

"The World for Christ."



Monthly Letter Leaflet.

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA
(WESTERN DIVISION).

VOL. VII. TORONTO, SEPTEMBER, 1890. No. 5.

SUBJECTS FOR PRAYER.

SEPTEMBER, *West Indies, (Trinidad).*

REV. JOHN MORTON, D.D., Rev. K. J. Grant, Rev. W. L. Macrae and Rev. F. J. Coffin; Miss A. Blackaddar, Miss M. Graham, Miss A. J. Archibald and the wives of all our missionaries; the Native Ministers and Teachers. "I have seen his ways . . . I will lead him also, and restore comforts unto him."—Isa. lvii. 18. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."—Isa. lviii. 8.

Appeals from China.

FOUR separate appeals come from the 450 Christian missionaries assembled in May last, at the Conference at Shanghai, calling for help in the mighty effort to give the Gospel to the Chinese. They are addressed to Protestant Christians of all lands. One of these is from the missionary women, 204 in number, who were present at the Conference, and although our own Church is not at present in a position to send more women

to labour in that vast field, we gladly publish the appeal. It contains statements of the highest importance and value in regard to woman's work in China :—

TO THE CHRISTIAN WOMEN OF THE BRITISH EMPIRE, THE UNITED STATES, GERMANY AND ALL OTHER PROTESTANT COUNTRIES : GREETING.

We, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China who "sit in darkness and in the shadow of death."

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical and evangelistic work in China. Much has been done by them ; many lives have been uplifted from the degradation of idolatry and sin ; many sad hearts comforted ; many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters for whom Christ died, still unreached by the sound of the Gospel.

Beloved Sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting, But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our Sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Four kinds of work are open to us.

1. There is school work in connection with our various Missions, which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries and homes, for which skilful

physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the Church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of evangelization among women, similar to that being done by men among the people at large. It is not claimed that the evangelization of women cannot be done at all by men—but that there is *more* of it than men can do, there is *much* of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord Himself, upon the very morning of the resurrection, their commission to tell the blessed story of a risen Saviour.

But you will ask, who are needed for this work? Knowing the conditions of life and work in China, we would answer that:—

1. They should be women of sound health, of good ability, and good common sense, also well educated, though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves *wholly* to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at Home.

Further, we would suggest that they should labour in connection with well-established missions, in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "All things are possible," and

mountains of difficulty melt like snow-flakes before the rising of the Sun of Righteousness.

God is on the side of His own glorious life-giving Word ; we ask you to come in the power of consecration and faith, with sober expectations.

What they did then we may continue to do now, and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish His own purposes of love and grace to China, and will permit you, if you listen to this call, to be His fellow workers in “binding up the broken-hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound.”

That the Holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer.

Yours in our Lord,

Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai.

Mrs. Mary Lees, London Mission Society.

“ A. Elwin, Church Mission Society.

Miss C. M. Ricketts, English Presbyterian Mission.

Mrs. J. R. Watson, English Baptist Mission.

Miss L. S. Sugden, M.D., Wesleyan Mission.

“ I. Newcombe, Church of England Zenana Mission.

Mrs. E. Tomalin, China Inland Mission.

“ John Ross, U.P. Church of Scotland.

“ W. E. Soothill, United Methodist Free Church.

“ T. C. Fulton, Irish Presbyterian Church.

“ Arthur H. Smith, American Board.

“ J. M. Foster, Baptist Missionary Union.

“ C. W. Mateer, American Presbyterian Mission (north).

Miss L. H. Hoag, M.D., Methodist Epis. Mission (north).

“ E. F. Swinney, M.D., Seventh Day Baptist Mission.

Mrs. Eliza M. Yates, Southern Baptist Mission.

Miss Laura A. Haygood, Methodist Epis. Mission (south).

“ K. M. Talmage, American Reformed Mission.

“ R. E. Reifsnnyder, M.D., Woman's Union Mission.

Mrs. J. L. Stuart, American Presbyterian Mission (south).

SPECIAL NOTICE.

A LEAFLET entitled "A Thankoffering Story" very suitable for distribution *before* the usual Thankoffering services in October, will be ready in a few days. Price 8cts. per dozen.

Report of the Foreign Mission Committee.

SUPPLIES of this report have been forwarded to Presbyterial Secretaries for distribution—one copy for each President and Secretary throughout the Society.

Magic Lantern Slides.

INDIVIDUALS or Societies desiring to purchase magic lantern slides of views in India will be supplied on application to the Recording Secretary. Of these slides, 392 are now in the hands of the Board and will be sold at thirty-five cents each. They are duplicates of the views exhibited by Mr. Wilkie, on recent occasions, and are illustrative of native life and Mission work in India.

Notes from Minutes of the Board.

THE Board of Managers have been highly privileged at recent meetings in listening to addresses from missionaries and other gentlemen on subjects connected with Foreign Missions. At the regular monthly meeting, on June 3rd, Mr. and Mrs. Wilkie were present by invitation, that the members of the Board might have an opportunity of bidding them farewell. Mr. Wilkie spoke of the important and growing needs of the women's department of Mission work in India; of the prospects and plans of the Girls' Boarding school, the building of which is to be begun immediately on his return to Indore; the urgent need which exists for such an institution for the proper training of native female workers, such as teachers, Bible women, etc., and also of the necessity of providing suitable dwelling-houses for our ladies. He paid a high tribute to the ability, energy and faithfulness of our lady missionaries, and the undisturbed harmony in which

they live and labour together. Mr. and Mrs. Wilkie with their youngest child are now on their way back to India. They left Toronto on July 30th. We are sure that they will be followed by many earnest prayers, that their journey may be accomplished in safety, and that they may be supported in the sore trial of parting from their dear children.

A special meeting of the Board was held on June 27th. It was called at the suggestion of the Rev. Dr. Mathews, Secretary of the World's Alliance of the Reformed Churches, who was visiting Toronto for the purpose of making preliminary arrangements for the Council of the Alliance to be held in this city in September, 1892.

Those who were present at the Annual Meeting of our Society, in 1889, will recollect a message conveyed by Mrs. MacLaren from ladies in Britain, in regard to a proposed assembly of ladies interested in Foreign Missions, to be held in Toronto during the sessions of the Council. It was in reference to this meeting that Dr. Matthews asked to confer with the Board. It was arranged that the Woman's Foreign Missionary Society should take the initiative in calling the meeting, should fix the time and place, decide the subjects for discussion, and invite such other societies to join them as they may deem proper. It is likely that sessions extending over either one or two days, and terminating with a public evening meeting will be held. Dr. Mathews stated that ladies of the American Woman's Foreign Missionary Societies whom he had met during the Assembly of the American Presbyterian Church at Saratoga, were willing to co-operate with us in this matter, likewise also ladies in Britain and on the Continent, special mention being made of societies at Paris, Lausanne and Rotterdam.

Only Foreign Mission work will be considered. Topics suitable for discussion on the occasion were suggested by Dr. Mathews in reply to inquiries. Interesting and valuable information was brought out in the address, relating to Foreign Missionary Societies on the Continent of Europe which differ very materially from those in existence here, the majority of such Associations being undenominational, with the exception of one at Lausanne, which is wholly Presbyterian. The reasons given for this plan of working were the relations between Church and State in European Protestant countries and the rationalistic

tendencies of many of the pastors, two influences which united to form a barrier against the success of denominational missionary Societies. Such organizations, it was stated, are left almost entirely to the management of laymen.

The President expressed to Dr. Mathews the thanks of the Board for his interesting address, and assured him that arrangements for holding the proposed meeting would be heartily entered upon in due time.

At the regular meeting, held on July 1st, the Board had the pleasure of hearing the Rev. K. J. Grant, of San Fernando, Trinidad, now in Canada on furlough. Mr. Grant expressed his gratitude for the timely assistance given by the W. F. M. S. to the work in Trinidad during recent years, and gave valuable information regarding the schools, with encouraging instances of the results of missionary effort, especially among the young. He stated that he had baptized about 1,250 persons in the course of his labours in Trinidad, that one-third of these were infants, and that there are now about 300 native communicants. Mr. Grant believes that the most urgent need of the Mission at present is a training institution for young men.

On July 8th a special meeting of the Board was held to hear addresses from Rev. Hugh Mackay, of Round Lake, and from the Rev. A. B. Baird, convener of the North-West Foreign Mission Committee. All who were present felt it to be a great privilege and pleasure to meet with Mr. Mackay. Many questions about the school at Round Lake were asked, which were answered in a very interesting and satisfactory manner. Our missionary at Round Lake, as is well known, possesses, in a marked degree, the confidence and love of the Indians. He has been unsparing in his labours for them and has been rewarded and encouraged by a large measure of success. He dwelt with special joy upon the fact that many of the children had been won to the Lord Jesus during their attendance at the school, and that many Pagan parents had been converted through the instrumentality of their children. No intoxicating drink is brought into this reserve, the Indians themselves being much opposed to it. Not long since, Mr. Mackay was taking a journey by railway in the neighbourhood of the Reserve. An Indian who was also on board the train came up to him and asked if he might be allowed to ride on the engine. "Certainly not," replied the missionary. The

Indian returned after an hour making the same request. "What possible reason have you for wishing to ride on the engine?" asked Mr. Mackay. "There is a man on this train," he replied, "who has offered me whiskey twice, if he does it again I am afraid, and I want to ride on the engine to get away from him." Mr. Mackay reports poverty and sickness among the Indians, but on his reserve, at least, no pauperism. The clothing has done and continues to do much good. Enemies of Protestant Missions have done harm in some cases by representing that the garments sent from Ontario are infected with disease. These unprincipled persons would prefer to see the poor Indians perish with cold rather than that they should be comfortably clad by the gifts of a Protestant Missionary Society. If it had not been for clothing sent by our Society the school at Round Lake could not have been carried on.

Rev. A. B. Baird who followed Mr. Mackay was listened to with very great pleasure. As convener of the North-West Committee he was able to give facts concerning every part of the work in that field. He had recently visited the school at Crow Stand and spoke of its very efficient condition under the management of Mr. and Mrs. Laird, who have been most self-sacrificing in their labours at that place. It is hoped that as a result of the conference of the Board with Mr. Baird arrangements may be made with the missionaries on the various reserves, so that the supply work of the Society may be undertaken by the Auxiliaries during the winter. A strong effort will be made to obtain a full statement of their needs from the different stations in the autumn, so that operations may begin as early in the year as may be desired.

MISSIONARY LETTERS.

Extracts from Letters from our Missionaries at
Tunapuna.

TUNAPUNA, TRINIDAD, *May 15, 1890.*

REV. JOHN MORTON, RED HILL.—Yesterday afternoon we visited this hamlet, where there is an afternoon school, chiefly for young people who are working. The school house is a thatched building with wattled mud walls, which we rent. The

average daily attendance last year was eighteen. As soon as the children were examined, the adults were gathered in, for we have a service every time we visit the school. Mrs. Morton went round among the women, sending us quite a number, and teaching others—who could not or would not come—in their houses. The Catechist of the district, who turned up from a neighbouring sugar estate, examined the children on two large coloured pictures: "Christ in Gethsemane," and "The Resurrection." This he did exceedingly well, and kept the attention of both old and young. I followed with an address on "Take my yoke upon you." The word for yoke, some of the children who use English about common things, did not seem to understand; but as I explained the term, several called out "Yoke! Yoke!" When I asked "Whose yoke do some people carry?" one called out, "Sin's!" another, "Satan's!" These were boys from twelve to fourteen years of age, who have learned all they know in this school. Of the Gospel, they know a great deal for their opportunities; but in life, they will be obliged to struggle with adverse circumstances. Pray ye for them.

All the cost of this school has been paid for three years past by the Women's Foreign Mission Society, Western Division.

One of the girls who attend this school, is fourteen years of age. For some ten years she has been engaged to one of my monitors, who has become a Christian. This has postponed the marriage for the last three years. We would like to postpone it for at least a year longer, and meanwhile get a better opportunity of training the girl. A boy of sixteen and a girl of fourteen are surely not too old to wait a year for each other, even if they have been engaged 10 years.

I knew a school-boy who ran away and hid himself a whole day because his parents intended to marry him. He was caught, however, before evening, and married that night. How did the matter terminate? Well, he grew up, and so did the girl, and she became his wife. He is now a well-behaved Christian man, the father of two children, and tells as a good joke how he got married against his will. But enough, I am wandering away from Red Hill.

MRS. MORTON.—We have been obliged to do so much writing since our return in order that friends might not be disap-

pointed, that I am afraid I have left your kind communication too long unanswered. A notice of three hundred dollars paid into our account by Mr. Morrison, stirred us up to our duty, viz: to thank your Society for again remembering us, and to tell you a little about our work. We visited Red Hill again yesterday. It happens remarkably often that we are caught in heavy rain when we go there, and yesterday was no exception. It threatened in the morning, but as there was a man there very ill whom we desired to see, we set out. We stopped in at Miss Blackadder's by the way and found her with a heavy cold; she takes a cold very easily of late. Her work has been unusually encouraging; she has still the difficulty of getting the children to attend regularly, but the evening class and meetings for worship under her direction have all been better attended, and a good deal of interest is manifest among the young men of the neighbourhood. We passed on to Arouca school; examined the children in their Bible study for the week and waited for a heavy shower to pass, but before we reached the little thatched school-house at Red Hill it became a regular down-pour. I could not, therefore, get round among the houses as usual, but four women came in, and I gave them a long talk about good things and a lesson from Scripture pictures, with which I always go armed. One of the women was Chando; it is not likely that she will go back to her husband; I think you know that they quarrelled and separated, and she may yet come to me, but it would not be wise for us to take her until it is quite clear that she will not go back to the man she married. As the marriage was in Mahomedan fashion it was not legal, and, therefore, would not prevent her from being married in the church, should she at some future day desire it. I was told yesterday that she was forced into the arrangement; the parents do not rest so long as they have a child of either sex unmarried, especially a girl, and hence arises one of the many reasons why we wish to take a few girls under our protection as they come to the age considered to be the limit for spinsters, thirteen or fourteen. We have five now with us and are well satisfied with their conduct and progress; they are not at all untractable, but jealous and quarrelsome among themselves.

I am cheered by the prospect of having my daughter soon with us, and she will, I am sure, take it almost entirely out of

my hands and leave me more free to attend to my Woman's Meetings, of which I have three weekly, and to visit among the heathen, which I love to do more than anything else, and find it suits my health too, better than more confining work. The only large girl at Red Hill school since Chando left us is promised in marriage to a Christian boy who is monitor in our Tunapuna school. This is so far good, but the girl is yet a heathen, neglected in appearance and living in a miserable home. I have been long anxious to get her among my girls, but her father will not consent: he promised lately that he would, and I agreed to go and fetch her this week, but he refused again yesterday. He says he is willing they should be married at once in Tunapuna church, but the boy is too young. What the father really wants is to marry them in heathen fashion, and if we would only agree to that he would be willing to let us do as we like with the girl afterwards. Such are the hindrances we meet. Mr. Morton and myself had each a talk with the sick man. He speaks a little English and said that he "membered" all we said to him while he was very ill, but the trouble he has is this, that when he gets better he does not "member." This seems a very familiar trouble, and proves that the Hindu nature is after all on the same pattern as our own. We read with pride and pleasure the account of the annual meeting of your Society, and with interest of the departure of Dr. McKellar. You do things on such a large scale up there, and so handsomely, that it would perhaps make us envious of our missionaries were it not that you treat us so handsomely too. We thank you for the interest that you take in our work, and for the continued help that is so gratefully received and so valuable to us. We have great encouragement in many ways. A great improvement can be noted in our teachers and helpers; they are more devoted to their work and therefore happier in it. We have 212 names on our pledge roll. This is, of course, in our own district. My Woman's Meetings are working well, and Sabbath services are better attended than formerly, though the hindrances to the proper observance of the Sabbath are many and great. The Port of Spain market draws more people on Sabbath morning than all our churches. A great many travel on the Saturday night with donkey loads of provisions, and after the market closes occupy the remainder of the Sabbath in getting to their

homes. I have become very disloyal in Trinidad ; what is our Christian Queen and Mother Country about, that the liquor traffic and Sabbath-breaking can thus go unrestrained in a Crown colony ? Some one will have to answer for it.

I enclose a short letter from Mr. Morton, written some time ago. You will be glad to know that his health is much improved. He is looking better than he has done for a long time and feels strong and cheerful. With very kind love to our numerous friends and helpers in Toronto, and to yourself and family circle.

Arrival of Boxes.

INDORE, *May 22, 1890.*

DR. ELIZABETH BEATTY. — When it was cold weather I thought I would use my energy in working out of doors, and do up the year's writing in the hot weather, when one is safer in the house. Now it is the hot weather—the thermometer stands at 90° in the coolest room in the house—and I wish I had done my writing in January.

The two boxes from Kingston reached Indore about two weeks ago and have been divided. The lots for Ruttam and Mhow have been delivered and Neemuch will have its share the first time anybody travels in that direction, while Ujjain's box waits for Dr. Buchanan to claim it. Indore's portion is in Miss Sinclair's care, where I am sure it will be a magnet, drawing some of the laggards through the long alphabet. For our part we send " Bahut Salam " to the friends who have prepared the neat rolls of bandages. There is a monument to some one's care in preparing bandages in our front yard, that I hope may flourish long and be a thing of beauty for many years—a lovely young cork tree. Somebody's bairn, rejoicing in a pocket knife, pared nearly all the bark off its slender stem, but two or three bandages and a cup of varnish saved it. The end of the long box from Kingston was mashed in, and I think a good many things must have been abstracted, for there was quite a vacant space. Of course the boxes were far too late for the annual school treat ; but thanks to the well-filled boxes of last year each of the girls got her prize. A few yards of bright muslin eked out whatever was lacking.

To-day is the day of feasting with our Mahomedan fellow-subjects after forty days of fasting. I am glad this fast is over, for what can one do with a sick woman who can only taste food after sunset or before sunrise? I have no elixir to cure debility without bread. The general preparation for a big feast has given us a part holiday also, for the daily attendance at the city dispensary fell from between fifty to sixty last week to between fifteen and twenty yesterday and to-day. It will go up again with a bound in a day or two. Strange that the sin of overeating should be the means of bringing the sinner within the sound of the Gospel call.

The girls are all at home from the Boarding school at Nus-surabad just now for holidays. Jane, Kari and Wani are with their respective parents, while Dinah and Mary, the orphans, are here in our house. They will all go back to school about July 1st, but we hope it will be their last term at a foreign institution. Miss McKellar will be in Britain now, and we are all so glad she is coming that we want her to be quite safe. But coming to India before October is hardly quite safe. If it is her intention to leave Britain before the end of September, I think you should advise her to wait awhile. Neemuch is much pleasanter than Indore just after the rains, so the 1st November would be pleasant there, though risky here for a new comer.

We are all well, and all join in sending kindest regards to you.

Story of the Marriage of one of the Little Girls Attending Miss Sinclair's School.

INDORE, *May 6, 1890.*

MISS SINCLAIR.—On leaving home I made good resolutions in regard to the discharge of my duty to the *Leaflet*, in spite of which I must plead guilty to negligence. The weeks and months bringing their work with them, succeed each other so rapidly, that time does not hang heavy on one's hands.

During this month (May) the school is closed, Zenana work, too, is almost at a stand still. In the morning, when it is cool enough to be out, it is too early to find the women at leisure to

receive and listen to us. Some one says of life in India, "Four months we bake, four months we boil, and the remaining four, we cool off—if we can." At present we are undergoing the . . . first-named process.

I wonder if the *Leaflet* letters are read by Mission Band children. I would like to tell them about the marriage of one of my pupils. "You know, a marriage in this country lasts many days, and many are the ceremonies performed in connection with it. One day my Bible woman and I went on invitation to her house. The little bride's body was coloured yellow, her forehead scarlet, with grains of rice stuck in the paint. She wore an orange "Sari," and around her head was a wonderfully made crown of tinsel and glass, which confined a magenta silk "chadder" that reached to the ground behind. How fast she talked, and how eager she was to entertain us! First, she gave us "pan supari." (This is made by daubing a green leaf with lime juice, sprinkling on it a little lime; a little of something that looks and tastes like charcoal; sometimes a little tobacco, folding it, and pinning with a clove. At first when I was given it in houses, I said a very polite "thank you," but quietly slipped it into my pocket. Now, I really like it, except when the tobacco is put in.)

Then she gave us sweet meats, and cocoanut, and put garlands on our necks. I sang two hymns, in which the little girl joined, and after my Bible woman had read and explained a portion of Scripture, we came away. This child is twelve years old, and really clever. I am very sorry that she will not be allowed to come to school any more.

There is another little girl in school who is a great favourite. When she was born, and it was told her father that she was a girl, he said, "Nuko"—a Marathi word expressive of dissatisfaction. So Nuko she was called, until she became such a favourite in the household, that finally any one who called her by this name was punished. But when she came to school, and I asked her name, she promptly replied, "Shahmy." She is farther advanced than an older sister, who was attending the school before I came here, but whose disposition is so peculiar that she has only recently been won to obedience and tractability. Not all of the children are nice and clean and bright. Many are the opposite, but we try to treat all the same.

Miss Harris and I are very comfortable, and make the heat less a cause for grumbling, by frequently assuring each other that the hot season might be much more trying than it is.

CHINA.

Difficulties of the Language.

LIN CHING, *Jan 20, 1890.*

MISS GRAHAM. — Last year we were able to be present at the annual meeting of the W. F. M. Society; this year we can only send greetings from a far off land, and wish for all concerned a very successful and profitable meeting.

Miss McLitosh has told you in her letter of our safe arrival in China. Truly the good hand of the Lord has been with us ever since we left the dear home land, and the prayers of our many friends for a safe journey have been fully answered.

One thing I noticed, while traveling in China, was the graves. Graves everywhere, giving one a sort of idea of the immensity of the population. They do not bury below the ground, as at home, but above, forming a mound over them, and you will see acres of these mounds. A few were marked by a rude slab, and some we noticed were enclosed with evergreen trees. On inquiry we found these belonged to the wealthier classes. Sad to think so many have gone to Christless graves.

We commenced study a couple of weeks before New Year's, our teacher coming at 9 a. m. and remaining until 4 p. m., with intermission for dinner, so that we spend six hours of the day in hard study. There is no royal road to the study of Chinese. We find we have need to be much in prayer, else we would soon grow discouraged; but when studied with this in view, the telling of our dark sisters of Jesus, we are encouraged to persevere, and as it has been acquired by others, so it can be by us, if we but do our duty faithfully. We feel that we are borne up by the prayers of many at home.

We have three prayer-meetings a week, our Canadian Band meeting on Tuesday night, woman's meeting Wednesday after-

noon, and a general one on Friday night. On Sabbath there is Chinese service in the morning and Bible class in the afternoon. In the evening we have *English service*, conducted by the different missionaries in turn. We realize the great privilege to be able here, in the midst of heathenism, to meet for praise and thanksgiving, and claim the promise, "Where two or three are gathered together in My name, there am I in the midst of them." (The missionaries of the American Board unite with ours in the services mentioned).

One evening the newly arrived missionaries were asked to tell how the work was progressing in the Home land, and they were pleased to be able to report the ever increasing interest, not alone in the cities, but in towns, villages and country.

We have gone to Chinese service a few times, but it makes you feel how very helpless you are until you know something of this language. The singing was poor, and I just longed to be able to teach these women the hymns.

Our first Sabbath in China was marked by a few Chinese women calling on us, on their way to Bible class. Mrs. Smith came in with them and acted as interpreter. They put one hand past the other, and bowed to us. We offered them chairs, and among the first questions asked was, "How old are you?" a question we would consider rather impertinent at home.

A few days ago we (having holidays now, as our teachers are all away enjoying theirs) walked about three miles out, and saw a nine-storied pagoda, 150 feet high. We also saw a portion of the city wall; passed a number of shrines with their dilapidated looking images, they take so little care of them.

We observed the "Week of Prayer" here, holding meetings at the different compounds, and as a fitting close to the week, on the Sabbath following the communion of the Lord's Supper was dispensed. We also had a baptism that night.

In about four weeks the gentlemen leave for Honan, and will be gone about six weeks. We are glad to be able to render a little assistance to Dr. Smith, in the preparing of medicine for the proposed trip to Honan. On account of the number of patients to be seen daily, nearly all the dispensing has to be done before starting. This little break is very pleasant indeed, and makes us long for the time when we will not only help with the

dispensing, but be able to tell the many women who come for medicine of the Great Physician.

Weather has been beautiful since our arrival. No snow as yet. We ask for the prayers of all the ladies at home. We need them.

MISSION STUDIES.

(FIFTH PAPER).

Missionary Work in the Islands of the Pacific Ocean.

BY MISS FERRIER, CALEDONIA.

BEFORE beginning the history of Mission work on the New Hebrides, I will give you a short description of the islands themselves, and of the people who inhabit them. The name Melanesia, implying the black complexion of the people, is applied to a vast number of islands lying north-east from Australia, including several large groups of which the New Hebrides is one. This group extends about 400 miles in length, and there are thirty islands, some of them quite large. They are of volcanic origin; there are three volcanoes on the group, and they are subject to earthquakes. The islands are mostly very mountainous, and some of them are surrounded by coral reefs. The climate is delightful, and the soil generally very fertile, so that almost every tropical plant can be grown to perfection. Two valuable roots, the yam and the taro, are extensively cultivated, and together with cocoanuts, breadfruit and bananas form the principal food of the people, who belong to the Papuan race, and are of a dark colour, but not black. In their savage state the men wore no clothes, the women merely a girdle of leaves made soft by chewing and then woven together. Their homes were miserable grass huts, with a small opening at one end for a door, but they took great pains to enclose the land they cultivated with neat and strong fences of woven reeds. The moral condition of these people was as low as possible. They were degraded savages, fierce, blood-thirsty cannibals. Wars and quarrels were constant even on the same small island, and

the people lived in constant fear and distrust of one another. The sick and the aged were usually either put to death or left to perish, parents murdered their children and husbands their wives, and on many islands the widow was strangled as soon as her husband expired. In no part of the world was the condition of women more deplorable ; little girls were sold by their fathers for as many pigs as the purchaser was willing to pay for a wife, and were then treated as slaves by their husbands. No woman dared to eat even with her own husband or son, and if she met a man on a narrow pathway she had to step off and turn her back till he passed, and if it was a chief, she crouched down on hands and knees in token of subjection. Their religious beliefs or superstitions differed in almost every island. On An-neit-yum, of which we have the most particular account, they believed in one god who made men, and who ruled over the whole island, This god was so feared that they trembled if they spoke his name. But besides there was a great multitude of inferior gods whose power was limited, some being supposed to rule animals, plants, the sea, the wind, etc, and every thing they did was in some way connected with their religion. Thus if a man went to plant his ground, to fish, to travel, to fight or make a feast, a suitable offering must first be offered to the proper god. These offerings consisted either of pigs—almost the only animal found on these islands—fruit or vegetables of various kinds, and sometimes of human sacrifices. Then there were men who were regarded as having supernatural powers, of whose anger the poor people were in constant dread. Their whole worship was one of slavish fear, for they regarded their gods only as powerful to send evil, and made them offerings only to avert their wrath, and though they had a dim notion of a future state, they had none of a reward or punishment according to their deeds. It has been truly said that on the New Hebrides you could hear a perfect babel of tongues, for on each island a different language is spoken, and on the large ones, as Santo, several, and as they had no written language, the labour of making so many translations of the Scriptures and other necessary books has been very great. The history of Mission work in these islands is not only a wonderful proof of the power of divine

grace, but also of the courage, faith and patience of those who went, in God's name, to proclaim the way of salvation through Jesus to these poor savages.

QUESTIONS.

To what islands is the name Melanesia applied, and what does it mean? Describe the New Hebrides—their number, origin, appearance, climate, products, etc? To what race do the inhabitants belong? Tell what you can of their appearance, dress, houses and fences; of their character and habits; treatment of the sick and aged, infants and wives—and of widows. For what purpose were little girls sold or exchanged for pigs? How were they then treated? What had a woman to do if she met a man? What is said of their religious belief? What of the chief god of An-neit-yum? What of the inferior gods? Describe how everything was connected with their religion. For what purpose were their offerings made? Had they any notion of a future state? What is said of the languages spoken? What great labour did this make necessary? Of what is the history of Mission work in these islands a proof?

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