

THE MISSIONARY WORLD.

THE SANDWICH ISLANDS.

The Rev. L. H. Jordan, B.D., formerly of Erskine Church, Montreal, in his last communication to the *Halifax Presbyterian Witness*, says:—

Every one has heard within the last year or so of Molokai Island, another important addition to the Hawaiian group. Here it was that the late Father Damien lived and laboured, concerning the character of whose career the din of a persistent controversy has scarcely yet subsided. Sister Rose Gertrude's recent advent and retirement and the rumour of her engagement to Dr. Lutz are at present giving the critics new problems to ponder! The lepers who find a home here at present now number about 700; and there are, besides, living in the settlement, about 300 others, who are in some way or other related to the sufferers. These last named persons, as well as the physicians, are permitted to land on the surrounding islands; but the sufferers themselves do not enjoy this privilege, nor are mere visitors allowed to land on Molokai. There are two churches in the settlement, besides hospitals, etc.; and the neat white houses, relieved by a background of hills that rise some 3,000 feet, give the impression of a healthy as well as a very charming locality. The patient does not suffer pain to any great extent, and it is most gratifying to be informed that the disease is slowly disappearing.

A reference to leprosy suggests another very interesting problem which has to be confronted in the Sandwich Islands, viz., the existence of Mormonism. Since 1850 this false faith has had its seat at Laie, distant from Honolulu about thirty-two miles. Here its converts have erected a temple which will seat 1,000 persons, and (as if to make the similarity more complete) there is also a Salt Lake not far away, which many who go to Honolulu make a point of visiting. It is a singular fact, however, that in this island community polygamy is strictly forbidden.

The grandest sight, however, open to the visitor to the Sandwich Islands is unquestionably the volcano of Kilauea, on the island of Hawaii. This is the largest member of the group, being over 4,000 square miles in size and peopled by probably 25,000 inhabitants. As the volcano of Haleokala, on the island of Molokai, is the largest extinct volcano in the world (it rises to the height of 10,000 feet, and has a diameter of about nine miles), the largest living volcano is Kilauea. Distant from Honolulu about 300 miles, it takes a full week to make the return excursion; it was impossible, therefore, for us to visit a scene which ever becomes indelibly fixed in every beholder's mind. It was sorry comfort for us to be told that the liquid spray was being dashed up fully fifty feet above the volcano's mouth, at the very time of our sojourn so near to the famous crater! Had our stay been longer, we certainly would have sought to verify the very vivid descriptions given us of this marvel by Miss Baird and others; armed with lantern and staff we too would have crossed the crater's floor and have looked down into that seething fiery abyss where the flames ceaselessly ebb and flow. The mere hole of the volcano, not to include the surrounding depression, measures six square miles! Upward arise dense and deadly gases. On every side lies the debris of black and grayish lava. The heat steadily increases, until hands and face and boots are sorely burned. We are told of a "fire fountain," out of which issue "gory drops," which in due course return to a low-lying "crimson sea." Perhaps at some future day, when a long-cherished desire to visit Australia shall have been gratified, it may be our privilege to touch at Honolulu again. If so, and should our purpose be at all possible of fulfilment, we shall certainly secure the needed time to view unique Kilauea.

MISSIONS TO THE INDIANS OF THE NORTH-WEST.

Mr. Thomas Paton, missionary at Donald, B. C., writes:—Canadians are honored by having the privilege of working in heathen fields without crossing the seas. I remember Mr. Goforth saying to me, in China, how glad he would have been if he could have come to China without that long stormy voyage. Why, I find China has come to us here, and I see great numbers of Indians almost every place I go. The most of these do not get an opportunity of hearing of Jesus in a Sabbath school; yet a great number do hear of Jesus, and love Him, too.

In early summer, I visited a tribe of "Stony" Indians who did worship Him every morning and evening. I felt my eyes moist as I listened to the strange hymns.

I have heard over sixty different kinds of people and languages praise and worship Him, but I thought these "Stony" Indians interested me as much as any.

I stayed some days with a Christian settler in Alberta who told me that a year ago he went to the mountains to cut wood. Being about to camp for the night, he looked all round, and to his surprise he saw a band of Indians coming. He set off at once with his team to cross the river, but he heard a sound coming from some huts, which brought up his horses with a glad whoa! It was the tribe at evening service, and these others who frightened him so had come out to help him and invite him in to their camp. Being a good Christian man, you can fancy he was soon at home.

We have many Chinese here; only last Sabbath day we had two joined the Church in Donald, and other three Christian Chinese accompanied them. Rev. Mr. Gordon, of Banff, who officiated, was stirred to the bottom of his heart, to baptize the first Chinese he had contact with. Well, there were

one English lady and a gentleman baptized along with the Chinese, and it would have done your heart good to see them standing, and making the same profession that God was their Father, and Jesus their Saviour.

It will be remembered that at the date of our last issue scarlet fever was epidemic throughout the country in which the Crowstand is situated. Miss May Armstrong, in a recent letter, says: "We have had a very serious time nursing sick children. There were twenty-seven laid up at one time in this house, so that for a while regular lessons were given up. The school however is now going on. We have fifty children in attendance and we are expecting more in a few days. The sickness has been wide-spread, but there was no loss of life."

Miss McLaren says that not long ago her brother, principal of the school at Birtle, was unexpectedly called away from his teaching duties and not knowing of any substitute within reach, thought he would have to dismiss the school for half a day. One of the boys said "let me teach to day." Mr. McLaren laughed and gave consent; to our astonishment, when he rang the bell every child (eighteen) went in and remained there as quietly as if my brother had been present; he called up all the classes and went through the whole forenoon's work, talking English all the time. It was the good order more than anything else that surprised us. We have had twenty-nine children in since the holidays, twenty-five being the greatest number at any one time. Those we have at present seldom go home. The others come and go."

The Rev. Hugh McKay writes hopefully of the progress of the Mission at Round Lake. Mr. Morrison, the teacher recently appointed to the Mission School, conducts Sabbath services at the Mission, in addition to his regular duties, and thus enables Mr. McKay to give additional services at different points on his extensive reserves. There are now twenty children boarding at the school. The number is always smaller in autumn than at any other season. It will increase as winter approaches. The girls are taught house-work, and their help is already an important factor in the domestic economy of the school. The boys are taught farm-work, and to some purpose. Among other results of their summer labours, Mr. McKay reports a yield from the garden of 300 bushels of potatoes, 300 bushels of turnips, and all the cabbage and other garden produce that will be required for the school. This will be an important contribution towards the maintenance of the school during the coming winter. And it gives a practical illustration of the way in which at least one of the problems connected with the elevation of the Indian is to be solved.

The new school building at Muscowpetung's, which is to continue the school department of Mr. Moore's work, was opened on November 29, and has already an attendance of over twenty children which is increasing weekly. Mr. Moore says of the new principal and his wife: "Mr. and Mrs. Crawford are very suitable. . . . Mrs. Crawford is well liked and has complete control of the children. I am glad the Lord has sent these two to the school." Mr. Moore while continuing to have a close connection with the school, especially in the way of securing pupils for it, will now be able to devote more time to strictly evangelistic work, and has already drawn out a plan in accordance with which he will make a round of the three reserves every fortnight, and hold regular services at five places. The Indians on these reserves, together with some half-breeds who live near by, are asking for assistance from the Church and Manse Building Fund to enable them to erect two churches.

CHURCH OPENING AT ANEITYUM, NEW HEBRIDES.

The Rev. J. H. Lawrie, Free Church missionary, writes: At the afternoon service on the opening Sabbath we had five speakers, representing the several districts; and the apparent sincerity of the men would have affected the hearts of the most sceptical unbeliever in the success of missions to the heathen.

Nohranahaig said: "If we do not lay hold and keep hold of Jesus, the servants of Jehovah will rise up against us at the latter day and condemn us; they have given us the Bible, they have given us this new church to worship in, and what more can they do?"

Manman said: "We gathered this forenoon in the strength of the Lord Jesus to remember His dying to save us; we have all got the same cure for our many troubles—private prayer. Mr. L—— thinks much about us, as when in the weakness of our hearts we wrote to him about the destruction of our former church, that did not dispirit him or prevent his return to us. I can only compare his return to the wind; it goes afar, and it comes from afar; and so we feel refreshed. When he sees our bodies clothed in our best to-day, that does not attract his attention; it is our souls he wishes to save. Let us rejoice, and remain firm till we die."

Numrag said: "We are gathered from all parts to-day—the east, west, middle and inland districts are represented. With the raising of this new church we are raised indeed. In the forenoon we were asked to 'Behold the Man.' The reply of the crowd was 'Crucify Him.' What are our thoughts toward Him who came to save?"

Naurita (in prayer) said: "We were like thirsty travellers; to-day we have seen water, and we have drunk."

Epeteneto said: "The missionary and his wife love us; they prove it by their works. They went home to Scotland. There were many attractions to detain them, but when they got word about the destruction of the church they felt strong to return, and have ceased not on our behalf until this great work has been accomplished; the doors are now opened for all to enter. Let us seek our strength from the same source from which the missionaries get theirs."

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