible and useful plan for the education of the girls in any mission, the daughters of those employed by the mission, and whose interest it is to patronize the institutions of their employers, must not be taken into account. A school managed on those principles, and reaching only those selfishly interested, is not likely to be largely influential. Our object must be to reach the daughters of independent farmers, mechanics, laborers, and merchants. To attain that in China the plans adopted must be large, flexible, and Chinese-like. Recognizing these fundamental facts, the girls' school was established. Bible-women are there trained for service at every station in the mission. These are 'looked out' by the native preachers just as candidates for the ministry are in Christian lands. They are bright, Christian women, and come up from the various churches, often bringing with them two or three girls, the daughters of converts there. It is entirely Chinese-like for a mother to entrust her daughter to another woman who will care for her while absent from home. Sometimes the Bible-women bring their own daughters, daughters-in-law, or other relatives. In this way the girls' school has had as many as eighty during one session.

"The women are taught reading, writing, and singing, Bible history and geography, the Scripture catechisms, and also attend addresses in the college during the day, and take part in recitations and other exercises in the evening. They are trained in methods of teaching, and in every way equipped for their work. Then they are sent to stations where their gifts will yield the best service. In this way a hundred little communities are reached, and women and girls, Christian and heathen, in the remotest part of the mission, are brought into touch with the stronger and healthier life at the centre.

"I am not speaking for other missions, or other missionaries; neither am I theorizing about

work in Formosa. I am simply explaining the plan adopted there, and stating results which are evident and verifiable. After an experience of more than twenty years, I may be permitted to say that, in my opinion, only by some such large, flexible, and Chinese-like plan will North Formosa ever be evangelized. The expense of maintaining a large foreign staff is so great, the language and social customs of the people present such formidable obstacles, the climatic conditions are so wasteful of life, making the field, except in and about Tamsin, a hungry devourer of men, and the success which, by God's manifest favor, has attended the work of those native Bible-women has been so real and abiding, that I have stood, and still stand, now as confidently as ever, for the plan that is least expensive, most effective, and that succeeds. In North Formosa that plan is native workers for native women."

CALEDONIA.

This portion of our great Dominion is to be found on its western shore, between the Rocky Mountains and the Pacific Ocean, and is one of the three dioceses into which the former comprehensive one of British Columbia has been divided. It lies just south of the diocese of Selkirk and north of New Westminster, and was set apart as a separate diocese in 1879, under Dr. Ridley, who is still its much-beloved and respected bishop.

The S.P.G. provide for three clergy to minister to the white people, and the C.M.S. furnishes the income for the bishop, supports eight clergy for the Indians, a medical missionary, four lady missionaries, and eight native catechists. Funds for endowing the see, erecting a training school, and building several churches, are much needed. The chief missionary stations are Metlakahtla, for many years the sole centre of light on the coast, and now the headquarters of the mission and residence of the bishop. It stands on the banks on an inlet of the sea between the Naas and Skeena rivers. In the spring and summer the Indians from all parts congregate on these two rivers for the fishing and canning. Chinese, Japanese, and Europeans are also attracted by the same occupations, and much is needed to be done for them in the way of services, teaching, and nursing the sick, and it is often at these seasons that deep spiritual impressions are made. There are missions also at Kincolith, on the Naas; at Aiyaush, higher up the river; at Hazelton, on the Skeena forks; at Kitkatla; besides one on Queen Charlotte's Islands, for the Hydah Indians.

The lady missionaries have sometimes pretty trying times of it, for they go up and down the rivers in small boats, teaching and nursing at their various stopping places, which are not always of the smoothest as regards either water