

## MISSIONARY WORLD.

## THE KANAKA SLAVE TRAFFIC.

Mr. Sawers, who was murdered lately on Santo, was not "a young English missionary," as stated, but a trader living on Santo. He had just been married to a British woman to whom he had been engaged for some twelve years; but instead of taking his bride with him to his home, he left her at the mission house of Rev. Joseph Annand, M.A., who had celebrated the marriage, and went off in his boat avowedly to prepare his house for her. On reaching his station, the Santo natives murdered him, for some reason unknown to us; but even among our savages there is generally some cause for such revenge upon traders living among them.

Mrs. and Mrs. Annand, our excellent missionaries living on Tanpoa, off Santo, having recently opened a new station there among the cannibals, were placed in considerable difficulty and danger by this murder. The natives all left their station and gave up attending the school and church, and for a time the work of the missions among them was suspended; but Mr. Annand wisely and devotedly improved the time at his printing press, printing the Gospel by Matthew, which he had translated into their language. French and English men-of-war have since punished the murderers of Sawers and his party, if possible to intimidate the islanders from taking the lives of other traders, and make them and their property more safe till those islands are annexed and under the government of some civilized nation. However, we look not to civilization, but to the blessed, enlightening and sanctifying influences of the Holy Spirit on the teaching of our dear Lord Jesus as revealed in the Scriptures to lead civilized or savage nations to fear God and respect the lives and property of others; hence we pray and labour by the Gospel to lead all to know and love and serve Jesus Christ as their God and Saviour, who loved us and gave Himself for us. We believe that the Gospel is the only real civilizer of man wherever found; all brought under its power and influence soon enjoy all the blessings of civilization which accompany it and follow in its train. The Master's advice is, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you."

Many lives were taken, and are yet taken, by the cannibals of those islands who have not been reached by the enlightening, sanctifying power of the Gospel; but on the twenty islands our mission occupies, life and property are now comparatively safe, and they will become safe on all, as the natives are led to love and serve God. Trade and large commercial business is also now following in the wake of the teaching of the Gospel where a few years ago no white man durst set foot on shore without the fear of being killed and eaten by the savages. Oh that such races could enjoy communion with its blessings without its curses in intoxicating drinks, opium, dynamite, fire-arms and vice, as forced upon them by trading pioneers from civilized nations to their destruction, as now among the remaining heathen of our island! The wonder to me is that they don't murder ten for every one of the slavers, or "Kanakas labour traffickers," who are sailing about among the islands to kidnap and get away, by every means in their power, all the young men and women who so fall into their hands. Britain would murder every man who so, under any pretense, robbed her of her sons and daughters, and the world would praise her for it and support her in it; and yet she tolerates this blood-stained traffic with its many evils, as by law authorized in Queensland, New Caledonia, etc., which is rapidly depopulating the islands and sweeping away defenceless races to satisfy the godless white men's greed of gain by them. Oh for the time when everyone shall do to his neighbour as he would be done by from love to the Lord Jesus!—*Rev. J. G. Paton, D.D., in Missionary Review.*

## THE TAJ MAHAL.

The Taj Mahal, or tomb of Mahal, near the city of Agra is one of the most wonderful buildings in India. It was raised by Shah Jehan as a burial-place for himself and his wife. Shah Jehan was one of the Mogul emperors who rule a great part of India in the sixteenth and seventeenth centuries.

The platform on which the Taj stands is twenty feet high, and is a square with a measurement of about three hundred and fifty feet. At every corner of the square there is a minaret one hundred and thirty feet high. Each minaret has balcony-like projections, and at the top there are open arches supporting a cupola. The sepulchre, the most magnificent in the world, has eight sides; and above finely-arched recesses in the walls there is a dome seventy feet round, gracefully contracting until it ends in a gilded pinnacle.

The whole of the masonry is of white marble; but it is so richly inlaid with precious stones as to suggest a mass of snow hung with roses and lilies from an Indian garden. Flocks of paroquets flit to and fro over the building, which has the lustrous blue of the sky for background. The dome, the cupolas, and minarets, when seen at a distance, present a variety of colours. Before the sun rises they are light blue; then, as the morning brightens, they are roseate in hue; and later on, yellow. When a thunder-cloud hangs over them they are a delicate purple. The interior of the great mausoleum is, if possible, more wonderful than the exterior. In the middle of the polished floor there is a monument surrounded by a screen which looks more like fine needle work than stone. It is divided into panels, and

enriched with garlands wrought in jasper, chalcedony, carnelians, and other costly stones.

The Mohammedan empire of which the Taj is a splendid memorial passed away more than one hundred years ago. So shall all "thrones and kingdoms perish," save our Lord Jesus Christ's, who has received "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

## INDUSTRIAL EDUCATION OF WOMEN IN FOREIGN FIELDS.

Industrial schools have come to be of great importance in foreign mission work. The Rev. D. A. Day, of the Muhlenberg Mission, Africa, says: "The mission of the Gospel is to develop man, not in one direction only, but in his entire being. Give the heathen simply brain culture without teaching him industrial habits, and you have a fool. Take a naked heathen boy, put him in a mission, feed and clothe him without teaching him to work, and you have a man vain in his imaginations. To train the young people of Africa into habits of productive industry is essential to the redemption of the Dark Continent."

The Bishop of Sierra Leone says "The great need of Africa is not the importation of an army of clerics, but of Christian men and women able to teach the natives useful callings," and on a recent visit to England made arrangements to take out a number of carpenters and agricultural implements, so that all the children in his diocese should be taught some trade. What is true of Africa is true of all mission lands. Some one has said that "honest toil is not an article of complexion," and this lesson needs to be taught to many connected with our missions. In the Methodist Mission in India the Christian boys are taught to make wire mattresses, folding-chairs, boots and shoes of all kinds, and in the Presbyterian Mission Persian rugs of all sizes are made in its carpet shop, in which only Christian labour is employed. So we could mention various lines in which boys are trained; but another problem confronts the missionary force. How to take care of the girls and give them proper trades and employment—that is the problem troubling many of our missionaries. Educate the women, and it is surprising what avenues are open to them. Miss Hedrick, the principal for years of the Calcutta boarding-school connected with the Woman's Foreign Missionary Society of the Methodist Church, wrote a very excellent article in a recent number of the *Indian Evangelical Review* on the "Future of Educated Girls in India," in which she says, "When one seeks for something tangible to lay hold of, this subject becomes the veriest will-o'-the-wisp, dazzling for a moment, but persistently eluding the grasp. When I came to India I was often called upon to settle disputes between my pupils about the respectability of labour. All agreed that certain work was respectable; other class of work was for low-caste people only." She suggests a resolution in old-time practices in India, and says, "Turn the men out into the fields, the foundry, the factory, and let the girl take her place in the hospital, at the desk, in the shop. Let men stop their dress-making and sewing, and give such work to the women, to whom it properly belongs; let them stop sweeping and making beds, and then this work will drift into the hands of women." She then pleads for the industrial school, and the training of girls in specialties. "Teach them," she says, "to do one thing, and to do it well. Our educated girl must be Christian first; and when willing, yea, anxious to do and be all that God intended her to do, just as surely as God made her will she find her place and work."

The native Christian girls of India are many of them taking responsible positions. One graduate of a mission school has charge of one of the Lady Dufferin hospitals, some are clerks in dispensaries, another has been appointed to the charge of a post-office—a thing unknown before in India—and some are in charge of waiting rooms at railway stations.

An industrial school for Mohammedan women was established recently at Guntur by the American Lutheran Mission, the only school of its kind in Southern India. The wives of poor Mohammedans are often obliged to support themselves and their children. To keep a respectable character and earn a livelihood is a difficult question often to settle. These women are paid according to ability in work, the highest receiving about six cents a day, and this is a larger sum than they could get elsewhere. In connection with their work they have one hour devoted to Bible instruction. They have also secular instruction. The industry taught is Mohammedan embroidery. The patterns are Oriental, worked in gold and silver, brass and silk thread. Their work has been sent to America, England and Australia, and found a ready sale. A writer says: "A marvellous change has taken place in the workwomen since they first entered the school. When they began to go to the school they were lazy, dirty and ignorant; now they are growing into careful, energetic, quick women. The pretty patterns, the bright colours, the order around them, have an elevating effect upon them. Every opportunity is used to introduce lady visitors to the school, and these visits bring a bit of the bright outside world into the cramped lives of the poor women. For months after the visit of the collector's wife the women talked of the wonderful English visitors. The lady assistant in charge of the school talks to the women during working hours of the duties of wives and mothers, the care of children, simple remedies for the sick, and gives practical hints concerning general house-keeping."

In Pithoragarh, a station in the Himalayas, some forty women support themselves by working on the farm in connection with the Home for the Homeless. During the harvest season the missionary spends hours in the field directing the work, and these women are paid the usual wages for such work.

In the city of Lucknow a home for women is maintained by the work of the women. They are trained in the use of the sewing machine, and do plain and fancy sewing and embroidery.

A woman's workshop has been opened in Rangoon, Burma. A large building is rented on one of the principal streets, a forewoman is employed, who lives on the premises, who devotes her time to overseeing the work and receiving orders, and some sixty women are here making their own living.

Some curious information has recently been brought out in regard to the occupations of native Indian women. In some statistics furnished by the Government, we find women reported as officers of local and village government, some as officers of national government, and others as officers of independent States and Governments. We find some as authors, a few as artists, some in mercantile occupation, quite a large number employed in construction of houses, and some as shipbuilders and workers in precious metals.—*Mrs. J. T. Gracey, in Missionary Review.*

## ISLANDS OF THE SEA.

Every Sunday morning sixty per cent. of the population of the Hawaiian Islands are in the pews of Protestant churches. Eighty-three per cent. of the population of the Fiji Islands are communicant members of the Protestant churches. But what a task is laid upon the Hawaiian Christians in connection with the 15,300 Chinese, 12,000 Portuguese, 20,000 Japanese, and several thousand Mormons among the natives and waifs and outcasts from all parts of the world!

Dr. Paton says of the New Hebrides: "Since I entered the field, thirty-four years ago, by God's blessing on the united labours of our missionaries He has given us about 14,000 converts, and about 200 of them are engaged as native teachers."

It is two years since a band of missionaries assembled at Shanghai, China, issued a call for "1,000 men for China," to be sent within five years. It was a large draft, but it is likely to be honoured. It is said that 350 of the recruits called for are already in the field.

The Waldensian Church in Italy has 137 workers, of whom forty-four are pastors, having the oversight of as many churches, and fifty-four stations where the work of evangelization is carried on. Religious services are held in 200 places, and it has been ascertained that the Gospel has been preached in the past year to more than 50,000 persons to whom it was not preached, at least by Waldensian workers.

MR. STANLEY declares of Alexander Mackay that he was "the best missionary since Livingstone," and of his character, "He had no time to fret and groan and weep; and God knows if ever a man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, MacKay had, when, after murdering his bishop (Hannington) and burning his pupils and strangling his converts and clubbing to death his dark friends, Mwanga turned his eye of death on him."

The Preachers' Union in Antananarivo has, in addition to Sunday preaching, formed itself into a sort of Salvation Army of sixty men, for the purpose of holding service on market days. Three fourths of the London Missionary Society's adherents throughout the world belong to the Madagascar Mission. Each missionary has the oversight of from sixty to seventy congregations. The college has sent out two hundred and thirty young men, and more than one hundred and ten of these are still in large centres of population.

A NEW missionary society has been formed in England called the "Evangelization Society for South America," taking as its doctrinal basis the Evangelical Alliance. It is undenominational in its character, and will seek to co-operate as far as possible with other societies in the South American field. The occasion for its formation was the giving of a large sum of money to the missionary bureau in connection with the Y. M. C. A., of London, for the purpose of evangelizing the Indian tribes of Brazil, Peru and Bolivia.

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MRS. JOHN MCLEAN writes from Barrie Island, Ont., March 4, 1889, as follows: "I have been a great sufferer from neuralgia for the last nine years, but being advised to try St. Jacobs Oil, can now heartily endorse it as being a most excellent remedy for this complaint, as I have been greatly benefited by its use."