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THE STORY OF OUR MISSIONS



The World for Christ

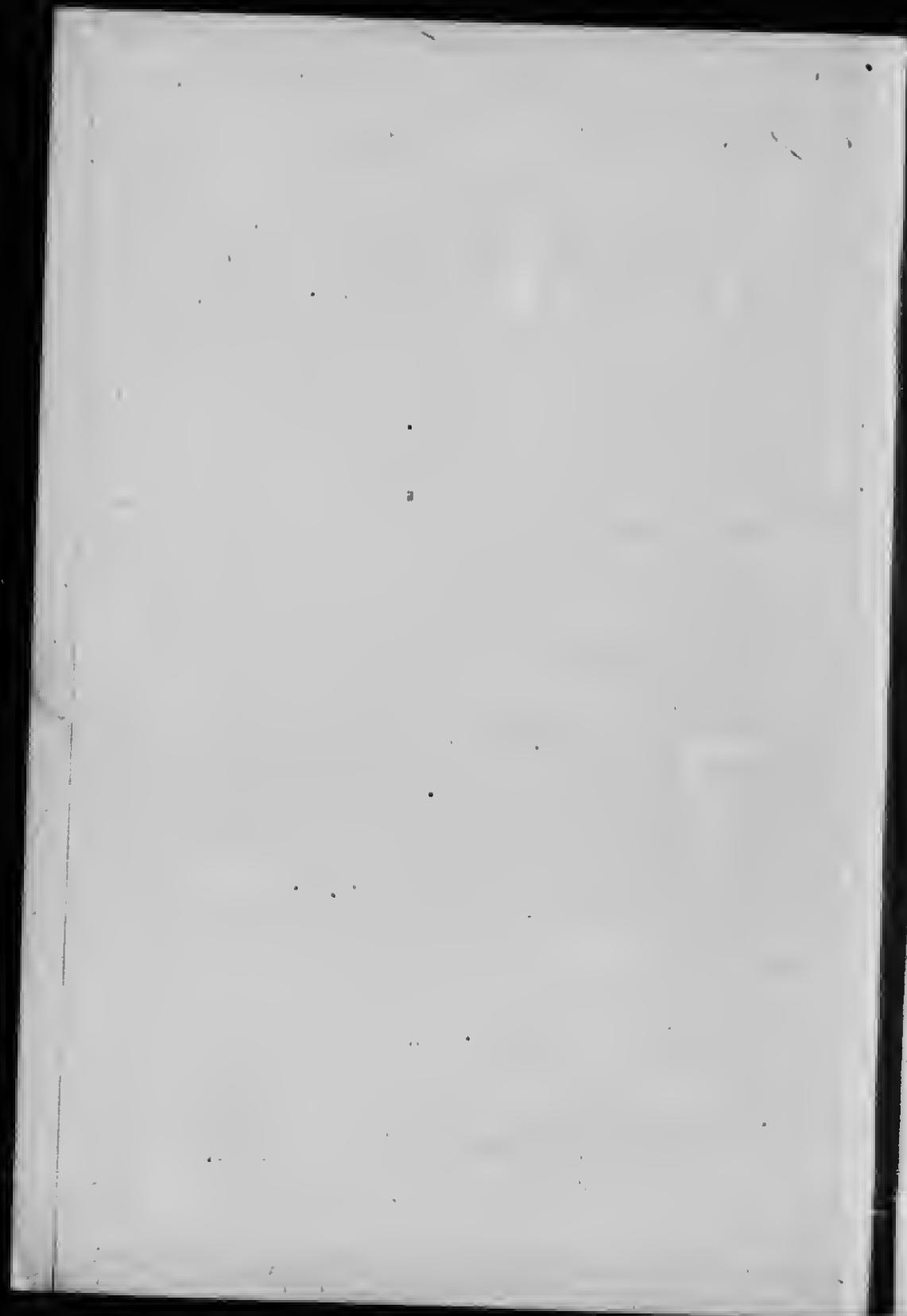
THE WOMEN'S MISSIONARY SOCIETY
OF THE
PRESBYTERIAN CHURCH IN CANADA

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FOREWORD

For some years many of the auxiliaries have based their study on the text-books issued by the Federated boards of the Women's Missionary Societies of North America. The series has been invaluable as a means of education towards self-dependence in the outline of programmes and as an inspiration to greater zeal in the world missionary enterprise.

Now, at the further call of our membership, we are diverging into a line of study, based on the missionary efforts of our Canadian Presbyterian Church at home and abroad, and in line with the enlarged work undertaken by the women of our Church under the Women's Missionary Society.

The material for the several chapters has been gleaned from many sources, including letters, reports and pamphlets bearing on the subjects treated. Grateful acknowledgment is also made for the valuable aid given by missionaries and others, in particular the Rev. F. H. Russell for assistance on India, the Rev. J. U. Tanner, Superintendent of French Work, Miss Houston and the Secretaries of the W. M. Board, Miss Craig, late Secretary for Indian work, and also Miss Waters of the Woman's Board, New York.

The fields dealt with include all those with which the W.M.S. of the Western Division is in direct touch. Our Church in the Maritime Provinces has already issued special material on the "Life of Dr.

Geddie " of the New Hebrides, and on "Trinidad" and these should supplement "The Story of our Missions." A brief sketch is, however, appended on the work in the New Hebrides, Trinidad and British Guiana.

The work in the mission fields dealt with in the separate chapters is so immense and many sided that no exhaustive article is possible on any one of them. The object is rather to tell the simple story of the planting of the Cross in the several countries in such a way as to stimulate and help those leaders who cannot readily obtain the class of material suited to the needs of their auxiliary or mission band; and to place due emphasis on woman's work, which has had an important share in the rise and development of all missionary work undertaken by our Church.

It is the hope of the Women's Board that the value of this book will be in its suggestiveness towards further research into the great missionary task which our Church has set itself to accomplish, and that every member who reads it will prayerfully seek to share in the fulfilment of that task and of our Lord's command: "Go ye"—bring new Light and Hope throughout the broad expanse of our own beloved home land and beyond the seas in the dark corners where our Saviour's name is yet unloved because unknown.

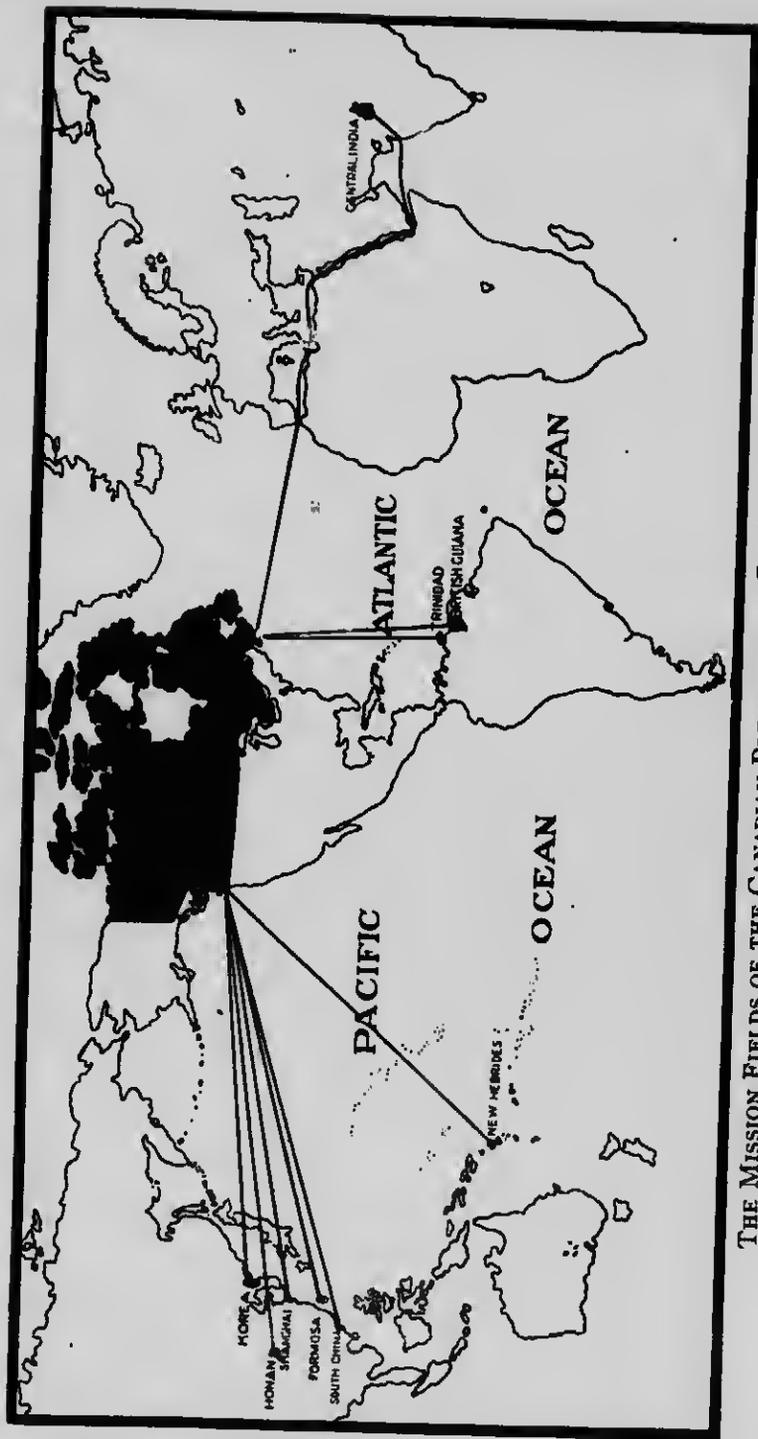
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TORONTO, November, 1915.

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THE MISSION FIELDS OF THE CANADIAN PRESBYTERIAN CHURCH AT HOME AND ABROAD

THE PRESBYTERIAN CHURCH IN CANADA

CHAPTER I.

HISTORICAL

The Presbyterian Church throughout the world has always stood for what is highest in national life and ideals ; and the history of our own Church in Canada is no exception to this. Huguenots from France, fleeing from persecution, were its first members coming to make their home in the then wilds of Canada, there to uphold and follow the beliefs of Luther and Calvin.

"In the early history of all our provinces, our church was very weak, but the intelligence and moral worth of its adherents always told for good on every community in which they were found. As they rapidly increased in numbers, their influence for good became greater and greater, until they soon formed one of the strongest moral forces in the land. On every great public question their influence was felt.

"Education, temperance, Sabbath observance and every phase of moral reform met with the hearty support of all our people. In everything that aimed

at the uplifting of our country they took a leading part. They were always the friends and supporters of public education. Indeed in many of the provinces, it never could have been introduced without them.

"In 1875 the Presbyterianism of Canada became a united power. Since then we have been rapidly growing in strength and catholicity. Always ready to join our forces with the other churches, animated by the same spirit and seeking the same end, our church has been far more influential than it could have been, if the narrow sectarianism of a previous generation had prevailed. It has been rapidly advancing in the intensity of its desire to spread the truth of the gospel abroad, and to bring our own land fully under the power of King Jesus."

The Presbyterian Church is a famous missionary church, carrying on one-fourth of the missionary work of the world. It believes that it has a divine message given to it by Christ, and that this message is to be preached and taught and made known the whole world over. In our own Presbyterian Church in Canada there are at present 2,373 congregations, 325,811 communicants.

In addition to its congregational work it has large Missionary interests at home and abroad. In Canada it ministers to many of the settlers in Home Mission Fields also immigrant classes from the old land, Orientals and other foreign races at some fifty-two centres as well as to the Indians of the prairies and British Columbia. Abroad its fields lie

in Trinidad, British Guiana, Central India, Honan, South China, Shanghai, Formosa, Korea, where more than 14,000,000 people depend absolutely on our church for the new life in Christ.

The women of our Auxiliaries, the boys and girls of our Mission Bands, Sunday Schools and Young People's Societies are part of the missionary organization of the church, and as such are working and praying for the glad day when all people shall accept Jesus as their Lord and Saviour, and His Kingdom shall come and His will be done on earth as it is in Heaven.

In order to understand how its missionary work is done it is necessary to know something of its government.

GOVERNMENT AND COMMITTEES OF THE PRESBYTERIAN CHURCH

An individual church is composed of the minister and the congregation, including members and adherents. Its officers are the minister, the elders, and the managers. The elders and the managers are elected by the church members. The elders help the minister in the spiritual affairs of the church, and together they form what is known as the session. The poor are under the care of the session who administer the money, given for them by the congregation. The managers conduct the business affairs of the congregation.

There are four courts of the Presbyterian Church, and the Session of an individual congregation is the first of these. The next highest is the Presbytery.

which is made up of all the ministers and one elder from each congregation in a certain district. The presbytery has oversight of the congregations within its limits, and settles any questions which the congregations cannot decide. The next higher court is the Synod. This includes the presbyteries within a certain area, sometimes those within a province. It governs all the presbyteries belonging to it, and judges matters brought to it by them. The fourth and highest court is the General Assembly. It is composed of commissioners from the presbyteries. This means that each presbytery elects a certain number of its ministers and elders, and sends them to the General Assembly, which meets once each year. In this way all the congregations are represented in the highest church court. The General Assembly settles matters brought to it by the presbyteries and synods, and is the final, or highest court of the church.

It appoints boards or committees, each of which has charge of a certain part of the work of the church, called "Schemes." These are: The Board of Foreign Missions, including all the work abroad and the Chinese Missions in Canada; Board of Home Missions, including work in mission fields, amongst the Indians, immigrant classes, the Hindus, the Jews, Social Service and Evangelism, French Evangelization. Committees for other "Schemes," viz.,—Assembly Fund, Colleges, Deaconess Home, Aged and Infirm Ministers', Widows' and Orphans' and the Church and Manse Funds.



THE PRESBYTERIAN MISSIONARY AND DEACONESS TRAINING HOME



ONE MISSION OF THE DEACONESS



Of these Boards the Home and Foreign are the two to which the Women's Missionary Society is auxiliary.

WOMEN'S MISSIONARY SOCIETY

The Women's Missionary Society of our Presbyterian Church is in two divisions, the Eastern or Maritime Provinces and the Western. The Society of the Maritime Provinces was organized in 1878 and is under a separate Board. The Women's Missionary Society (Western) represents the union of three organizations which took place in 1914, and includes all territory from eastern Quebec to the Pacific Coast.

The Women's Foreign Missionary Society was organized by the Foreign Mission Committee after the union of the Canadian Presbyterian Church, in 1876, to assist the Foreign Mission Committee in the work among women and children in the foreign mission fields of the church, a difficult work which at that time could only be done through the agency of Christian women. As the work grew it expanded far beyond these limits until it included all branches of work in which woman's help and influence were required. In the early years missions to Europeans and to the Indians in Western Canada were considered foreign, and the W.F.M.S. had a large work among the Indians which continued under its care.

Its strength at the time of union was 1,084 Auxiliaries, and 558 Mission Bands.

The Women's Missionary Society of Montreal, originated through a band of Presbyterian women, who worked in connection with the Church of Scotland, previous to the union of the Canadian Church. This was re-organized in 1882 under our own Canadian Church and eventually took up work under a three-fold head—Home, French, and Foreign.

In the home land it had city mission work and the support of certain home mission fields, French work in Quebec province, more especially in connection with Pointe-Aux-Trembles. In the foreign field, it began woman's work in South China, similar to that of other societies in other foreign fields.

Its strength at the time of union was : 49 Auxiliaries ; 10 Mission Bands.

The Women's Home Missionary Society dates back to 1903, when the urgency of the work in Canada presented itself with such force and appealed so to the hearts and minds of the women that a special organization was formed to aid the Home Mission Committee in meeting the needs of the immigrant classes and strangers who were flocking westward in large numbers. Many young people from our own families were trekking westward with no church influence to guide and hold them from temptation. Its immediate work was the establishment of pioneer hospitals near the gold fields of British Columbia and later in the large foreign settlements of the west. This was closely followed by educational work and later by deaconess work among the many classes of new comers to our country.

Its strength at the time of union was 678 Auxiliaries ; 256 Mission Bands ; 93 Affiliated Branches.

AIM AND ORGANIZATION

The aim and object of the Women's Missionary Society is to unite the women and children of the Church in prayer and service for the advancement of the Kingdom of Christ ; to develop a missionary spirit ; and effectively to aid the Assembly's Home and Foreign Mission Boards by supporting woman's work at home and abroad.

This Society carries on its work through a General Council, Provincial Societies, Presbyterian Societies, Auxiliaries, Mission Bands and Associate Societies. The administrative body is the General Council, which has an Executive Board that takes a general oversight of the work during the year, administering the affairs of the Society according to the resolutions of the General Council. The Executive Board meets weekly in Toronto. Provincial Societies, with their Boards of Management, have charge of the work within their own provinces ; they carry out the recommendations of the General Council, organize Presbyterian Societies and seek to contribute as largely as possible to the general fund and further mission work within their territory.

A Presbyterian Society is composed of the Auxiliaries, Bands and Associate Societies within the bounds of the Presbytery.

The Story of Our Missions

Auxiliaries and *Mission Bands* are organized in congregations, the minister of the Church first giving his approval.

METHODS OF WORK

The plan of work of the Western Division is based on methods already adopted by similar and older organizations in Great Britain and the United States.

No special work is assigned to any one Auxiliary or Band in the way of the support of a Missionary, station or field. All contribute to one common fund for the support of that one large object—woman's work. The funds may thus be distributed according to the estimates, and no one side of the work can be developed at the expense of another. For the support of our common treasury the membership is encouraged to use the envelope system at its regular meetings. A special thank-offering gift is sought at the national thanksgiving season in October. The general literature department keeps the branches in touch with each other and with the fields through the leaflets, helps, and *The Missionary Messenger*, which is the monthly and official organ of the Society.

The headquarters of the Publication Department is in Toronto. There are branch depots in Winnipeg and Vancouver.

While local organizing may be done by any member, the Society also employs one or more *Field Secretaries* who move about at the call of the

Provincial Boards, spreading information regard to the missionary work of our Church and stimulating and organizing wherever opportunity affords.

RELATION TO THE CHURCH

The Women's Missionary Society thus forms an integral part of the great missionary force of our church both at home and abroad. It represents just one special branch of the missionary effort for which our Church stands responsible.

The policy of the Society in relation to the general work of the Church continues as in the early years. Of first importance is our place as individual members of the congregation, sharing with all in the support of the general schemes or Budget; of next importance we place membership in the Women's Missionary Auxiliary or Mission Band where over and above our congregational obligations we aim to support *woman's work* in all the missionary departments of our Church; thus relieving the general schemes or Budget of the Church by that much. Our offerings are given in the spirit of sacrifice and in that spirit we pray our work may be received both by the ministers of our Church and by the Master Himself.

On the shoulders of the Women's Missionary Society rest immense responsibilities. Through no other channel can these be met. It is our earnest hope that in the fulfilling of these claims, the personal responsibility of every woman of our Church may be enlisted.

MISSIONARY AND DEACONESS TRAINING HOME

The Missionary and Deaconess Training Home is managed by a joint committee from the Home and Foreign Mission Committee and Women's Board. Here the young women of our church are prepared for service at home and abroad. The training is intellectual, spiritual and practical. Lectures are given on the Bible, Church history, preparation of public addresses, elocution, medicine and nursing—and practical work is done at mothers' meetings, at Auxiliary and Mission Band meetings, besides visiting the sick and needy, of which the following is an illustration :

"Please come and see my mother," said a small boy, rushing up to the dark blue uniformed deaconess after Sunday School, and seizing a fold of her dress. It was only the deaconess' second week in the church, and so she did not even know the child's name. However, she willingly went with the boy, and found the mother suffering agony from a poisoned hand. The deaconesses are trained in simple nursing, but this looked too serious a case for her to undertake, and, suggesting a temporary remedy, she promised to send a doctor. After a little friendly chat with the woman, the deaconess said to her on leaving, "I'm sorry I am not able to help your hand more." "You've helped my heart, Miss," answered the woman ; "I was fair heart-sick with loneliness."

The Home is at 60 Grosvenor Street, Toronto, and is well worth a visit of all members. Miss Grant, the superintendent, will welcome you. The church deaconess will always be known when you meet her by the blue uniform and bonnet and silver St. Andrew's cross given on graduation.

It is supported through the "Schemes" of the Church, supplemented by a yearly grant from the Women's Missionary Society.

INDIA

CHAPTER II.

COUNTRY

India is equal in size to all Europe, except Russia. It is nearly 2,500 miles long and 2,000 miles wide.

The country lies near the middle of the southern part of Asia, and is bounded on the north by the Himalaya Mountains, one of the most wonderful of all mountain ranges. The word Himalaya means "the abode of snow," and the great, towering, snow-capped peaks, rising from a plateau over 15,000 feet above sea level, make part of the most magnificent scenery of the world. Below these mountains are the Northern Plains, where great crops of grain are raised. On these plains are most of the cities and towns of India, and multitudes of villages. There are no hills and no forests, and after the hot winds of summer have burned and withered everything green, the country looks dreary and bare. To the south of these plains is another mountain range—the Vindhya; then comes a very fertile valley through which runs the Narbada River. South of this valley and divided from it by two ranges, the Eastern and Western Ghauts, is what is called the Deccan, or South Country, surrounded on three sides by the Indian Ocean.

There are many large rivers besides the Narbada, among them the Brahmaputra, the Ganges, and the Indus from which the country gets its name. This river was called first "Sindhus," or ocean, as the people who discovered it mistook it for the ocean. Later it was called "Hindus," which accounts for the country also being known as Hindustan. Finally it became the "Indus," which it still remains.

India has three seasons of the year, the cold, hot, and rainy, corresponding nearly to our winter, summer, and autumn. The climate of the plains is tropical, and the Deccan and central parts of the country are never cold. Further north the nights are sometimes frosty. The cold season begins in October or November; from then until March it seldom rains, and the weather is beautiful with almost constant sunshine. By the end of February it begins to grow warmer, a strong west wind sets in, which by April becomes a hot wind and, together with the sun, burns up all the green grass and other vegetation excepting the fruit and forest trees. While this hot wind blows, the missionaries and other Europeans try to stay indoors during the middle of the day, and do their visiting and outside work early in the morning or late in the afternoon and evening. By June the heat has become intense, but about this time the "monsoon bursts," as the people say. This means that the rain has begun, and for the next three months there is rain nearly every day. Snakes, centipedes and scorpions, frequently seen at other seasons, are very numerous at

this time, and many natives die from snake bites each year. Then the weather becomes much cooler, the grass grows fresh and green, flowers bloom, fruit is abundant, and the beautiful cold season has returned.

Grains of all kinds are raised in the north of India ; coffee and spices in Ceylon ; tea on the slopes of the Himalayas. Tropical fruits of all kinds are abundant ; the mango being to the people of India what the apple is to us here in Canada.

The most common food of the people in the south is rice ; in the north, different varieties of millet, and grains belonging to the pea family.

India exports great quantities of tea, rice, wheat, flour and coffee, also jute, cotton, hides, lumber and other products.

HISTORICAL

This great country has over 315,000,000 inhabitants, or more than one-fifth of the population of the world. No one knows just who were the original inhabitants, but probably they were Negritos, a few of whom are still to be found. It is known, however, that from time to time great hordes of different people from Central Asia swept over the Himalaya Mountains, and took possession of the land. The Aryans, whose home was probably south of the Aral Sea, were the greatest invaders, and the larger part of the population now is of Aryan origin. These people ruled for many years, but in 327 B.C., Alexander the Great conquered Porus, the greatest of the

Aryan lords, and carried the Grecian standards far into the country. For the next nine or ten centuries there were invasions by Parthians, Scythians, and Huns, Arabs, Afghans, Tartars and Mongolians with their fierce Mohammedan religion. The Mongols by the sixteenth century had conquered nearly the whole of northern India, while the Hindus ruled in the south. One of the famous Mongol Emperors built at Agra the Taj Mahal, one of the most magnificent buildings in the world.

In 1613 an English trading company established itself at Surat, on the west coast. This East India Company came simply as traders, but soon were forced into a civil and military organization. An awful mutiny occurred in 1857, when the Sepoys—the native troops of the Company—rose in rebellion all through northern India. There were terrible battles and sieges, but the natives had no competent commanders, while the British generals were splendid men and in the end won a complete victory. The East India Company was then dissolved, and Queen Victoria was proclaimed Empress of India. Many of the native states were allowed to retain their own rulers; but they must keep loyal to the British, adopt reforms in their government, and cannot become larger without the consent of the British. As the natives are neither united nor warlike, the British are able to keep them under control. The head official, called the Viceroy, is appointed by the Crown.

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IMPROVED AMBULANCE BRINGING FIRST PATIENT TO NEEMUCH HOSPITAL



WOMEN'S MISSION HOSPITAL, INDORE

PEOPLE AND CUSTOMS

High-caste Hindus are well educated and intellectual, but the vast mass of the people living in villages are poor and ignorant.

They all have black hair and eyes, dark skin, and regular features, are of medium height, and those in the north stronger than those in the south.

The villages of the plains are picturesque, built in palm groves, with low mud houses having thatched roofs, and often covered with vines. These houses are dirty and comfortless. A few coarse-woven mats are on the floor, and here the wife and children sleep while the husband has a rude bed. A spinning-wheel, a few cooking utensils, a box for clothing, and a stool or two comprise the furniture. Each village has its head man. Around these villages are farms, usually owned by the head man and rented to the people, who work them during the day and return to their homes at night. The women bring water from the wells outside the villages, grind the grain, cook the food, spin, and make their clothing.

A town is a large village and has a magistrate and petty court. The houses are built like those in the villages, but are usually set in a courtyard the rear of which is to the street, and consist of mud walls with windows set high to prevent anyone from looking out. They have earthen floors, and no chimneys.

The cities and large towns have some very magnificent palaces of marble and stone, but the houses are mostly of brick. They are built around a courtyard on which all rooms open. There are no

windows on the outside, only a blank wall with a door for entrance.

Zenanas

The wealthy Mohammedan women, and many high-caste Hindu women, are never seen on the streets, and by no one even in their homes, excepting their fathers, husbands, or brothers. They seldom leave their homes, except to attend family feasts, when they go in closed carriages. They embroider, work on lace, and a very few read their religious books; but they lead sad, monotonous lives, shut up year after year in the zenana, as the women's part of the house is called. The poorer women are servants to the rich or are the wives of working men, and live as do the women of the villages. The Hindu brings his wife to his father's home, where in all things she must obey her mother-in-law. The Mohammedan usually takes his to his own home, but she has no easier time. Neither does the Buddhist wife, though her husband comes to live with her parents.

The dress of the Hindu women, called the sarree, is simple, but graceful. Sometimes a tight fitting jacket is worn, but excepting for this the entire dress is one piece of cloth six to nine yards long. One end is wrapped around the waist, gathered into folds in front, and secured by tucking under; the other end is drawn across the waist over one shoulder and arm, and brought to the waist at the back. Some wear instead what is known as the chuddar, a cloth wound about the head and shoulders, and a full skirt. The Mohammedan women's dress consists of pyjamas,

tight-fitting from ankle to knee, but full at the waist, a long jacket, and a chuddar. They wear all the jewelry they can secure, on their toes, ankles, fingers, wrists, arms, neck, nose, ears, and hair. In South India, the Hindu men's dress consists of two cloths; one wound about the waist and falling over the knees, the other thrown around the shoulders and then drawn about the waist. The poorer men often leave off this upper cloth, while high-caste Hindu gentlemen wear a richly embroidered jacket over it. They all wear large cloth or silk turbans upon the head, and sandals or decorated slippers on their feet. In the north the men wear shirts and short jackets, and many of the higher classes have adopted European dress. None of the women, even the wealthy, wear anything upon their feet excepting rings and anklets. Girls and boys dress like their parents; but many little children of poor parents, until three or four years old, have no trouble whatever about their clothes, because, like the little Africans, they do not wear any! High-caste ladies are very cunning with their rings and anklets, and sometimes a string of beads around their waist.

The Children of India

There are two classes of Hindu children—the caste and the out-caste. Caste children are well cared for, but the out-caste girls and boys are usually dirty and unkempt. Their elder sisters and brothers go with their parents to work, and the little ones are left to look after themselves—the girls to carry

around the bahies, and the boys to watch the cattle. Indian children have few indoor playthings, but are all fond of out-door sports, the boys playing many of the games you are familiar with in America—marbles, hop-scotch and others. The girls play tag, hunt the button, jack straws, and a number of games set to music. They are also taught to cook well, to keep house, and how to perform the ceremonies and feasts. They are not welcome to the home—these poor little girls—and are often so neglected that they die soon after they are born. They are not allowed to attend school as are the boys, who begin their education early. The smaller villages have no schools, and nothing is done for the education of the children.

The majority of Mohammedan girls are secluded when very young. Shut up in the zenanas, with few amusements, they lead unhappy lives.

There is one thing, above all others, which makes the life of the Hindu girl so cruelly sad that it would have been better for her had she been allowed to die, as so many are, as a baby. This is widowhood. The little girls are married when between five and ten years old, and often to middle aged and even old men, who soon die and leave them widows. Then they are considered the cause of their husband's death and can never marry again. Kindness is never shown to them; they are cruelly treated by the other members of the family, even though they may be only five or six years old; their pretty jewelry is all taken away, and they have only coarse clothing to wear. Only the plainest food is

given to them, and they have no place at the family feasts.

Think of it—you girls and boys with your happy Christian homes—just think of it, there are nearly 22,600,000 of these poor little Hindu widows, and over 93,000 of them under ten years of age !

This cruel practice is part of one of the false religions of the country, and neither the girls and boys of India, nor the grown men and women, can be really happy until these heathen religions are done away with, and the religion of Jesus Christ reigns in all that great land. Will you not work and pray more earnestly than ever before, that this time may be hastened ?

RELIGION

The chief religions of India are Hinduism, Buddhism, Mohammedanism, Demon-worship, and Parsi-ism. Hinduism is the religion of the greater part of the people. Originally it was a worship of the powers of nature, but from contact with the Demon-worshippers whom they found when they entered India, the Hindus adopted the almost numberless deities they now acknowledge. Their priests are called Brahmans, and teach that four classes of men were created by Brahma. I. The Brahmans, or priests. II. The Kshatriyas, or soldiers. III. The Vaisyas—farmers and merchants. IV. The Sudras—mechanics and servants. This is what is known as caste. Each of these castes has now many sub-divisions, and below them all are the Pariahs, or outcastes. A Hindu

may neither eat nor drink with those of a lower caste. If the shadow of a low-caste man falls on a Brahman's food it must be thrown away. A man always belongs to the same caste as his father, and can never rise above it, but if he breaks its rules he becomes an outcaste. This makes the high-caste men proud and selfish, and prevents the low-caste from ever trying to rise in life. Widowhood and the caste system are only two of the many evils of Hinduism. In Benares, considered the most sacred place in India, are five thousand Hindu temples, each with its hideous idols. The Vedas are the Brahman's sacred books.

About 500 B.C. there lived in India a young prince known as Gautama Buddha, which means "the enlightened." His father wished him to become a soldier, but he loved to spend his time thinking over great questions of life and death. For six years he lived in a mountain cave, where he was often cold and hungry. Then he began preaching to the people and taught them some good lessons for this life, such as kindness to every living thing, and that they must not kill, steal, lie nor use strong drink. But he did not know God, so could not teach the people anything about Him, nor tell them anything about the life to come. He taught instead that, if they obeyed these commands, their souls would pass at death into some higher life, and at last go into an eternal sleep—Nirvana—which means "blown out." If they failed, they would be born into some lower form of animal or bird. He did not tell the people

to worship him, but the Buddhists do worship him and everything connected with him. Buddhism once prevailed throughout the greater part of India, but is now almost entirely confined to the island of Ceylon.

When the Hindus conquered India, the savage tribes they found there were mostly Demon-worshippers, and the few of the latter remaining in the land are so still. They believe the earth to be filled with evil spirits living in trees, plants, streams and rocks, and that offerings and sacrifices must constantly be made to them to prevent their harming the people.

Mohammed was a native of Arabia, who lived about 1,300 years ago, and said he had received a new revelation from God. He claimed that God commanded him to force all men to obey him ; so he and his fierce Arabian followers started out to fight and to kill all who would not become Mohammedans. Their battle cry was, "There is one God, and Mohammed is his prophet." This religion soon spread over western Asia and parts of Europe and Africa. About one hundred years after it began it was carried to India, but never ruled over the whole of the land. Their sacred book is the Koran, which Mohammed said was a direct gift from God ; but we know well that such a cruel, wicked religion never came from the Heavenly Father. There are about 60,000,000 Mohammedans in India.

Parsi-ism is the religion of the Parsis, or Persians, who were driven into India by the Mohammedans. They are the Fire-worshippers of the East, and

though there are 150,000 of them in India, their religion has little influence in the land.

Nearly all of the 315,000,000 people of India, even the little children, are believers in these false religions. Not quite all, thank God, for by His blessing upon the labors of Christian missionaries who have gone there to carry them the Gospel, there are now over 3,500,000 native Christians. We will learn where in that distant land our missionaries are working, and what share our Auxiliaries and Mission Bands have in this great cause.

MISSIONS

The first Protestant missionaries to India were Bartholomew Ziengenbalg and Henry Plutschau, sent out in 1705, by the Danes.

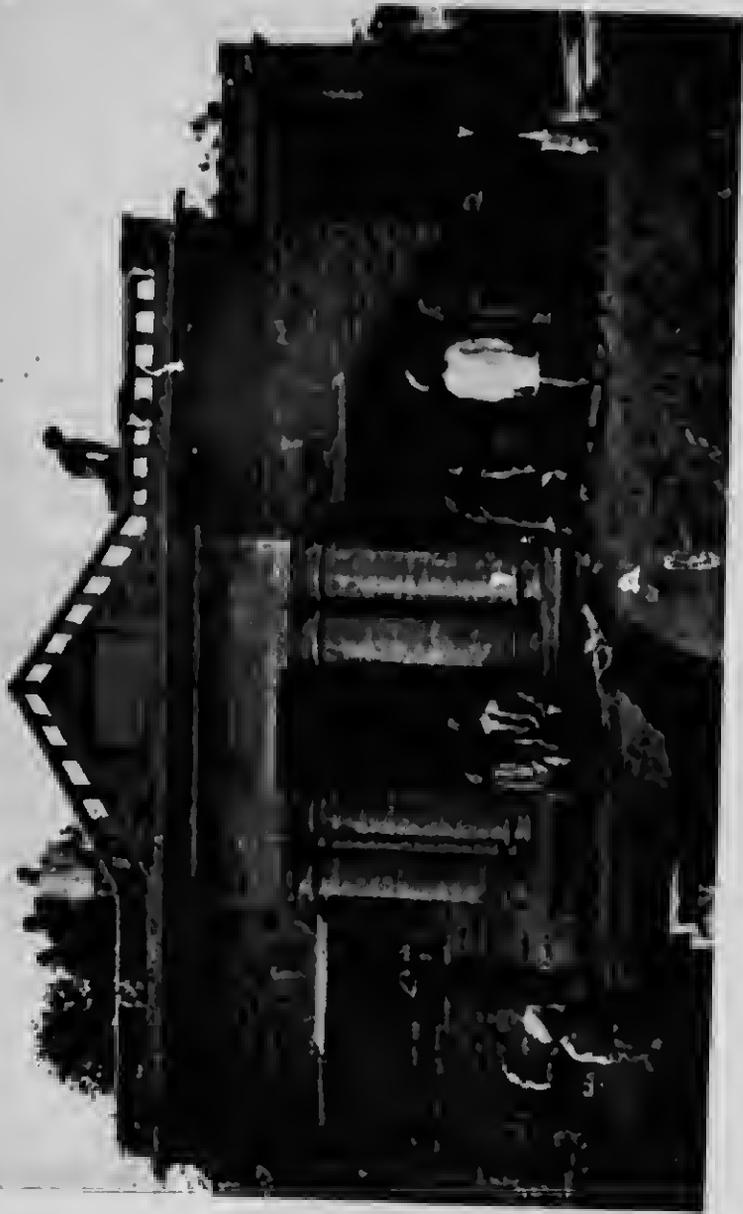
The first English society to send missionaries there was the Baptist. This society was formed through the influence of William Cary, and he was sent as their first missionary, reaching India in 1793.

There are now about 4,600 Protestant missionaries working in that land, belonging to more than eighty different societies and boards. There are over 35,000 native evangelistic workers.

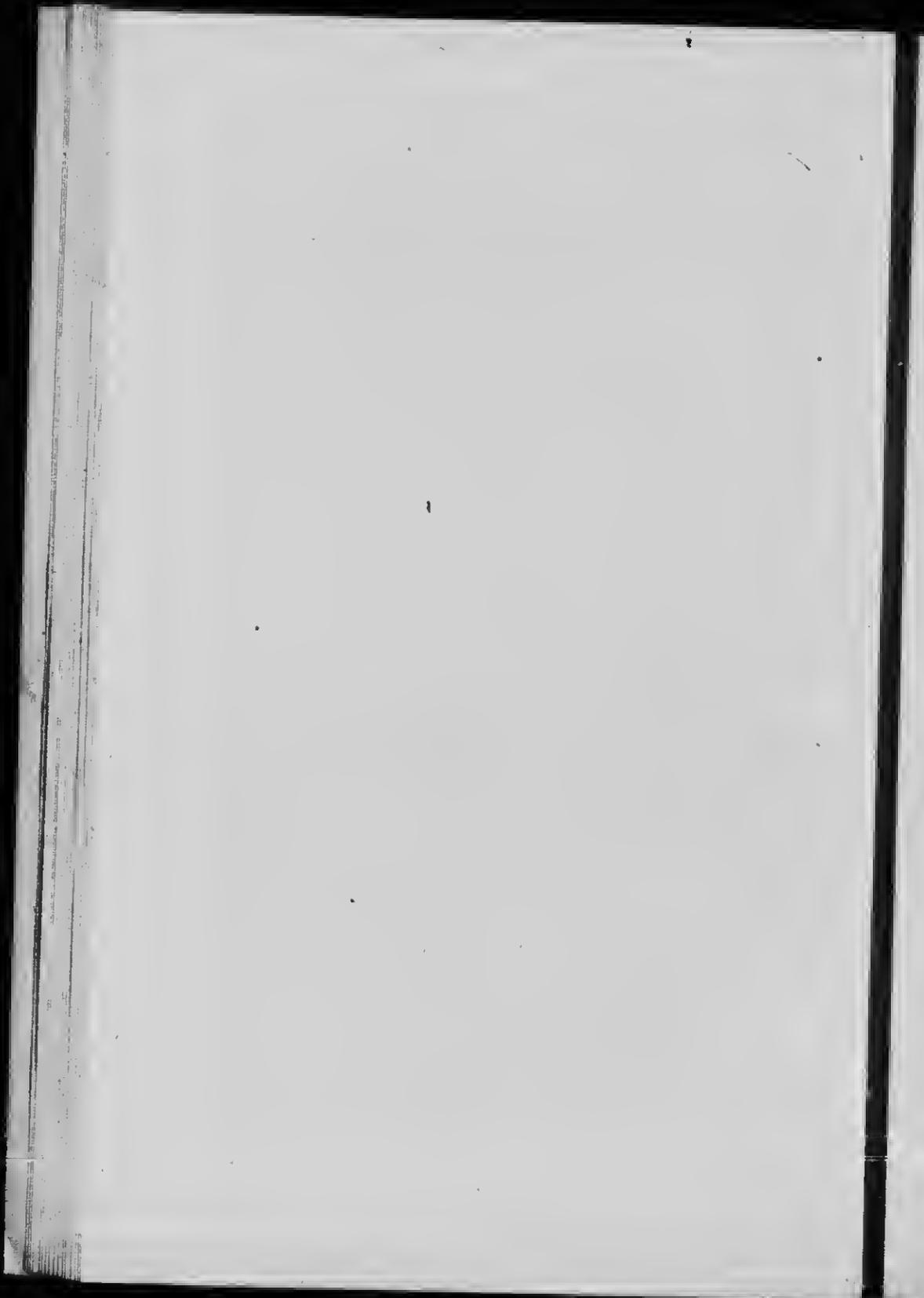
The mission of our Canadian Presbyterian Church is that of Central India.

CENTRAL INDIA MISSION

Our Canadian Church at first helped the American Presbyterian mission in North India, but, as we



DISPENSARY FOR WOMEN, NEEMUCH, C. INDIA
The white marble slab above the door contains in letters of gold, "We wash the wounds and God heals them,"
in English, Persian and Hindi.—The men are workmen.



became more interested, a special field known as Central India, was given to us in 1877, when the Rev. J. M. Douglas was sent to Indore.

Central India is a collection of native states north of the Central Provinces. It is a fertile section with a population of about 9,000,000, largely Hindu. The country is divided among seventy-nine Rajahs, Nawabs and Chiefs of various rank, who are allowed to govern their own states subject to British authority. Our mission occupies the western portion of Central India, with a population of over 3,000,000. Our stations are at fourteen central points, each the centre of hundreds of villages, for nine-tenths of India's population dwell in villages.

Fully two-thirds of Central India is yet untouched by any Christian worker, so there is a great task still before our Church. And let us not forget that the home life of these people, especially of the women and girls, is a sad one, and that all the men, women and children are, like ourselves, subjects of the British Empire. Let us see to it that India's Empire is Christ's.

The native Christians all over India are now united into a National Missionary Society, whose watchword is "India for Christ by Indians"; but we must stand behind to strengthen their hands and increase their numbers by training Bible-women and native ministers to go out among their own people.

CENTRAL INDIA



PLAN OF WORK

Our mission stations are, with the dates they were opened :

• Indore, 1877	• Dhar, 1895	Barwaha, 1911
• Mhow, 1877	• Amkhut, 1897	• Jaora, 1912
• Neemuch, 1885	• Rasalpara, 1902	• Sitamau, 1912
• Rullam, 1886	• Kharua, 1910	• Banswara, 1914
• Ujjain, 1886	Khalghat, 1910	

If you were to visit the stations you would find all kinds of work carried on, churches, Sunday schools, hospitals, dispensaries, orphanages, a leper asylum, day and boarding schools, industrial homes, colleges.

This work is carried on by seventy-four missionaries, of whom twenty-nine are single women, five being doctors and six trained nurses.

The mission is directed in the field by the Men's Council and the Women's Council of Missionaries. Each meets at stated periods to consult and arrange about the many branches of work under their care, the location of the missionaries and the preparation of estimates. Reports of these are forwarded to the Foreign Mission Board in Canada, those parts dealing with woman's work coming to the Woman's Board.

In 1908, the various Presbyterian bodies in India united to form the Indian Assembly. By this union the Presbytery of Indore ceased to exist as a subordinate court under the Canadian Assembly, and reappeared as the Presbytery of Malwa under the new church. The Canadian missionaries retained their

connection with the mother Church by being enrolled as members of the various Presbyteries to which they belonged before coming to India. At the same time they, with their Indian brethren, are under the jurisdiction of the Indian courts.

The training of a native ministry is an important branch, and for this purpose the Malwa Theological Seminary was established in 1908. With the growth of the University College and the need of sufficient buildings, the theological school will take over the girls' high school building and a new school will be erected for the latter. Preparatory theological classes have also been carried on at some of the stations, at Mhow, for example, and at Amkhut among the Bhils.

The work is becoming so vast that it is impossible to tell of each station in particular. The opening of the last field, Banswara, is one of the most interesting events, and is fully described in the report of the year when it occurred. At this and several other stations sites have been granted by the ruling chief. The report of 1915 finds our church very short-handed. A number of workers are required at some of the centres for institutional work, but of the above mission stations three are without a male missionary and one without any resident missionary ; while the outlook is encouraging, openings for both men and women continue to invite in vain. We have thirteen organized congregations, three of which have Indian pastors and are self-supporting. These organized congregations are branching out in the support of

home mission work. The total Christian community is 3,048. There are many others in all parts of the field known to be secret believers in Christ, who have not yet come out, fearing the terrible persecutions which are so frequently meted out to young believers by heathen relatives and friends.

SCHOOLS AND COLLEGES

Primary school work has formed an important part of mission effort. It met with bitter opposition from the people, but it was strongly felt that by winning the confidence of the children an entrance might be gained into their homes in order to lift them out of the terrible ignorance and superstition which surrounded them. Day schools were opened almost immediately at Indore, Mhow, Neemuch and Rutlam for both boys and girls, several of them under the care of the wives of our missionaries. The girls were much more difficult to hold owing to the customs and beliefs of the people.

One of the first of these schools opened was at Indore. The authorities promptly sought to close it, but three years later the very official who had been so bitter against it offered a house of his own for a school, and before long we had an attendance of fifty-three girls.

Girls' Boarding and High School

From the nucleus of these girls' schools it was felt a boarding school might be established and the pupils trained as teachers, for Christian teachers were difficult to find. The Indore Boarding School

was the result. It began in 1885 with three young girls boarding in the home of the missionary, Miss Rogers, and attending her day school on the compound. Later rented quarters were secured in Neemuch, until a suitable building was erected in 1891. The latter was then considered large and commodious, but with the changed demands of India, natural in the passing of another quarter of a century, a still more modern building is about to be erected on a gift of land from the Agent-Governor-General, whose sympathy in the work of Christian missions has been so helpful to the progress of the mission. Miss Harris had charge for a brief period, but her promising life was cut short by illness to which she succumbed.

From 1891 the principal of the school was Miss Jean Sinclair (Mrs. J. W. Mackay). Under her management the school rose to the rank of a high school, thereby coming under government inspection and adopting the required curriculum. With the passing of time the personnel of the school was changed. After the establishment of orphanages, due to the famines of 1896 and 1900, suitable pupils from these were passed to Indore School. The largest number in the school during this period was 106, of whom 85 were orphans. Since 1903, Miss Duncan has taken charge and is assisted by other of the missionaries and a competent native staff. To-day the orphan girls have nearly all gone, and in their places other girls have come, who are not orphans. Many of them are Christians or from Christian families, both

Indian and Eurasian, and there are as well a number of Parsis and Hindus. In the high school the girls are required to study a second language together with their own, so that a number of languages, such as Hindi, Urdu, Sanscrit, Latin and French are being taught, and the way in which the girls apply themselves to these shows that they really appreciate the opportunity that is being given them. Special attention is given to English, as this is being found more and more necessary for a thorough education. Every quarter the girls are examined in the Bible lessons they have been taught. Drill and calisthenics form part of their training. The high school girls have a reading club, meeting every Saturday morning, at which various illustrated papers and books are discussed. The Y.W.C.A. meets once a week, and gives donations to several charitable objects. Fine sewing is taught, and a number of the girls are learning to do drawn-thread work. A normal department for the training of teachers has also been added. This school is doing splendid work, and growing rapidly, and the new buildings will be welcomed.

Day Schools

There are day schools for heathen boys and girls conducted by our mission in many of the stations, in some cases two and three. These have to compete with other native schools which are rising to modern demands. It is therefore necessary for our schools to have trained teachers, able to satisfy government regulations, else the children will go to

non-Christian schools. Our day schools have at times been sorely tried by the outbreak of plague, and the work broken up.

We cannot visit them all. We shall take the girls' school at Mhow as an example. It is over thirty years old. It is not easy to get the Hindu and other non-Christian girls out to school, as their parents are not anxious to send them, so calling women go from house to house each morning and collect the children. There are several young Christian women as teachers, who were themselves at one time pupils in one of the orphanages.

Many interesting stories could be told of the children, some of them sad ones.

There was one little girl who was a pupil in the school for a time, and was taken away by her parents and married to an old man who had several wives. She was treated cruelly, but kind friends got her away, and she was allowed to return to the school. How pleased she was to get back! Her face soon lost its look of misery, and her smile returned, when she found herself once more with those who had been so good to her.

In these schools Hindus, Mohammedans and Christians sit side by side and learn together of the love of Jesus. What great things may come of these little lives, if only they come under the power of His love! Will you not pray that all the work of our schools may be blessed, and that from among these children many may become true followers of Jesus, and workers in His kingdom?

The Boys' School at Indore, with over 500 boys, of whom about fifty are Christian, teaches from the

primary up to the high school standard. Here, too, special attention is paid to the teaching of the Bible, and the boys commit many passages to memory. A number of the Christian boys live in the school, and are under the care of a house-father, who looks after their food and clothing, and supervises their study.

College

The first boys' Christian high school was begun at Indore in 1885 by Dr. Wilkie, and was well attended from the beginning. A few years later it became a college.

The college is connected with the University of Allahabad, and teaches up to the B.A. examination. There are about 150 students in attendance, most of whom are Hindus, with a few Mohammedans, Parsis and Christians. Many of the students come from a distance, and live at the college in what is called a "hostel," where about 100 students are accommodated, each having his own room. Together with the subjects of the university course, the Bible is taught for forty-five minutes every morning, which gives the teachers an opportunity of bringing the students into contact with the life and teaching of Jesus, and many thus come to know something of His love and power. The students engage in various forms of social service. They have formed a fund to which each student contributes, and from which any student needing help may obtain it. Lectures on helpful subjects are given by prominent men throughout the term.

Leaflets on the prevention of plague and other useful topics are distributed by the students in the city and the district round about.

AMONG THE BOYS' AND GIRLS' ORPHANAGES

In the year 1900, there was a terrible famine in India, owing to lack of rain, and great numbers of people died for want of food. In many cases their children were left wandering about the country, with no one to care for them. Our missionaries did all they could to save them, and, with the help of money sent by kind friends in Canada, some hundreds were gathered in, and orphanages for boys and girls were opened in several stations. Many of the older ones, among these children, have since grown up and are now married and have children of their own, and form part of the growing Christian community in Central India. But the smaller ones are still left in the care of the missionaries, and with other children who have since entered are being educated in our orphanages.

In addition to the Bhil children at Amkhut and Dhar, about whom we shall learn further on, there are orphanages for girls at Neemuch and Rutlam, and one for boys at Rasalpura. We shall pay a short visit to each of these in turn.

Neemuch Orphanage

Orphanage work at Neemuch dates back to 1896-7, when thirty-three orphan girls and one little boy arrived in Neemuch. A native house was rented and a Christian woman placed in charge. In a few

months the number increased to fifty-two, and a more suitable building was required. Words fail to describe the famine year of 1900—the cries of the hungry, the emaciated forms, the hopeless faces, the empty villages, the untilled fields—all these sights and sounds tore the heart-strings of our missionaries. The famine girls of '97 threw themselves wholeheartedly into the rescue work, and day and night gave willing service. Cholera and disease broke loose and new premises had to be found. Four times they moved. These were terrible days for Miss Campbell. At length Cawas Jee Gardens were secured, four miles out, and here the children remained until the new orphanage building was erected in 1905.

As many as 240 children were gathered in during the famine, and the question of industrial and school training became a problem. How quickly they responded to the spiritual training is seen in a little incident which happened a year or two later.

Their missionary doctor, who had done so much for them, took ill and was hurried to Bombay. The first Sabbath after she left, one of the large girls happened to go into a room, and found the babies and tiny tots—30 of them—on their knees in prayer. Little Gulabi, smallest of all, was praying for Dr. MacKellar. Paro closed the door again, and quietly called the matron to see, but no one spoke to disturb the little meeting. In the afternoon they met again and invited four of the big girls to help in the singing. The meetings were quite their own thought. God bless the babes!

This institution will soon be no longer an orphanage. In 1914 only eight of the original charges were

left at the school. Some are in training in the normal classes or at the boarding school. Some are married, and about forty are earning their living as teachers, Bible-women, industrial workers or servants.

There are now eighty-one children in the home, many of whom are from Christian families, and all are receiving careful Christian training. Together with their ordinary school work, some of the girls are learning to make pillow laces, which they do for an hour a day, and are thus able to help towards meeting the cost of their education. The day's work begins with an hour's study of the Bible, at which all are present, except those whose other duties may hinder them. In the evening the Assembly Bible verses are committed to memory.

There is an industrial department in connection with the school, which is doing good work, and more than paying its way. The work consists of embroidery, drawn-thread work, and crochet. In their Christian Endeavor Society the girls have a committee to sing and talk to the patients in the mission hospital, and they also send leaflets to people in the surrounding villages. In this way they are able to help in the great work of giving the Gospel to the people round about them. In their constant prayers they remember the boys and girls in Canada who have helped them by their gifts, and ask that more missionaries may be sent out to India, and that God will make them helpers among their own people.

Rutlam Orphanage

A similar work for girls was begun by Dr. and Mrs. Campbell at Rutlam, which is becoming more and more a boarding school for Christian girls, the children of those who were formerly in the orphanage. As at Neemuch, the girls are taught housework, and engage in industrial work. One of the girls is being trained at the Indore hospital as a nurse.

Rasalpura Orphanage

Near Mhow there is a place called Rasalpura, where the boys of the Mission are being trained. Rasalpura means "Russelltown" ("Rasal" being the native way of spelling "Russell," and "pura" meaning "town"), and was called after the Rev. Norman Russell, one of our missionaries, who dearly loved the boys and girls of India, and who was taken away just as he was beginning work for those who had come in during the famine. Many of these boys are now out in the world supporting themselves, some preaching the Gospel, some teaching, or engaged in medical work caring for the sick, while others again are following various trades. Like the other orphanages, this one is now much more of a boarding school for Christian children, and its name has been changed in consequence, so that it is now called the Christian Boys' School. There are still a number of orphans in it, but most of the boys come from Christian homes and are at the school to receive training.

Together with their regular school work, the boys are given an hour's teaching every day in the Bible,

and are trained for Christian service. On Sunday the older ones go out with the young men from Rasal-pura, and sing at the services which they hold in the villages near at hand. As they grow older they have opportunities of speaking to the people, and in time many of them are able to tell the Gospel story themselves, and thus become real workers in Christ's kingdom. From among these boys we hope many will come forward as evangelists and preachers, to tell to others the story of the Jesus whom they have come to know.

Each boy in the school is given two hours a day in manual training, which is carried on in the industrial workshops. Several trades are taught, as carpentry, cabinet-making, blacksmithing, wrought-iron work, weaving, carpet-making, printing and binding. When the boys are old enough many of them go into the workshops for the whole day, and receive a training which enables them to earn their own living, so that they can go out and live among their own people and help to bring them to the knowledge of Jesus. Others go on to the high school at Indore, and some are prepared by two years of special teaching to enter the theological seminary at Indore, where they are trained for the work of the ministry.

Blind Orphanage, 1895-1909

For some years a blind school was carried on at Ujjain. It began in 1895 through two clever blind boys coming to the primary school under Miss

Jamieson. After the famine it was largely augmented by the various missions in the famine area sending their blind children to this, the only blind school in all Central India. The school was in two divisions, one for girls and one for boys, and the highest number in residence was about sixty. Industrial work was taught, as well as regular school work, books being secured in the Braille type. Some became efficient in weaving and spinning, others became Bible-women or catechists. As time went on, the missions which had previously sent on their blind pupils began to establish special departments themselves and, as our staff of missionaries was limited, it was decided, with deep regret, in 1909, to close this branch of institutional work and send the boys to Rasalpura and the girls to the widows' home, or other schools. The splendid efforts of Miss Jamieson and of Miss Grier for these afflicted ones will long be remembered in the history of the mission.

Woman's Industrial School

In some ways the most pathetic of our institutions, and one needing our constant prayer, is the Woman's Industrial Home at Indore, formerly known as the Widows' Home, the outcome of small beginnings twenty-one years ago.

At that time, several young women in the Mang Mohulla in Indore City being convinced of the truth of Christianity, and longing to confess Christ openly, sought the protection of the mission from cruel relatives. It was arranged to shelter and educate

these girls, and Mrs. Johorey, wife of one of the Indian professors of our college, gave voluntary service to this work. The famines of 1897 and 1900 brought many young widows and girls who could not be admitted to the boarding school and orphanages, and these were added to the Home. Later the widows' homes at Ujjain and Neemuch were amalgamated with the Indore Home and one of the missionaries was appointed in charge of the institution, with the assistance of Mrs. Joborey. Since 1903, with the exception of two and a half years in the girls' boarding school, and eight months' furlough in Scotland, Miss White has been associated with this Home. About sixty-six women and children are now being trained.

In India there are to-day nearly twenty-six million widows, three times as many as there are people in Canada, and of these about 400,000 are under fifteen years of age, and of these again over 100,000 are under ten years of age. Many of the Hindu girls are married when they are very small, hardly more than babies, and do not see their husbands until they are older. Often the baby husband dies in childhood, and the little girl wife is left a widow. This means that she has her hair cut off and her jewels and pretty things taken away, is allowed to wear nothing but a single white garment, and has to do all the menial work of the house. She has to sleep on the floor, and cannot sit or eat with the rest of the family. She is treated in this way because the people believe that the gods are angry with her for some

sin she has committed, perhaps in another life, and this is why her husband has died. How much it must mean for them when they find some one to tell them of God and His love for them, and when they are given a chance to lead a useful and happy life! In the mission Home the widows are taught to read and write and are trained to earn their own living, either in some industrial work, such as weaving, sewing or cooking, or as teachers and helpers in the mission work. Some of them marry and in their Christian homes become a help and example to the women around about them. One of the young women from the Home has gone to the North India School of Medicine at Ludhiana, to be trained as a doctor, and another has been received into the hospital at Indore, to be given training as a nurse.

THE BHILS OF AMKHUT AND DHAR

Another very interesting part of this work is carried on among the Bhil children at Amkhut, Dhar and Banswara. The Hindus are not the original inhabitants of India. Long before they invaded India from the north, the country was filled with aboriginal tribes whose descendants are still to be found in many parts. In Central India these are called Bhils (pronounced "Bheels"), and our mission is carrying on work among them. These people were driven back by the invaders into the hilly and jungle districts, where they have led a very poor and ignorant existence, worshipping evil spirits, who, they believe, inhabit all of nature round about them.

The Bhils are a timid people, but respond very readily to any kindness that may be shown them. Our work among them in the Amkhut district has been carried on for some years by Dr. Buchanan and his wife, and many of these people have come to worship the true God and to know Jesus as their Saviour. There are now four different mission stations in the Bhil district, of which Amkhut is the centre. This district is in the western part of Central India, and is reached by driving in from the railway, a distance of about thirty-six miles to Amkhut.

The Christian Bhils are being taught to help themselves as much as possible. All are encouraged to give to the Lord's work. Most of them have not much money, but they can give other things, and it is strange and interesting to see what they do give. Chickens, eggs, grain and other such articles form part of the weekly offerings. When a man is married, he may bring a goat as a gift to the church. Some of the farmers sow a part of their fields for the work of the church, and others help in any way they can. They have recently built a new church at Amkhut, on which all the work, except the iron roof, was done by the people. The bricks were made and burned, the stone quarried, the lime dug out and prepared, the trees taken from the woods and hand-sawed for the carpentry work, the doors and windows made, the walls built and plastered and floors cemented by the Bhil Christians of the district. This shows what Christianity can do for such a people.

A number of the older boys are being trained to become teachers and preachers. Some of them are learning English, to make them still more useful. They are very eager to learn, and some are to be seen at their daily work with a book in one hand, using every spare moment to commit to memory some part of their lesson. In the fields, on the road, or in the house, they are busy fitting themselves for their future life work.

The women, too, have their part in the work. Many of them are girls who have been trained in the orphanage at Dhar or elsewhere, have married and settled among these people and are showing them what a Christian home is like. Some of them are helping to teach the children. The missionary's wife at Amkhut has a school of Bhil girls whom she mothers and trains. These will grow up to useful womanhood, and take their share in training others.

At Dhar there is an orphanage under Dr. Margaret O'Hara's care, which consisted chiefly of Bhil girls saved from the famine. They were supported by a special fund raised interdenominationally in Winnipeg. Many of these have grown up and are now away from the orphanage, married and settled down in one part or another of the mission field. Some of them have gone back to the Bhil country at Amkhut. Many of them are married to Christian men working at the industrial workshops at Rasalpara. It is wonderful how much Christian love and care have done for these children of the jungle. They are called by the Hindus the "Monkey people," and,

before our missionaries took them in hand, it was not supposed that they could learn anything. When Miss O'Hara began her work among these girls, she invited the director of education for the state, who was a Brahman, to visit the school. After a time he did so, and some of the girls were brought forward to read. When he heard them he was amazed, and said, "Why, you have taught the monkeys to read!" These girls are now among the best and brightest of our Christian women, and are showing just what the love and redeeming power of Jesus can do for the poorest and the lowest. Our missionaries in India will always bless the day that brought these children under their care, and gave them the opportunity of training up so many who to-day are taking their place among those who are helping to bring India to the knowledge of Jesus Christ.

Typical Bhil Day School

Our youngest day school is found at Banswara, the newest field, in what Miss Campbell calls "the bamboo school house," and is the first school these children have ever known. Just a peep at it :

The crookedest of teakwood tree-trunks, five in a row support the centre poles of the roof, which is made of bamboos, and the very roughest tiles you could imagine. The walls? Now, could you call bamboo wicker-work walls? No need of windows for the wicker-work lets in more light and air than it keeps out. The floor consists of three wicker-work sheets spread at intervals on the brown earth, and little thorny bushes insist on pushing up their green heads between.

But then we have a robin's nest in a hole in one of the tree trunks, and the robins sing to us every day. Squirrels, too

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THE VILLAGE WELL, RUTLAM



PUPILS AT THE BAMBOO SCHOOLHOUSE, BANSWARA

chase each other up and down, while an occasional donkey with his musical bray comes strolling by. Blackboard? Well, it is not easy to make a blackboard on wicker walls, and not a carpenter in the whole of Banswara State is available to make a wooden one. We have a cloth blackboard tacked to the underside of the top of a camp table, but since school "keeps" only an hour a day we have small opportunity for using it.

But what we lack in equipment we make up in the teaching staff, and enthusiasm. We have an attendance of ten regulars and a few occasionals. Some of the fathers, mothers, little sisters and a few others lie outside taking their noon-day sleep till we have finished lessons and begin to sing. Yes, our school is held at noon. It is fairly warm, 114° in the shade being the highest this year; but we can get them only at noon and we must take them then or not at all.

Although it sounds small, there is real work being done, real foundations being laid. There is the love of God being shed abroad by the Holy Spirit through His servants. There is the knowledge of a wonderful One, who loves the "Monkey-people," being acquired, and one day we shall see the result.

THE GOSPEL IN THE VILLAGES

In that part of Central India where our mission is working, there are about 17,000 villages for which our church is responsible, as no others are working in the same district. These villages are scattered over a large area, and most of them are quite small, though there are many large towns and cities among them. There are so many of them that they are not very far apart, and it is possible to reach several of them in a morning's walk. Some of our missionaries spend most of their time going about the villages and

telling the people the story of Jesus and His love. This work cannot be done at all seasons, as in the rainy season it is too wet to travel along the country roads, and in the extreme heat it is not safe to be exposed to the sun all day long. But in the cold weather for several months, the missionaries and their assistants go out on tour, preaching in several villages every day, talking with the people in their market places and wherever they can gather a number together, and inviting them to their tents to converse about religious things. In the evenings, by means of the magic lantern, Bible pictures are shown and explained, and the story of Jesus told over and over again. Christian tracts and books and copies of the Scriptures are distributed to those who can read, and in many places the native children learn the Christian hymns, and sing them long after the missionaries have gone to other villages.

It is interesting to watch the missionary with his assistants as they come into a village, and begin singing a hymn, to let the people know that they are there. Soon a little crowd gathers, and perhaps a stool or small bed is dragged out from a house near at hand for the missionary to sit on. In front you will see the boys of the place, who are always eager to hear what is going on. The men stand near at hand, listening quietly and seriously, while on the outskirts of the crowd, or perhaps across the narrow road, there may be two or three women, who are not allowed to come nearer, but are curious to hear something of what is being said. The people are very

fond of singing, and listen well to the hymns. Most of these are in simple language that they can readily understand, and are chiefly about sin and salvation, and the love of Jesus. Sometimes a man will ask a question which shows that he is thinking of what is being said, and anxious to learn more. This seed-sowing is very scattered, for it is not possible to remain long in any one village, there are so many to be visited, nor can they be visited very often. In many cases it may be a year or two, or even more, before these people can again hear the Gospel. We must pray that the seed sown may fall into good ground, and that many more missionaries may be sent out to India to help in this great work.

The women in the villages cannot mix with the crowd of men who gather to hear the preaching, so some of the lady missionaries go out to speak to them. They send word through the village that the teacher has come, and soon quite a large number of women gather at the house of one of them, perhaps the chief family in the village, where they can listen to the teaching undisturbed. In this way many of the women are being reached, and some light being shed in their darkened hearts.

Many of the people in the villages belong to low castes, and are harshly treated by the rest of the people. They are not allowed to live inside the village, but must build their huts on the outskirts. Among one class of these people a very interesting work is going on just now. They are called Ballais, and are the village servants. A number of these

have become Christians, and have had to suffer a considerable amount of persecution, as the higher classes are afraid that others may follow them. An order was sent out by some of the heads of the higher castes that the Ballais were to wear only the plainest clothing, to have their hair cut short, to wear no beard, and to live on the cheapest and coarsest grains. They were not to take water from any wells, nor to go into any part of the village but their own. In many cases their houses were burned and their clothes torn off, while some were beaten, and it is said some even killed. But the government of the states soon put an end to this, and now these Ballais are better treated. They are beginning to see that the missionaries are their real friends, and that their only hope is in Christianity; and many are turning to it and asking for instruction. Here, too, we need many more workers to go out to India to teach these poor people the true way of salvation. Many of them have been baptized, many more are seeking Christ, but so many more still might be won were there only more reapers to gather them in.

In this touring work our medical men and women find many opportunities of attending to the needs of the people. In many of these villages a doctor is never seen, except when the missionary doctor appears. In some places over a hundred patients will come in a day. Many of these have sicknesses of long standing, and a single treatment cannot help them much. But if they can be induced to go into the mission hospital, they are assured of the best

possible care. This work wins the hearts of many to a hearing of the Gospel and opens the way for the missionary to tell of the Great Physician.

A number of Indian preachers in the villages are supported by the various congregations, some of these paying the salaries of two or more who give their whole time to visiting the people and telling them of Christ. By their liberality and their efforts for the spread of the Gospel, these Indian Christians are setting us all a great example of earnestness and devotion.

MEDICAL WORK FOR WOMEN

The care of the sick is one of the first ways in which the difference between Christianity and heathenism is evidenced. Until missionaries entered India, little was done to relieve pain and sickness. The people had their own so-called doctors, but most of these were very ignorant men and some of their practices were very cruel. A common method of curing pain was, and still is in many parts, to burn the body with hot irons. Now, owing to Christian work and example, there are hospitals and dispensaries in many places, not only under mission organization, but under government or private care. But many more are needed, especially for women. When you remember that women and girls can only be cared for in India by women, and that forty million of India's women are shut up in zenanas, you will understand how sorely they need women doctors and hospitals for women.

Indore

The medical work carried on by our mission, in so far as hospitals are required, has largely been in connection with woman's work. It began at Indore in 1884 under Dr. Elizabeth Beatty, who entered upon her professional duties almost immediately on her arrival, treating cases through an interpreter. Dr. Beatty at once felt the urgency for more workers and was cheered by the coming of her friend and fellow student, Dr. Marion Oliver, in 1886. Hospital work was begun in three small rooms with two dispensaries, and an attendance of patients almost from the first averaging 1,500 per month. There were also many calls made upon the sick in their homes, besides work in the surrounding villages, all of which indicates how quickly prejudice had been overcome, and also that the work was extremely arduous, even to the point of endangering the health, for the medical missionary prescribes not only for the ills of the body but is ever striving to lead the patient to the great Physician of souls. Dr. Beatty returned on furlough, but her health was broken and her resignation was reluctantly accepted. During the next three years, 1890-2, there were four medical women sent out, Dr. Margaret McKellar, Dr. M. G. Fraser, Dr. O'Hara and Dr. Agnes Turnbull. Medical work was begun at Mhow with a small rented hospital and dispensary, but was not re-opened after Miss Fraser's marriage at the end of her term. The others went to different centres as the way opened.

A new building was erected for the hospital at

Indore in 1891. Letters dated about the time reveal the changed attitude of the officials towards our mission :

Think of the fact that but a year or two ago we were fighting for the privilege of carrying on any Christian work, and contrast it with the fact that a site of 8½ acres has been given by the Dowager Maharani. At the ceremony of the laying of the corner stone the prime minister representing the late Maharajah brought a gift of 750 rupees for the medical work, and the same for a college to be established for men's work. Surely we should take courage.

✓ The hospital remained under the able supervision of Dr. Marion Oliver for many years, until her return to Canada in 1912. She would gladly have worked on, to die at her post, but God took her to higher service May 22nd, 1913. Dr. Oliver loved the people of India and gave 27 years of her life towards their uplift. Several of our doctors ably assisted her, taking full charge during several years, either of Dr. Oliver's furlough or illness, among them being Dr. Agnes Turnhull, Dr. McMaster and Dr. Chone Oliver.

✓ Plague broke out in 1900 in Central India and repeated itself in more or less virulent form for a number of years, so that the ministry of all our doctors and nurses was taxed, as they aided in inoculation of hundreds of patients a day, or visited in the plague hospitals erected by the Government.

✓ Temporary sheds had also to be erected at Indore hospital for the treatment of famine women and children still very ill. Meals were given to from 50 to 300 a day. During one of the most alarming

periods of plague, the strain of night and day duty for the stricken so undermined the health of Dr. Agnes Turnbull that she was suddenly attacked by a mortal illness at the close of 1906. She died at her post, a faithful servant.

The building has been improved and added to since the early years. It has accommodation for 45 beds, besides isolation and a private ward named "The Forrester Memorial Ward." A new dispensary is also on the grounds. The last report (1915) tells of 757 in-patients and 8,944 out-patients. Dr. E. Mc-
 ✓ Master is in charge, and has shared in this work since 1903. *She is returning on furlough and is expected*

Dhar

✓ Dispensary work opened at Dhar in 1895 under Dr. O'Hara. A new hospital, named "The Queen's Jubilee Hospital," was formally opened in 1898. It is outside the city gate under the shadow of the great fort. At the opening, representatives of the Maharajah of Dhar were present in the persons of his son and the prime minister, there was a native audience of one thousand. During all the years Dr. O'Hara has had large responsibilities, not only in the hospital and city dispensary, but in the Dhar Leper Asylum, outside the city, where many a sad and suffering one has felt her ministry of love and sympathy. All the native workers have been trained at the hospital, and some still serve the mission, faithful since the very beginning. Dr. O'Hara is still its honored head and is about to complete her semi-jubilee of service in India.

Neemuch

Dr. Margaret McKellar became our pioneer medical worker at Neemuch. A dispensary was begun in 1892.

A few days after opening it the symbols of a curse were found on the doorstep. The people did not know anything about us, the district was new and they thought the missionary would be too frightened to go on with the work. When I asked one of the native women to remove the symbols she was horrified. Oh no! it would bring down a dreadful curse on her if she touched it, and also on me. That was the beginning, but we kept on in faith and ere long as many as 200 patients came in one day.

The year 1900 saw the terrible famine scenes, followed later by plague; and, with the rescue of so many sick orphans, especially at Neemuch where about 240 were collected, a hospital became a necessity, and a small building was fitted up for the orphans who were ill. Here, too, the work has grown. A new building was opened in 1912, many prominent citizens coming to show their appreciation. Dr. McKellar and Dr. Chone Oliver have shared in the work. The last report tells of 9,465 new patients treated; of these 374 were in-patients. Dr. McKellar is another of our honored missionaries about to complete her semi-jubilee of work in India.

For a time medical work was opened at Ujjain under Dr. Marion Oliver's care, but was later closed for lack of workers.

a basin containing blood and lemons cut in two

a medicine, fairly effective (helpful) built of brick and stone

NURSING DEPARTMENT

Our first trained nurse, Miss Thomson, took up her duties at Indore in 1895. The first class consisted of three pupils or orphans from the institutions, whose numbers have grown with the years, and the young women have proved themselves capable and faithful in their duties, as well as in seeking to bring patients to Christ. Since then we have sought to place one or more trained nurses from Canada at each hospital. The value of the native helper is summed up by Dr. Chone Oliver :

As we see our clean, bright, intelligent, happy helpers going about their work, making up prescriptions, putting on bandages, nursing the sick, singing, reading and giving the Gospel message, we often rejoice and thank God for the harvest we have reaped from the famine. Nearly all our workers are girls who were gathered in at that time (1900). This year six of our helpers took the St. John's Ambulance Association course in First Aid and all passed. I suppose they are the first women in India who have taken the course in Hindi.

✓ Our staff has also been augmented by the valuable help of young native women who have taken a special course of training at Ludhiana in the Women's Christian Medical College. The names of Janie Bai, Louie Bai and Amy James (now Mrs. Vincent) are familiar in this branch of the work.

✓ For assistance rendered at times of plague and famine, the Government of India has honored several of our missionaries with a medal for Distinguished Service to the Empire—Dr. Turnbull, Dr. O'Hara, Dr. McKellar and Miss Campbell.

General Medical Work and Future Needs

Medical work for men has been in the nature of dispensary work. There has been no regular hospital building and our medical missionaries have felt discouraged at times. The native Christian men when ill must go to the state hospitals. At Ujjain the building in the city is in two storeys, upstairs a dispensary and downstairs a preaching hall. The Rutlam hospital is also part of a native house and was one of the first centres for medical work, begun under Dr. Fraser Campbell. At Amkhut Dr. Buchanan uses his bungalow verandah. At those points where no women's hospitals have been established, the percentage of women who will attend is increasing. A new hospital for women is being built at Hat Piplia, and one for men has been granted, to be built at Barwaha, but they are waiting for the land on which to build it. There are dispensaries in other stations, to which patients come for treatment, but many more hospitals are needed in which the poor, sick people can be kept for careful treatment.

The amount of work done by our mission doctors would be surprising to any one accustomed to medical work in Canada. The report for last year shows that over 62,000 patients were treated and nearly 200,000 treatments given. Many interesting stories are told of some of these patients, but we have room for only one or two.

A little boy was brought one morning to the hospital from a village which had been opposed to the preaching of the Gospel. The child had been badly burned, and had developed lockjaw. The people did not want the Gospel, but they wanted the Christian doctor. There did not seem much hope for the child, but by careful treatment and in answer to prayer he recovered, and ever after the people were eager to hear the message. Thus the way is opened to their hearts. In another case, two of the women servants of the Rani (the Indian ruler's wife) came to the hospital and received treatment. While there they learned a number of hymns and Bible lessons, which they now repeat and sing to their mistress, and in this way they are taking the Gospel into a home which it might not otherwise reach.

The Christian children, too, on the hospital compound, have their own place in the hospital economy, and have found a way into the hearts of many of the patients by their simple, winning ways. At Dhar a child of four has been going into the wards on Sabbath, to sing Indian hymns to the patients, "to help Miss O'Hara," she said. Often two or three others join her, singing in the evenings, and their childish voices sound very sweet as they give in song the message of salvation. Thus they help to deepen the impression made by the teaching of the Bible-woman.

Thus the work goes on, in the hospitals and dispensaries, and out on tour in the district, as well as in the homes of the people, and wherever there is a call to help. To every one who asks for bodily cure the story of the Great Physician is told, and many learn through the love which is shown to them by the kind doctor or nurse the greater love of Him who died for them.

One class of patients are especially pitiful—the lepers. There are many of these to be found in Central India, wandering about the country, a misery to themselves and a source of danger to

others. There is an asylum for them at Dhar and a small one at Ujjain, where a number of them are being cared for, some of whom have come to know and to love Jesus. It is a comfort to know that some joy and happiness are coming into the lives of these sad sufferers through the patient kindness of our missionaries and their helpers.

* * * * *

RESULTS

Our faithful missionaries are laboring on ; many of them have been spared to long years of service ; others have been cut off by the dread climate of India and its consequent ills, so often fatal to Europeans.

Would any reader attempt to estimate results, however, let her keep in mind the many thousands of pupils who have passed through Christian schools and institutions ; the thousands of treatments given year by year at the hospitals and dispensaries ; the multitudes who have listened to the Gospel message in the villages, in the Gospel tent, by the wayside, at the busy street corner or in the mission chapel, or to the quiet talks given by the missionaries in the zenanas of the high caste, or in the humbler homes of the low caste—to all of these has the story of Jesus been passed on. In untold ways the precious seed is being sown, and all over India can be felt the general development of a higher moral standard, evidenced in the desire of the native states to give

educational privileges to their girls and to foster philanthropic effort. But gratifying above all is the general development of a new religious sentiment, which is becoming increasingly noticeable. All these must be taken into account, would one estimate results.



CHINA

CHAPTER III.

China is a very old country, with records reaching farther back than the time of Abraham. It created arts and literature, invented scientific instruments and attained a high degree of civilization while western races were still in barbaric conditions. By its people it is known as the Middle Kingdom, the Flowery Land, the Celestial Empire, the Hills of T'ang and Far Cathay. It is very large in extent—five million square miles. Lay all Europe on China and you will have thirteen hundred square miles uncovered. Some one has ingeniously calculated that if its present shape were changed to that of a belt of land a mile wide, there would be room for a walking match from end to end, of thirty miles a day, continued through more than four and a half centuries.

There are many great rivers, two of which—the Yang-tse Kiang and the Hoang Ho—are among the noted rivers of the world. Canals are numerous, and in many parts of China the rivers and canals take the place of roads. The Grand Canal, built hundreds of years ago, is one of the two famous public works of China. The other, the Great Wall,

was built 220 B.C., as a defence for the northern frontier against the nation's enemies.

In the northern part of the country is the Great Plain. Here the land is very fertile and covered with hundreds of small farms, where the farmers work during the day, returning at night to their adobe villages. The climate is temperate, and wheat, millet, and other grains are raised. In Central China, the climate is mild and moist. Southern China is like Florida, and here is raised the rice which, with salt fish and vegetables, is the ordinary food of the people. Here are found many valuable plants and trees not found in America, among them the tea plant, camphor tree, bamboo, varnish tree, wax tree, soap tree, tallow tree and li-chee. The south-eastern portion of the land is hilly, while splendid mountain ranges, with snow-capped peaks, are found in the south and west.

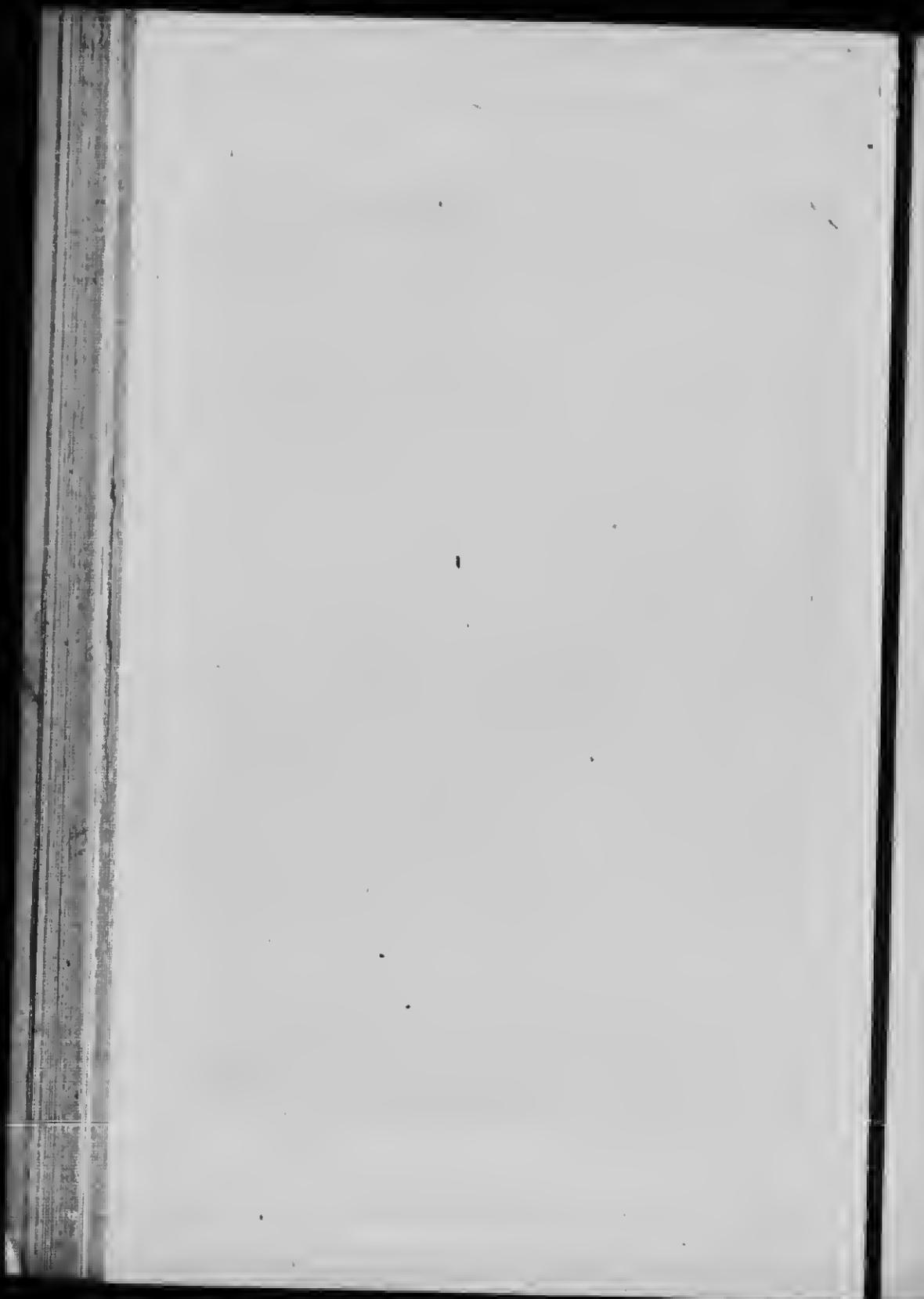
Besides farming, the Chinese have many other industries, among them the making of beautiful silks. Multitudes of men and women and little children are employed in the culture of the silk-worm. Hundreds of children also help in the gathering of tea-leaves.

The principal exports are tea, silk, medicine, fire-crackers, and straw braid. The largest imports are cotton goods, kerosene, cigarettes, tobacco and sewing machines.

A vast mineral wealth of coal, iron and gold is yet largely undiscovered. Foreign commercial interests have taken hold in certain districts and there are now



BUILDING FOR WOMEN'S WORK, WEI HWEI CITY



evidences among the Chinese themselves that they are becoming aware of this buried wealth. They are seeing the need of means whereby to market their wares, such as a network of railway lines and the building up of priceless waterways. To quote Dr. Arthur H. Smith :

China is thoroughly converted to railways, a change of sentiment which one who remembers three decades ago seems like a transformation scene from the Arabian Nights.

There are between three hundred and fifty and four hundred millions of people in this great land. One may better grasp the significance of these figures when told that if all the people in the world should march in a single line, every fourth person would be a Chinese. As a race they are ingenious, intelligent and industrious.

GOVERNMENT

For upwards of four thousand years, until within a few years ago, these millions of people were governed by kings or emperors. There have been seven great families of kings, or dynasties, as they are called, the Chow Dynasty, the Tsin, the Han, the T'ang, the Sung, the Ming, the Manchu. We find the following interesting items about each: "Confucius lived during the reign of the Chow family. One of the Emperors of the Tsins built the great wall two hundred and twenty years before Christ was born in Bethlehem. The Han Dynasty lasted about two hundred years before the birth of Christ until two hundred years after it. About this time ink was

invented by the Chinese, who were now printing books on paper made from the bark of trees. During the T'ang Dynasty the Chinese were the most civilized people on earth. Every school-boy feels the effect of the Sung Dynasty, for it was at this time that a little book was made which has been ever since the first one that a boy studies. When the Ming family began to reign America had not yet been discovered ; but during their reign Columbus did discover it, and the last Ming king died just about the time that the Pilgrim Fathers came over to New England." The Manchu family is the last one, and brings us up to modern times. With its fate we are all familiar.

The troublous times which brought about its unhappy end date back to 1875, when Kwong Su, a little boy five years of age, became Emperor, and the Empire was placed under a regency of two dowager Empresses. One of these, the Dowager Empress Tse-Hsi, the Emperor's aunt, became the real ruler of China and remained so until her death, November, 1908. She ruled until the little Emperor became of age. But finding afterwards that he wanted to introduce customs which displeased her, she deposed him and resumed her place as head of affairs. Her chief reason for disapproval was that in 1898 the Emperor had ordered all the children to be gathered into schools, and taught after the manner in western lands. There were to be higher schools and colleges for the sons of the nobility. In addition China had plunged into war with Japan over

the ownership of Korea and had lost heavily, for both her army and navy were out of date. Russia, Germany and Great Britain all made demands which had to be granted. The Chinese were beginning to fear and hate the foreigner. Secret societies were busy stirring up anti-foreign spirit, which culminated in the Boxer Rebellion of 1900, when many missionaries were murdered or driven out of the country. The Empress fled and rumors were spread broadcast that China might yet be divided up amongst the foreign powers. Peace was made possible through the efforts of one of her clever statesmen, Li Hung Chang. China remained unbroken, but at the price of yielding up her old conservative ways. Henceforth the rights of a foreigner in China must be respected and many of the reforms which the young Emperor sought were again introduced; a modern school system and a postal and telegraph communication were to be established, opium was to be wiped out and a better system of government brought about.

In November, 1908, word was received the world over that both the emperor and the old Dowager Empress were dead; and no one could find out just how they died.

There was strong opposition to a Manchu successor. From 1908-12 the infant Emperor Shuan Tung was nominally head, but the country was governed by a regent, his uncle. Yuan Shi Ki, the leading statesman, was degraded because of his attitude towards the late emperor Kwong Lu, and during 1909-11 sought refuge at his home near our mission

in Honan. When rebellion against the dynasty broke out, Yuan Shi Ki was recalled and became chief man in the settlement of the difficulties between the Imperial party and the revolutionists, which resulted in the abdication of the Emperor and the establishment of the Republic. October 10th, 1912, is officially recognized as Independence Day in China. There have been further risings among men of the newer school who desire to hasten reform and see China quickly placed on an equality with modern nations, and there have been frequent mutterings and discontent with the new form of government. Many of China's best thinkers feel she is not ready for such a form of government and that a constitutional monarchy is best. Present indications lead one to believe that monarchical government will yet be restored. Yuan Shi Ki is an able man and is looked upon as the only man in China competent to deal with the great problems ahead. "The Sleeping Giant," as China is called, has truly awakened. Her path may still hold many thorny places, but under wise leadership, her future power as a modern nation may yet be assured.

CUSTOMS OF THE PEOPLE

China's people live in tiny villages, larger towns, and great cities. Their houses are built of stone, brick and adobe. They are one storey high, with concave roof, overhanging eaves and earthen floor. The roofs are of tile, thatch or earth, and the windows seldom have glass, but are usually of paper

pasted over lattice work. The houses of the wealthy are built around a court yard on which the doors and windows open. These houses have fine carvings and paintings, and other handsome furnishings; while the houses of the poor are almost hovels, with only one room, and that one dark, damp and dirty, and shared with the pig and the chickens. In North China each house has a brick platform about two feet high, called a kang, underneath which a fire is lighted for both heat and cooking, the heat being carried through the house by a flue into the chimney. Here the family cooking is done. The men and women of a household, except among the very poor, eat separately. Their meal is eaten anywhere, in the court-yard or even on the street. The food is eaten with chopsticks, in the use of which they become very expert. When night comes they use the kang for a bed, spreading out their pei-wa, or comfortables, to lie upon, and putting others over them. They sleep in the same clothes they wear during the day.

Both men and women wear loose, flowing trousers, and double-breasted coat, buttoned at neck and side. In cold weather they wear several of these coats, one over the other. The girls and boys dress like their parents. The children learn to help with the work of the house. Since the new era there is now a strong movement in China against what was one of the most cruel practices of the country—that of foot-binding. Until lately all of the girls of the better class, when they reached the age of five or six, had to suffer the terrible pain of having their feet

bound. A cotton bandage, two or three inches wide, was wound tightly about the foot in every direction, and every few days was drawn tighter and tighter until at last the poor little foot, all out of shape, was small enough to fit a shoe, three or four inches long, and sometimes even less. The girl herself became crippled for life. In many places now this cruel custom is being given up.

THE OLD SCHOOL SYSTEM

The girls and boys of China are much like children in our own land. They, too, have their times for work and times for play, and greatly enjoy their games.

Under the old régime, boys and girls were allowed to play together until the age of seven or eight, when the boy must begin his schooling. It was not so with the girl. The average Chinese family is too poor to educate the daughters, besides their place was considered to be in the home. They are frequently hired out to service. Sometimes they are even sold, unless they are betrothed, in which case the marriage is all pre-arranged, without respect to the wishes of either party.

The boy was either sent to school in his village or a teacher brought in. His first books were two classic primers which he must memorize. As he grew older he was given a school name and continued his study in earnest, reading books of poetry, history, social rules, treatises of Confucius. The test of good scholarship was his ability to commit to memory and write thousands of Chinese symbols or characters. He must be able to quote from the text-

book whatever the examiner might ask. He must pass five degrees of examination, the final admitting him to membership in the Imperial Academy.

This old system had its good points, especially in developing the memory ; but it failed in the chief aim of education, the training of the mind to think and reason. This does not imply that the Chinese have not discovered many useful arts and appliances, but they have only stumbled upon them ; for instance, they found out fire cracker powder two hundred years B.C., but they never made any good gun powder until they came in contact with the West. China's business men are among the best and most reliable, but the lack in their educational system has prevented them being as successful as they might have been.

This ancient system came suddenly to an end with the proclamation of the new edict in 1908, and a similar system to that in western lands is in process of modelling. One can readily imagine the confusion and difficulty of adjusting old methods to a new order of things. It is here that the usefulness and influence of our mission schools are telling ; they are setting a splendid example to the people wherever they are found.

And now the women and girls of China are to be given an equal chance in education with the men and boys. No matter how highly developed an educational system may be, "a nation rises no higher than its women."

One sad thing has hindered the happiness of the

home life of the Chinese—instead of knowing of the loving Heavenly Father and His tender care, they spend all their lives in fear of evil spirits. They are taught that these wicked spirits are everywhere, in the sky, the air, the trees, and even in the beautiful flowers. The men and women fear them as much as do the children. Let us see what the religious beliefs can be, that cause the people to live in such superstition.

RELIGION

China's religious system is complicated. There are three principal religions: Confucianism, Buddhism, and Taoism. Every Chinaman considers himself a Confucianist, but he can also be a Buddhist and a Taoist at the same time.

Confucius was a wise man who lived in Shantung, at the time of the Prophet Daniel. His religion taught the people to live a good, moral life, but told them nothing about God, and had no hope of heaven. It taught a great deal about ancestral worship, in which they already believed. Tablets twelve or fifteen inches high are to be found in every house. On these tablets are carved the names of the ancestors, and each day the family burns incense before them; sometimes paper clothing for use in the next world; and at other times, paper money. Every house has also a second shrine—a picture of the kitchen god—which is pasted over the fireplace. The family is careful to pray to this idol often, and always the first and fifteenth of the month, and to offer him sacrifices, for they believe that he sees and hears all

that goes on in the house, and at the end of the year carries a report of each one of them to his brother, the "Venerable Man of the Sky." Once a year, a week before New Year's, the kitchen god is taken down, and while prayers and incense are being offered, he is burnt and so started off on his journey to his brother ! Then on New Year's Day a new kitchen-god is put in his place.

Nearly two thousand years ago Mingti, who was Emperor at that time, had a dream which caused him to send to India for books and teachers. The people of India worship Buddha, whose religion teaches the transmigration of souls. This means that after a man dies his spirit passes into some other person, or even into some animal. The result of Emperor Mingti sending to India was that after a few years over three thousand Buddhist missionaries had come to China, and Buddhism became one of the religions of the country.

Worshippers in Buddhist temples are for the most part women advanced in age. The young women are chiefly confined to their homes. It is one of the sad sights of Buddhist lands to witness mothers going about looking into the eyes of animals trying to discover the image of a dead child, re-born as a beast.

The religion which makes the people the most unhappy is Taoism, for this is demon worship. It has a great number of gods ; the god of wealth, god of war, god of thunder, of small-pox, and of all other troubles. Whenever anyone is ill it is believed that

The Story of Our Missions

some god is angry and time and money is spent in trying to make him good-natured again.

There are temples all over the land, filled with spirit-gods. Here the men and women come to worship and offer sacrifices and incense ; and one of the earliest lessons taught to little children is just how to behave when taken to the temples to worship.

There is no one country in "all the world" where there are so many people still worshipping idols, as China, and these people will never know better until we obey our Lord's command and carry them the Good News.

MISSIONS

Dr. Robert Morrison, sent out in 1807 by the London Missionary Society, was the first Protestant missionary to China. He made the first translation of the Bible into Chinese.

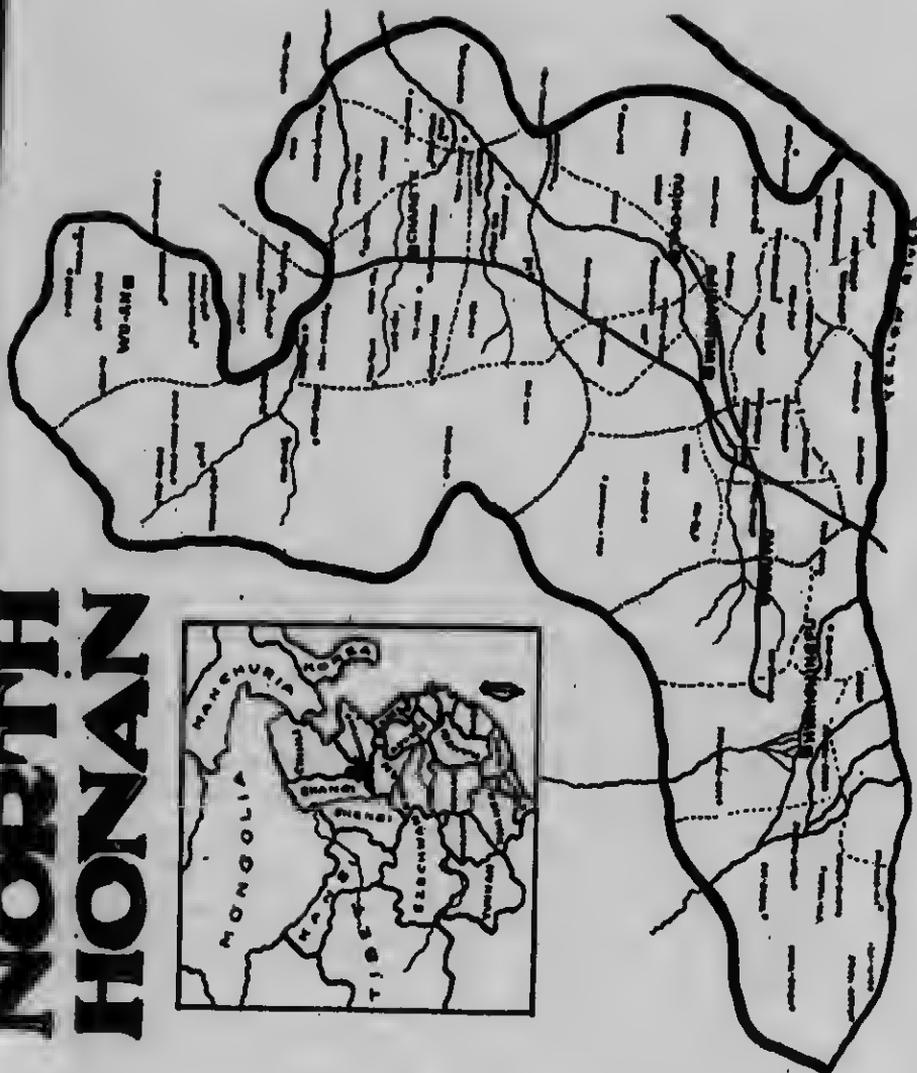
There are now seventy-two Protestant societies working in China, having in all about 5,186 missionaries.

Our Canadian Presbyterian Church has three missions, North Honan, South China, Shanghai, with the following stations in each :

I.	II.	III.
NORTH HONAN	SOUTH CHINA	SHANGHAI
<i>Changts</i>	<i>Kong Moon</i>	
<i>Wei Hwei</i>		
<i>Hwai King</i>		
<i>Tao K'ou</i>		
<i>Wu An</i>		
<i>Hsiu Wu</i>		

NORTH

NORTH HONAN



NORTH HONAN

The Province of Honan is situated in North Central China. It was the original "Middle Flowery Kingdom" bordering on the classic ground of Confucius, and has been one of the hittest opponents of, and the last hut one province to hold out against the entrance of the Christian missionary.

The Provincial Capital is Kai Feng Fu. In this province alone, there are 1846 cities, towns, and important villages. Less than 50 are occupied by any Christian mission. The population is 35,316,800; of these about 8,000,000 souls are in the section for which our church has agreed to be responsible, namely, that part of the province of Honan lying north of the Yellow River. This district is somewhat triangular in shape, measuring from north to south 170 miles, from east to west 185 miles. It contains 24 counties, each with its county town, besides several walled cities, and hundreds of villages.

The land to the west is mountainous, and minerals, such as coal, iron, copper, silver, are found, but as yet not extensively worked. The centre and east is a great level plain, rich in vegetation. The Yellow River is too treacherous for extensive navigation, hut the Wei River courses through this section of country and is a high-way to the sea for commerce.

To Reach Honan—In the early days it required a laborious journey of about three weeks from Tientsin by houseboat and cart. With the advent of the railway in 1905, the journey was made possible in

two days from Tientsin. Now we may go by steamboat from Shanghai to Hankow, thence by rail north to Chang-te on the Pekin-Hankow railway, and other routes will be open shortly.

The Honanese are a home-loving people and are conservative in their attitude to customs and beliefs. They are industrious, rising early and working late. "The working day of not a few is nearer sixteen hours than eight." They are largely vegetarians, for fruit and vegetables are plentiful. Rice and meat are luxuries. The farming classes live together in walled villages for mutual protection, and saving of land, one small yard being shared by several families. The villages are often prettily surrounded by a clump of trees.

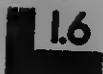
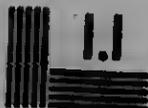
Most of the people in the cities own land to a larger or smaller extent ; all are fond of gardening. Spinning and weaving of silk are carried on, but these as yet are done by hand. The principal articles of commerce are wool, skins, fur, all in a raw state ; appliances for manufacture, as in western countries are as yet scarcely known.

The majority of the people are Buddhists and Taoists, all followers of the ethical teaching of Confucius. There is a strong Mohammedan element in this part of Honan, and especially round Wei Hwei and Hwai King, numbering some 5,000 at the latter point. The native Christians and adherents number about 4,000.



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EARLY MISSION HISTORY

An entrance to Honan was gained only after months of prayerful waiting and bitter opposition, fulfilling the prophetic words of Hudson Taylor, "The Canadian Church must enter Honan on its knees." Pioneer missionaries, Rev. Jonathan Goforth, followed by Dr. Smith, Dr. McClure and Rev. Donald MacGillivray, took up their position in 1888-9 at Pang Chuang, a station of the American Presbyterian Board in the neighboring province of Shantung, later moving up to Lin Ching, fifty miles nearer Honan, where they waited and where the first of the single women missionaries joined the staff, in the persons of Misses M. McIntosh and Graham, trained nurses, and the study of the language was begun. The male missionaries, meantime, began their adventurous journeys by cart or boat into Honan, preaching and healing by the wayside, seeking a permanent entrance, if possible, into a Fu city. They found, however, that they must settle "where they could, not where they chose," and were joyful at securing rented property in the market town of Chu Wang, 1890, then again at Hsin Chen. They had scarcely settled in Chu Wang when a mob burst into the compound and took everything but the stove. British authority then interfered and our missionaries were hereafter given the right to reside in Honan. Not until 1894 was a permanent entrance gained into the prefectural city of Chang-te.

BOXER REBELLION

Evangelistic and medical work were established at these points, and, though trying and constant opposition was met, the work grew. Then came that terrible testing time of the Boxer uprising.

In our own mission the twelve years of successful work seemed humanly speaking blotted out.

The storm had burst at Chu Wang. Drought and fear of famine had roused the native temper against the foreigner and his native Christian followers. Plundering and restlessness were everywhere evident. The authorities ordered the missionaries to seek safety under British protection at the coast. Chinese carts were hurriedly sought and, while awaiting their arrival, the women and children of our mission party remained hidden all day in a dark room of a friendly neighbor's house. When night fell they quietly left, but, as they made their way out of Honan, Chinese mobs repeatedly flew at them with staves and swords. Everything that was possible was looted from them. They had no means of paying their way and travelled for days getting food as best they could. At last they reached Hankow, 250 miles south, where they were able to secure help and proceed by houseboat to the coast.

Their fear for the lives of our native Christians whom they had left behind made the journey doubly trying. Severe persecution fell to the lot of all who had become Christians. Many faced cruel torture rather than deny their Lord, but no lives were taken.

Among them was old Chou (or Joe), the first convert of the mission. He had followed our doctors about, hearing of their power to heal. He had formerly been a policeman, addicted to many vices, chief of which was opium. The doctors warned him of the seriousness of the operation, but he assented, and, to his great joy and theirs, the cataract was removed and he again beheld the light. In gratitude he asked what he might do to repay the missionary. The answer was, "Believe on my Saviour." He was fifty-four years of age when he accepted the Christian's God, and from that time became a faithful minister of the Word. Persecution fell to his lot during this fateful year, but he "kept the faith."

One of the most touching stories was the punishment meted out to Mrs. Chang, one of the first native helpers, a widow whose son, one of the first Christians, had passed away leaving her to care for the widowed daughter and his children. Mrs. Chang was suspended by the arms for some hours in the hope that she would recant, but God gave her courage, and her faith in Him never wavered.

Our missionaries yearned to be there to give help and comfort. It was dangerous to send relief in money, but once or twice Dr. McClure was able to do so. A number of our male missionaries remained at the coast instead of returning to Canada and sought to keep in touch with Honan by couriers. In September, 1901, a year after the terrible scenes of escape, the Foreign Mission Board received the cable, "Field open, all return." Dr. McClure was one of a party of five waiting in China for the word, and wrote at the time a graphic description of that welcome entrance.

An escort of soldiers brought us all the way from Tientsin to Chu Wang. From here we were drawn by carts, provided by officials, twelve in all the procession, with twenty cavalry and

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THE Hwai-KING KINDERGARTEN



ERSKINE HOSPITAL, HONAN

about thirty infantry. Buglers announced our arrival at the villages and through the streets of Chang-te. We went in at the East gate and out at the North gate and at both Chang-te and Chu Wang were royally received and feasted for two days and the magistrate rewarded us the deeds of the mission property.

The missionaries were shocked by the gathering of Christians from all the outstations. A number had died of famine-fever and the emaciated appearance of many others revealed what they had passed through.

The joy of seeing the native Christian flock waiting for our return far outweighed the sorrow and destruction of property. Had all the buildings remained intact and the church of Christ been scattered to the four winds our sorrow would indeed have been bitter. These became the nucleus of the Christian church in Honan which to-day numbers several thousands.

The mission property at Chu Wang and Hsin Chen was totally destroyed. At Chang-te the two mission houses and chapel which had been turned into Chinese forts were returned by the magistrate, along with the deeds of the property. The Government paid indemnity for all losses, including that of the native Christians, amounting to about \$3,000.

A few months later the Christians gathered at Chang-te from all the outstations for a memorial communion service. Some two hundred were present, eighty of whom were communicants, the rest catechumens. Foremost among them were old Mrs. Chang and old Chou, the first Honanese to accept Christ.

REOPENING AND DEVELOPMENT OF THE WORK

From now on the story of the Honan Mission is that of the rise and development of the Native Christian Church. Progressive and definite lines of work were at once possible, for the attitude of the Government officials was distinctly friendly towards Protestant missions and the securing of property for

mission purposes comparatively easy. Threatenings of upheaval caused unrest at intervals, especially at the time of the change of government from monarchical rule to republican, in 1909-12, but Honan was spared anxiety, though for a time the missionaries did not venture far afield into new districts. The aim of the mission was to centralize the work at the prefectural cities, Chang-te, Wei Hwei and Hwai King ; in the latter two no footing had been gained previous to 1900.

By 1902 all the missionaries had returned to Honan and work had begun in earnest, in visiting the outstations and homes of the Christians. The contrast with the early years was noteworthy. Hitherto any Honanese known to be interested in the new Gospel must have his name placarded on the walls of his own or surrounding villages and the water supply denied. Effigies of the foreigners were made in dough and after reviling, were cast to the dogs and crows. Much of this outward bitterness was past, though much remained and will remain until superstition and ignorance pass from the land. As the missionaries went from village to village, the inhabitants flocked to see the strange foreigners. Crowds gathered at the services, usually held in the courtyard of a friendly neighbor. For most of the people it was idle curiosity and interruption was frequent, as the missionary sought to make known his message of a God of love. The male missionaries found little difficulty in going about preaching and teaching, and the number of thinking men who asked questions

and took a permanent interest, was noticeable ; gradually, too, there came about a greater freedom in reaching the women.

About this time, for six years in succession, Mrs. Goforth took her little family and, at the risk of health, joined her husband in touring in the newer parts north of Chang-te, living in rented Chinese rooms, setting before the people the example of Christian family life.

The Presbytery of Honan had sent home an urgent appeal for both workers and means. The Church heartily responded and the Women's Missionary Society also joined in the sending out of strong reinforcements. Reports and letters during the following years 1903-6 indicate the openings for Christian women workers which were waiting. The following is typical :

The district in the extreme north was visited in the autumn for the first time by our women missionaries.

On reaching Han Tan on the evening of the first day's journey, we found at the Chinese inn, to our surprise, that the Wu An Official had awaiting us a Sedan chair, a mule litter, and four donkeys for conveying the luggage. The soldier in charge led the way. After a long, rough, tiresome journey, we reached the rented Mission premises at dark. While in the city we visited, by special invitation, at the residences of two of the officials. After a few days an invitation came to spend a week at the large, prosperous village of Ta Tun. Though we were entire strangers the welcome was genuine, and happy were the days that followed. The fifth new opening was at the mountain metropolis of Lin Hsien. Here, too, the providence of God removed obstacles and opened up before us a wide and promising work.

A yearly trip was begun to the large city of Hsün Hsin, famous for its annual fair. Thousands of pilgrims and visitors from miles around attend, combining business and religion though coming assuredly to worship the great goddess Lao-Nai-Nai (old grandmother), the most popular and widely known deity in this part of China. Male missionaries came with their staff of helpers for several years before our women workers felt at liberty to face the crowds. Many a poor weary pilgrim went home with a new hope as she heard for the first time of the Christian's God of Love and Mercy.

MISSION PROPERTY AND STAFF

By 1903 land had been secured at Wei Hwei and Hwai King ; and in 1908 at T'ao Kou, thirty miles east of Wei Hwei, the starting point of a branch railway. Work was begun previous to this in Wu An, a large city fifty miles northeast of Chang-te, but later the purchase of property and erection of buildings was due to the munificent gift of Mrs. Yuile, of Montreal. Hsiu Wu, the last opened point, is a large mining centre between Wei Hwei and Hwai King.

At these stations the mission property lies a short distance outside one of the city gates ; there you will find our missionaries' houses within a walled enclosure of some acres, each, with its garden of flowers, trees and vegetables, being as much like Canada as they are able to make it in a land where all around suggests strange and heathen customs.

On the mission grounds you will find also a collection of buildings for mission purposes; these are:

At Change-to the men's and women's hospitals and dispensaries, girls' boarding school, boys' primary school, and a brick church, with its rooms for the men's and women's classes.

At Wei Hwei—A general hospital, with dispensary and chapel, High and Normal School for boys, the gift of the late Mrs. Maxwell, of Peterboro; girls' and boys' primary boarding schools, a brick church, school for missionaries' children and, in the city itself, a chapel and school for women's work, with a small residence for missionaries.

At Hwai King—A general hospital, with dispensary and chapel, girls' and boys' primary boarding schools, and industrial school for women.

At Wu An—“Yuile Memorial” Hospital, with dispensary and chapel, boys' school.

At Tao K'ou—As yet only rented buildings in the city.

At Hsiu Wu—Negotiations are in progress for purchase of property for a preaching chapel; at the mining centre of Chiao Tso in the same county, about half an acre of land has been presented by one of the Christians for a chapel and manse.

The present staff of the mission numbers 78, including wives. Of these, the Women's Missionary Society supports the 18 single women, two of whom are doctors.

GENERAL PLAN OF WORK

All these buildings indicate a busy life for our missionaries. In the plan of work carried out by Presbytery, certain missionaries reside at each station and have oversight of the work within that area, caring for the native church and general development of new outstations, preaching, teaching and strengthening the spiritual life of the Christians. Each field is about 444 times the size of a Canadian minister's parish. Added to the care of study classes is the street preaching to the large non-Christian element, for the Christian population in even our oldest centre is yet but an infinitesimal fraction of the millions. The student classes and men of business and of various professions are more approachable as a result of the reading of numbers of western books, now procurable at the book shops, so that special effort must be made to debate with them and answer their many questions. They are anxious and willing to listen. To meet this need public lectures on scientific and religious subjects are necessary. It is now happily possible from time to time to secure Christian Chinese men of letters and of influence from older centres, and, by special campaigns, reach the minds of ready listeners, for on them much depends for the future stability of the native church of China. The campaigns of Mr. Mott and Mr. Eddy have materially advanced such movements all over China.

As far as possible the Women's Missionary Society follows up the work at each station by appointing

single women for the carrying on of woman's work, the wives of the missionaries sharing with them in this important branch. These all work in co-operation with the Presbytery, which has the oversight of the work as a whole.

Certain departments of the work are carried on at different centres. Medical work forms a special branch at the larger centres. As Wei Hwei is the most central station, the higher educational institutions are centred here with the exception of Chang-te High School for girls.

Numbers of Chinese pastors and Bible-women are now ready to help and go with the missionaries as they itinerate. It is the aim of the mission and of the native Christians to make their church support itself, and as soon as a group of Christians is able they build a chapel and support a preacher or teacher. Even at villages where they have no regular pastor, some leading Christian will take charge.

At one point Lishiat'an, thirty miles from Chang-te, there lives a Mr. Miao, who came to Chang-te and asked to study the Bible. He was a poor, uneducated man, but he returned to his village determined to preach and read to his villagers. They were all opposed to him, but to-day his own wife and family and connections are Christians. During the busy months of summer Mr. Miao attends to his farm, then hands over the duties to his brother and devotes himself to preaching. In a corner of his yard is a small room used as a meeting place on Sunday and as a living and sleeping room for the pastor or visiting missionary. The room is filled every evening for service, and sixteen boys and young men are studying the Bible.

In another district where our missionaries were touring they were surprised to find the chief magistrate of a county send out

the following written command to every village in his district. "There are no gods ; the gods were invented by sages of old to frighten you ignorant people, or, if there be a God, He is not covetous like the gods you worship, for then He would not be as good as men. I forbid you to continue the worship of idols, the burning of incense or the firing of guns in honor of the gods. If you persist in so doing, I will not only fine but imprison and beat you as well."

BIBLE-WOMEN AND EVANGELISTIC WORK

Parallel in importance with the training of native ministers is the training of Bible-women. From the first our missionaries sought to gather in all women who were interested, for special study of God's Word. Such classes are called "study classes." If held at a station an invitation is sent out some weeks ahead. Fuel and light is provided during their stay, which lasts several days. The stories of some of these earnest women fill many pages of the letters from our workers. From this source have come our native Bible-women, who have proved such whole-hearted earnest helpers and without whom, as our missionaries travel about, itinerating would be much more difficult. Whenever our workers go on tour, one or more of the Bible-women accompany them. The sad ignorance of Chinese women both in city and country has appealed strongly to our women missionaries. Miss Margaret McIntosh, who has passed the twenty-fifth milestone of her life's work in Honan, has given her whole time to this direct evangelistic work. Reference cannot be made to each individual missionary. Letters which are published from time to time show the effectiveness of their work.

The following recent incident reveals the character of work going on at the present time.

Some thirty odd days were given to work in a new place, Ching Tien, a market town in the east of Chang-te. Several Bible-women accompanied us. Work has been carried on amongst the men here for years, but this was a first attempt made to reach the women. Curiosity brought many to see the foreigner and the organ. We tried to impress upon all our bearers the fact of sin, and the reality of a living, loving Saviour. Invitations to call came from several homes within the town, and also outside the wall, in adjacent villages. These were all gladly accepted, as affording an opportunity of preaching to the beathen of that particular district. One woman who was violently opposed to the doctrine, shut and bolted the main entrance, but we were admitted through another door.

Our hearts were much cheered by the reception accorded us in Noi Huang city, and surrounding villages. On the last day of our stay ten women came from a small hamlet quite near us, saying, "We've just heard of your being here, and did not delay coming, for we know you are going away to-morrow." After their departure, one of the Bible-women remarked, "Those women listened as though they had been hungering and thirsting to hear the Truth."

Reaching the women in the large cities has been specially difficult. Our oldest centres proved very conservative; but our missionaries were the more convinced of the need and they have won out. Through the perseverance of Miss Isabel McIntosh, a rented building was secured in Wei Hwei city and a little school for girls begun. At first great timidity was shown by the women in coming to any service, but the progress was such that in 1914 property was secured and buildings erected in which a day school and services are regularly held. Thus another type

of work is being opened up for the Bible-women to visit in the homes of the non-Christian women who come to the chapel, as the following will show :

The Christian women have returned from visiting, with most touching accounts of spiritual awakening in hearts and homes. It has been our privilege this year to present the Gospel to women who listened with tearful eyes to the matchless life-giving story, and have since brought forth fruits meet for repentance. One woman presented the missionary with her incense urn which had done service at the family altar probably for generations. Three such relics have been brought to the mission recently by women who, last year, showed no interest in the things of Christ. A lady of the official class who became interested during the special meetings in October has written some verses on the sufferings of Christ, showing how deeply her heart has been touched by the Gospel message.

A more advanced step has now been taken in the organization of the Bible-women's training class. It meets for a special period each year at one centre, Chang-te. Between twenty-five and thirty have been in attendance. They are divided into two classes, Bible-women and others who can read well forming the senior class, while the junior class is made up of probationary Bible-women, itinerating Christians and women not so far advanced. A gratifying phase of the 1915 class was that two ladies of independent means came forward for training.

THE NATIVE CHRISTIAN CHURCH FOUNDED

The formation of a Native Christian Church in Honan, self-supporting and self-propagating, has been the great aim of our mission. Of necessity the

work must at first be slow, for such a thing as the organization of a congregation or church government is an utterly new idea to the Chinese. The election of Chinese elders or native evangelists was the first step and the formation of the Honan Presbytery of the Native Church followed in 1911 with the graduation of ten Chinese, the first to finish a prescribed course in theology at Wei Hwei. These were ordained in 1912. Recognition was not given to the school as a Theological Training Institute until 1914. Progress and enthusiasm is manifest with each succeeding year. In order to encourage self-support, a new scheme for the settlement of evangelists has been adopted. Any group of Christians may call one of the evangelists to be their own by arranging to provide twelve per cent. of his salary the first year, the share provided by Mission funds to decrease ten per cent. yearly until entire self-support is reached.

The numerical value of the Christian Church in Honan, as in all other parts of China, though yet but fractional, exerts an influence out of all proportion to its numbers.

Dr. Murdoch Mackenzie, who was its first Moderator, speaks thus of the newly organized Church :

"Too much must not be looked for from the first generation of Christians. Many of them were and are seriously handicapped by their previous heathen life. They will bear to the close of their lives traces of idolatry and modes of thought with which they were sadly familiar in earlier years. From most of this their children are happily free. We now see a generation growing up who have

not been accustomed to heathenism in their own homes, but who from earliest days have been in closest touch with Christian ideas and practices. The Christian home with all that it means of blessing and privilege to parents and children will be set up in hundreds of villages of Honan."

Many worthy men are among these leaders, and a number of sketches will be found in pamphlets already published and in Dr. Mackenzie's book, "Twenty-five Years in Honan." Li Chi Ch'ing, the blind elder, has a remarkable story to tell :

"A few years ago, Li Chi Ch'ing was a well-to-do and handsome young business man of Hwai King city, but, like many young men of his class, addicted to all forms of sin. So clever a gambler was he that none of his fellows could compete with him. He had a friend, the postmaster, who was a Christian and who besought him with tears to leave his life of sin, but without avail. The wayward youth not only turned from Christ, but also made up his mind to part from his faithful friend. God saw that stern measures were needed for this man. He was taken in an act of sin ; his eyes were gouged out with scissors on the spot and lime was rubbed into the cavities.

This awful punishment was the beginning of his new life. His friends brought him to our mission doctor who cared for him as for a son. In the midst of his agony and shame he saw a great Light and felt a great Love reaching out for him. He turned to that Light and yielded to that Love.

Once touched by that new life, he began to give his whole soul and powers to the work of winning men. His enthusiasm is contagious and he has a great influence over scholars and merchants in the city. When the Hwai King congregation elected elders a year or two ago, Mr. Li was the first one chosen. Now he spends all his energies, either in teaching in his own home and neighborhood, or touring about the country, at his own expense, preaching the Gospel. The doctor has also taught him to read by means of the raised type, so that he is also turning his

thoughts to the blind, of whom there are many all over China :
'Whereas he was blind, now he sees.' "

Another remarkable man is Hu I Chwang, the Shakespeare of Honan :

He was a writer of theatrical plays and was addicted to gambling and opium smoking, but a few years ago turned from his evil ways after losing all his share of a valuable estate. In a severe illness he came to the Chang-te hospital, and became convinced of the truth through one of the Chinese Christian teachers. He gave his life to Christ and, separating from his old habits, gave himself to telling far and wide of his new found faith. "To hear Hu I Chwang preach is a treat. It moves one with strange emotions to see this big, intellectual, yet humble-minded man pouring out his soul in wonderful language, or, with all the fire of his being, entreating men to come to Christ. He is one of God's great gifts to the church."

EDUCATIONAL WORK

To secure a footing through evangelistic work was all important in the early mission history of Honan, and the educational side of the work was only possible as the Christian community, few in numbers, began to understand what the word school implied. It seemed a wise principle for the schools to be the result of the mission church rather than the church the result of the mission schools.

The nucleus of the first school began with three boys studying with the Rev. D. MacGillivray at Chang-te. This grew into a boys' boarding school, limited to ten, all the sons of Christian families, with a Christian teacher in charge, and supervised by the missionary. From the result of this little school, it

was soon seen that educational work must be undertaken on a much larger scale for both boys and girls.

With the new attitude of the people after 1900, the policy of the mission towards schools was enlarged. It was felt that the spring of new life must come from the soil itself. Primary and village schools must be given a foremost place, as they form the nursery and training ground for a progressive native church. The first school reopened in 1902 with one of its first pupils as teacher. Mr. Ch'en has advanced with the times and is now in the High and Normal School at Wei Hwei. The school is now known as the "Norman McPhee" primary boarding school for boys. About 1904-5 we read of day schools in two of the villages for boys and girls—seven girls in attendance.

Boarding Schools for Girls

In 1905 Mrs. Mitchell gathered a class of four girls, teaching them bible truths, "Peep of Day," and some geography. This formed the nucleus of our girls' primary boarding school at Wei Hwei, and a building, containing three class rooms, was erected in 1906. At the same time occurred the erection of the girls' boarding school at Chang-te by the Women's Society, with Miss Pike as principal. The building consisted of class-rooms, dormitories and kitchen, and opened with a class of 27 girls, a Christian teacher, Mr. Fan, and matron, Mrs. Wang, being employed. Another primary boarding school was opened later at Hwai King by Mrs. Menzies, who did much to

gain an entrance for woman's work at this centre. Letters about this time indicate some of the difficulties faced in these new schools especially among girls.

At first it was not all peaceful. Two of the girls were removed after a week, because their brothers disliked the talk of the neighbors about letting their sisters come to the foreigners to school. The girls from different districts, and of various dispositions were brought together in one home, and it was not easy for them to accommodate themselves to their new circumstances, especially as none of them had been away from home before, had little idea of study, and had not been trained to obedience. The woman in charge, in praying for the children, said, "O Heavenly Father, take the children and control them, for no man can." Soon, however, the girls learned to know and like one another, and now live quite peaceably together.

Three came with unbound feet, and five have since unbound, and one is preparing to do so, although the matter has not been pressed. One little girl was at first unwilling to unbind because she thought no pretty shoes could be made for natural feet, but changed her mind after seeing those made by the Bible-woman. The mother of another continually said to her, "Do not unbind, or you will never get a mother-in-law."

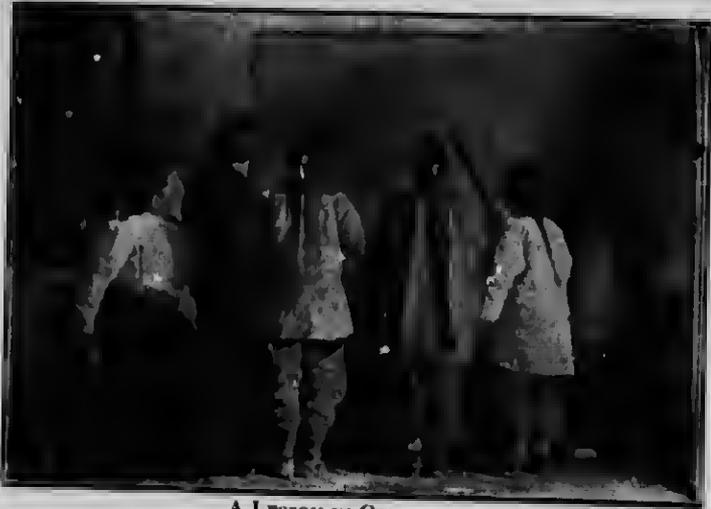
There has been naturally more freedom shown towards boys' schools than girls'. The Chinese quickly grasped the advantages for boys, but why spend money on educating a girl who is soon to marry and become a member of another family. "Her education will neither fill the family pot nor give glory to the family name." In addition to this is the great poverty of the large proportion of the people. They could not afford to send girls to school. Here then was the opportunity for our church.

The self-support of our schools has been the goal of the mission, and to-day the schools for the boys at the older stations assume the full support, and the same plan is in process of working out at the girls' schools; a small grant is made in special cases of poverty.

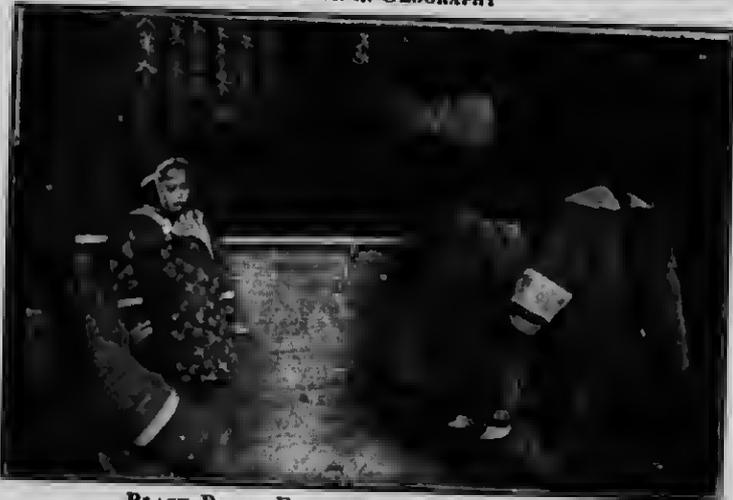
Present Conditions in Our Schools

The number of schools is constantly increasing, and at the present time consists of one boys' primary and girls' primary and high schools, both boarding, at Chang-te; boys' normal and high school at Wei Hwei; boys' and girls' primary boarding schools at Wei Hwei and Hwai King; day schools have also been begun at Tao K'ou and kindergarten work is opening up, with which the tiny tots and the mothers are greatly delighted—for this is very new in China. At Wu An there is no mission school as yet, but the Government has opened a girls' day school with a graduate Christian teacher from Tientsin in charge. Just how eager some of the children are to attend the day schools is illustrated by the story of little Ming Shu, the daughter of the mission coolie, himself a non-Christian. The little girl came under the notice of our missionary, who taught her about Christianity. She longed to go to school, and Mrs. Clark placed her in the new government day school.

"She is the only Christian in the school and we are hoping and praying that she may be the means of bringing the other girls to Christ. It is pretty hard for Ming Shu because the heathen girls make such fun of her. She cried when she told me



A LESSON IN GEOGRAPHY



BLACK BOARD EXERCISE, WEI HWEI SCHOOL



SCHOOL GIRL IRONING, HONAN



how they talked to her when she knelt down to pray at nights. I told her the story of little Arthur in "Tom Brown's School Days," and it encouraged her a great deal. A few days ago when Ming Shu came to see me we had prayer for the other girls in the school, and it would have done your heart good to have heard that little girl pray. Though she has so recently come out of heathenism, it is easy to see how much prayer means to her and how earnest she is."

Our largest and more advanced school at Chang-te consists of two brick buildings, with class rooms neatly furnished, bright and airy, a row of ten dormitories or rooms with sleeping accommodation for from eighty to one hundred, a bathroom, kitchen, and store-room. The pupils take their turn in the domestic cares of the school.

Peep into one of these boarding schools, as one of the new workers recently did, and this is what you will find: From one cheerful classroom, where we found the older girls at study, we visited their dormitories, where the younger ones were already in bed. I wonder what some of our cosily-tucked-in Canadian little folk would think of being rolled up in a dark-colored thick quilt and laid on a bare board to sleep. And yet in just this outfit those girlies were clean, healthy and much more comfortable than would be possible in many of their homes. The visit of their teacher at such an hour was a source of considerable excitement and as she passed along their kang (beds), the little "mischiefs," well knowing it was past bed-time, feigned sleep as long as possible; but soon a merry brown eye would peep from under its olive lid to see if she were still watching. At the end of the little girls' dormitory was a small room occupied by two of Miss McLennan's teachers. They had straw-mats on their beds, a stand in their room, and all together it was a fair attempt at what we would call living comfort.

Women's Industrial School

There is yet one other school to tell of whose work is unique—the Industrial School for Women at Hwai King. Other missions had a similar branch of work, and the need so appealed to Mrs. Mowat that she began gathering a few women together, teaching them to sew, thus helping to relieve their terrible poverty. She had two ends in view, to tell them of a Saviour and feed their starving bodies. It was uphill work at first, and a great many things were spoiled. One thing was insisted on, that they be able to do plain Chinese sewing, and learn the use of soap, hot water and towels.

"A great many of my women have to support their whole family, their husbands being either ill or opium-smokers, and utterly useless. The wives of the latter have to hurry off and spend the money on food before they go home, or it will be taken from them. One poor woman is nothing but a bunch of rags. Her gown is literally made of patches, and, looking at it, one cannot tell where the original cloth is. When she first came she was so weak with hunger that she could scarcely walk, and though she is better now, it will take many more months to put the proper amount of flesh on her bones."

A Montreal friend has contributed a new building. During work hours gossip is tabooed, hygiene and natural history are taught, short stories and news items read. Their work, which consists of drawn-work on linen, embroidery and knitted goods, is sold, and the school made self-supporting. The day's work begins with morning prayers and many of the women year by year take an open stand for Christ.

Some Results

A new day is dawning for the daughters of the land of Sinim. There is a happy interest shown between the Government and the mission school, and greater liberties of intercourse are evident. The Wei Hwei girls' school recently entertained the girls of the Government school, who had never seen a Christmas entertainment :

"It was after 5 p.m. when the carts returned for the guests, who were eloquent in their expressions of gratitude and good will. All said they would gladly attend our church services, but public opinion does not yet permit the girls and young ladies of China to walk along the streets, and the expense of carts can not be managed except on rare occasions such as this was. However, we can go to them if they cannot come to us, and already our hearts have been gladdened by hearing that they are reading diligently the books we gave them. God's Word has not lost its old-time power ; in His good time it will do God's work in the hearts and lives of those who read it."

Several of the senior girls aid in evangelistic work both in the city and at the Chinese Women's Classes in the compound. At Hwai King, when a vacancy happened on the staff one of the senior girls stepped in, taking charge of the calisthenics ; another spent her holidays teaching Chinese women to knit—an art still new in China.

There is no doubt that Christian mission schools have done much to turn the tide of public thought in China towards modern educational methods. Our missionaries have sought to fall in line with all the demands of China since its wave of reformation in 1912, and have adopted the new curriculum, thus

making our graduates eligible for Government school positions. The branches taught correspond, therefore, pretty closely to those found upon the curriculum in our schools in Canada, with the addition of such work in scripture as has been determined upon by the Presbytery of Honan. Scripture study occupies about one-fifth of the time spent in the classroom. Union promotion examinations are held each year in June, the board of examiners being composed of such missionaries as are engaged in educational work together with representatives from the native teaching staff.

Both boys and girls have taken a high stand at the examinations and the graduates are taking their places as teachers. Every effort is made to inculcate habits of cleanliness and self-control, and to build up character physically, mentally and spiritually strong, which will make them a power for good in the home, church and state.

MEDICAL WORK

The Chinese know little of the laws of health and cleanliness ; how to prevent sickness by keeping the air and all about their persons clean and pure. Their cities and villages are extremely crowded, and most of the people are very poor, water is often scarce and the air and homes filthy from dirt and bad drainage. This is a chief reason why property for the houses of our missionaries is secured outside the city wall. Many sad cases come to the mission hospitals too late to be cured. A patient suffering from tuberculosis

will be found shut up in a close, dark room, with no windows but paper ones, and the air never changed except when the door is opened, all because they do not know. The native doctors are so ignorant. A typical native doctor wears astride his nose large rimmed spectacles, and hands out medicines to his patients made from mixtures of ground spiders, worms, wasps, snakes, tiger bones and such like. The Chinese think it wonderful to see a missionary doctor restore a blind man's sight by removing the cataract from the eyeball. The blind cannot always be cured because the patients may have come too late, but their lives are brightened when they hear of a Saviour Jesus Christ, and the promise of a life to come with all suffering and sorrow gone.

It is only since the advent of the Christian missionary that hospitals have become known in China and the only hospitals yet known are the Christian hospitals. In recent years, with the development and advance of cities, especially at the coast, the attitude is changing towards this Western science. But things move slowly in China, and Honan is no exception.

Before 1900

Honan was entered through the ministry of healing. The first dispensary was in the quiet town of Chu Wang, 1890; later in 1891 another was opened at Hsin Chin. Fear and superstition reigned about the foreign doctor and his mysterious ways and medicines. It was openly circulated that the

foreigner stored away the eyes of little children to be used as medical concoctions. Eye troubles are frequent in China, and at times before the Boxer troubles such an operation as the taking out of an eye had to be avoided. Once or twice mobs set upon the premises and carried off all the doctor's possessions in the way of drugs and instruments. Equipment was poor and in rented Chinese quarters, damp and unwholesome for both patients and doctors.

Although women and girls do not lead a secluded life as in India, and will allow a male doctor to treat them, yet there are some who would rather die. The need of medical help for such, and their sad ignorance of the treatment of disease and care of the home, led our Women's Society to send out a woman physician. An appeal having come home for a co-helper for Miss Margaret McIntosh, who was our first single missionary and trained nurse, Dr. Lucinda Graham, a gifted woman, volunteered for service and reached Honan in 1892.

Dr. Graham entered the mission with glad enthusiasm, but scarcely had she gained a foothold in the work when God took her in 1894.

Dr. Jean Dow took up the work laid down by our first medical woman and has been spared to see long years of service. She too passed through years of strain and trying opposition. At first she worked in co-operation with the other doctors at Chu Wang. In the spring of 1897 a Woman's Medical Department was opened, a few plain native rooms being built as wards. Just previous to the rebellion of

1900 as many as 100 patients were coming daily to each of the dispensaries. Dr. Dow speaks thus of the work :

"One can only confess that it is due to the survival of the fittest that, amid neglect and filth of ages, China has yet its land groaning with population. Day by day there come in ceaseless procession to the dispensary the weak, the emaciated, the dumb, the lame, the blind. Their idols of wood and of stone had not heard their cry. Our aim as physicians is not a philanthropic work ; their bodies are healed, but their souls are sought first as, sitting by the bedside in the little hospital, the missionary speaks to the suffering women ; terrified these women often are, but ah ! when the touch of sympathy is felt, the confidence gained, the heart opened to understand the meaning of prayer, the example of Christian love set, the heart of the worker in turn is filled with gratitude that this service has been accepted of God in heaven."

A realistic picture of an out-door clinic at the dispensary is given by Dr. Menzies :

"Outside is a crowd of patients holding up on sticks their tickets admitting them for operation. Many of them had been delayed several days, but the operating room was daily working overtime, so they must wait. The door from the chapel was opened and a wave of eager patients surged into the dispensary until it was filled or the door could be closed. Some walked into the dispensary ; some were carried on the backs of friends, others in baskets and still others on beds. As quickly as possible treatment and medicine were given. Again and again the chapel doors were opened, and the ever-waiting crowd rushed into the dispensary. The stifling heat, the flies, the stench made one gasp for breath, but hour after hour they came, till towards evening the door opened and none were left."

Reopening of Medical Work 1902

With the re-opening of medical work in 1902, advance was the foreword. A general hospital was

erected at Wei Hwei in 1903. At Chang-te during 1904-5 new and separate medical buildings were erected for both men and women. The men's quarters were replaced by Erskine Church, Montreal, in 1913, and a commodious building erected. On the old site it is purposed to erect a new building for the women. The year 1904 saw a general hospital at Hwai King and 1911 the "Yuile Memorial" Hospital at Wu An.

"Erskine" Hospital, the last erected in Honan, is well up to date, with airy wards, good operating room and commodious dispensary and chapel. All the hospitals have done good service in the past, but some of them are out of date and it is hoped new buildings may soon replace them. In the building and outfitting of these the expenditure has been kept to the lowest figure consistent with efficiency.

Some Results

The doctors have undertaken the training of native men and women as helpers, matrons and nurses. They have proved capable assistants both in wards and dispensaries and all are Christian. By degrees more modern arrangements are becoming possible as the people are educated up to such changes. An average of 3,000 patients pass yearly through each hospital. The Chinese bring their bedding, food and friends to wait on them and our doctors make the best of their surroundings, glad that so many are willing to come and be cared for in body and in soul, for to each patient and friend is



CHEN-T'AI-T'AI, HWAI KING
Widow of an official, who has given up her home to serve her Master
as Matron in the Girls' Boarding School



A FAMILY OF CHRISTIANS, HONAN
The central figure is the grandmother, who, at the age of 88, became a Christian

the Gospel story told. Few of the Chinese ever forget the kind missionary doctor and his message, and before they leave the hospital they are able to say a short prayer, verse of the Bible or hymn. In the evangelistic side of the work, much assistance is given by the wives of our missionaries and native helpers. No fees have been charged, except to cover cost of medicine, but the patients are nevertheless grateful and give freely as they are able, and those who are poorest are often most willing to give.

One poor old body after thirteen days in the hospital announced that her millet was done. When told that she might safely return home she said, "I want to make a contribution to the hospital to thank the Lord." In spite of the protestations to take the money and buy food to make her strong for her ten-mile walk a little pile of cash was laid on the counter. When the door closed the pile counted twelve cash ($\frac{3}{4}$ cent) the smallest gift ever cast into our treasury, not unlikely "More than they all."

Another patient returned to the hospital for treatment after an absence of five years. She appeared to know a good deal about the story of the Cross, and a few words drew from her several stories of the life of Christ. When asked if she had passed on her knowledge she promptly answered, "Could I have remembered it so long if I had not been telling it out?"

Incidents could be multiplied of the quiet seed-sowing that rejoices the hearts of our missionaries. The story of Little Faith is one of the many worth passing on :

Little Hsui or Faith is a poor crippled Chinese girl, not worth a dollar; at least a man once bought her for that and then went back on his bargain. Her mother, full of disappointment at not getting rid of her and also losing the dollar, treated her harshly,

trying by main force to straighten the crooked joints. She was brought to Dr. Menzies for treatment, but all he could hope to do was relieve her suffering. She became a close friend to another little girl in the hospital who was almost blind. Chi Niu could not see to read, but she had willing feet and so these two got along together with one pair of eyes and one pair of feet. They both became Christians and were to have been baptized together, but Chi Niu's parents took her away and married her to a half idiot heathen and to this day threatenings hang over her if she speaks of being baptized. Little Faith went home a happy follower of Jesus and has been the means of gathering the village people about her, till now a congregation has been gathered. Poor little cripple—not worth a dollar! Yet what a bright candle she has become in one of Honan's dark corners.

There are now ten medical missionaries on the staff. Two of these are women, but no medical colleague was sent for Dr. Jean Dow until the year 1915, when Dr. Isabel McTavish came forward. With the development of the work, the training of native nurses, under the guidance of Canadian trained nurses, will become an important branch.

It is unlikely that any great advance will be made in the way of a medical training college. Efficient union medical colleges are being established in the large cities of China, and the expectation is that the Canadian Presbyterian mission will share in the expense and send on students for training. Thus the strength of our mission staff will be conserved for other departments of work within Honan itself.

SOUTH CHINA

CHAPTER IV.

Our South China Mission is located in the coast province of Canton or Kwan-tung, known as the most progressive province in China and the home of revolutionary leaders. As a people they have had closer contact with western civilization and conditions and grow impatient at the conservatism of Old China.

There is a considerable difference in appearance and character between the Northern and Southern Chinese.

"Those in the north show the mixture of Tartar blood. They are big, sturdy people, deliberate of movement, often slow in mental processes, but good friends and good fighters. In the south the inhabitants are smaller, yellower, quicker of wit, but less to be depended on for stability of character."

As with all parts of China, Kwan-tung is densely populated; within its bounds some 37,000,000 of people find a home.

The delta at the mouth of the Canton River, where our mission is located, is one of the most thickly populated spots in the world. All the Chinese in Canada come from this delta. This is the chief reason for our mission locating here, that we may

keep in touch with the Chinese who come and go from Canada back to their homes, and, because of this connecting link with Christian lands, Canton province is considered one of the most hopeful.

The country has a wonderful charm, with broad stretches of plain, all worked like a garden, fairly high ranges of hills and rivers intersecting. These plains are dotted with groves of bamboo, bananas, or oranges, sugar cane fields, rice fields and mulberry fields, while strange Chinese villages, large and small, nestle at the foot of every hill. The several rivers that form the estuary are highways of commerce, and on either side cities are strung like beads on a thread. For some months of the year the moist heat is trying, and only the lightest clothing can be worn, as in India.

OUR MISSION

Historical

Macao, the name by which our mission in South China was first known because of its first location there, is a Portuguese colony, and in the early days missionaries from Christian lands found it possible to land there, study the language and then proceed to other centres to open up the work.

Nowhere is there a more interesting and complete survival of the Portuguese colonies of mediæval times than is found to-day at Macao. From Canton it is a pretty sail down the river among picturesque islands, on one of which the city of Macao stands. It is built on the peninsula of the large island of

Heung-shan, which 300 years ago was the stronghold of a mighty pirate chief, whose name was a terror to all peaceful traders.

It was in recognition of the assistance given by the Portuguese in hunting down this powerful robber band that in A.D., 1557, the Chinese authorities granted them the right of settlement on the peninsula, of which Portugal gradually obtained such complete possession.

Not that this absolute possession is by any means recognized by the rightful owners of the soil. The privilege of colonizing at this spot was granted in consideration of the annual payment of about £120. This rental was duly paid for over 200 years until about 1845, when the Portuguese, taking advantage of the general awe inspired by the war with Great Britain, and by the presence of the allied fleet in Canton river, repudiated their obligations and declined to pay further rent unless certain other privileges were conceded; this being refused, they expelled the Chinese officials from the city. Relations have remained strained between the two peoples, although of recent years a treaty was agreed to at Lisbon whereby China should definitely cede Macao to Portugal on condition that the Portuguese should aid the Chinese in checking opium smuggling and collect the revenues in the same manner as is done by the authorities of Hong-Kong. The extensive trade to which Macao owed its existence gradually declined from the time when the Dutch and British traders began to obtain a footing in Canton; now

the whole has been swept away, drawn by the stronger currents of Hong-Kong, and a visitor on land'ng finds himself

"drifted into a quiet back-water of life's river, so still and dreamy is everything connected with this sleepy survival of Medieval Portugal, this beautiful relic of the wealthy city of olden days, which now is only kept alive by its priests, its churches, its handful of military and its gambling."

The city itself has a population of about 75,000 Chinese, some Parsees and about 10,000 Portuguese and other foreigners. The houses have all the character of Portuguese homes, each standing by itself in a luxuriant garden. The colony is largely under ecclesiastical control, though nominally under a governor appointed from Lisbon. There are numerous churches and a cathedral and on the streets one is continually meeting processions of priests and monks and nuns, but alas the city is far from a model of purity and virtue. The business of Macao is almost exclusively in the hands of Chinese, many of whom are wealthy and influential, and property is being rapidly transferred from the hands of the thriftless Portuguese. The revenue is largely derived from gambling and the opium trade.

At almost every corner one can see in conspicuous characters, in English as well as Chinese, the inscription "Gambling House." These places are not frequented by Chinese alone, as every Saturday and Sunday the Hong-Kong steamers bring over throngs of people, many of whom are attracted by the

facilities offered here for gambling, which we are glad to say is illegal in the British colony.

The effect of this glaring evil upon the people is degrading and appalling. It keeps the lower classes of Chinese in a state approaching slavery. Long before the end of the month their wages are generally drawn and often entirely spent in gratifying their passion for gambling. Even surplus clothes and household effects are pawned, with the hope that sometime they may obtain the coveted wealth and be able to redeem them.

Early Mission History

The word Macao at once suggests the name of China's first protestant missionary, Robert Morrison.

Here he began his work for the London Missionary Society in 1808, and seven years later baptized his first convert. He died in 1834, and in a grassy cemetery in the Camoen's garden are the graves of Morrison and his wife and son. To Macao also came William Milne, the first translator of the Scriptures into Chinese; Dr. Peter Parker, the first medical missionary, and Dr. Hohson, who founded the first hospital.

Owing to the intolerant disposition of the Portuguese clergy, who are supreme in Macao, very little work has been done by any Protestant body towards evangelizing the Chinese. On several occasions work has been begun by one or other of the different Protestant divisions, but no sooner did their work begin to assume anything like an aggressive nature

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THE MARIAN BARCLAY HOSPITAL, KONG MOON



ONE OF THE BIG WARDS, PATIENTS, NURSES AND DOCTORS

than they were obliged by the authorities to leave the colony. Though a few of the Chinese in the city belong to the Roman Catholic Church, the large majority are still heathen and their idol temples are everywhere to be seen under the shadow of the churches.

OUR CHURCH BEGINS ITS WORK

The root whence our mission in South China sprang is found in a Chinese class organized in the American Presbyterian Church, Montreal, in 1887. By and by the workers there sought a visit from a missionary, who could speak to the Chinese in their own tongue. This led to the coming in 1892 of Dr. and Mrs. Thomson, who had previously labored as missionaries in Canton district. Two years later they were permanently located in Montreal in charge of our first Chinese mission. They proceeded at once to organize Sunday schools in other congregations in the city. Before long the question of having the Chinese give offerings for some definite missionary object was taken up, and it resulted in their providing for the support of Mr. Ng as a native village preacher in China, in connection with the American Presbyterian Board. It was soon felt to be desirable to have a missionary of our own from Canada. The Chinese and their teachers took up this idea with much enthusiasm; the machinery of the Church was set in operation, and at the General Assembly in 1901, permission was granted for the opening up of work at Macao. In the fall of 1902 Mr. and Mrs. W. R. Mackay, of Nova Scotia, set sail

as our first missionaries, their salary being partially provided by the Chinese in our Canadian Sunday schools. They reached Macao on October 31st, locating at "Pagoda Rock," and at once entered on their work.

As has been stated, the primary object in opening up work in South China was to bring the Gospel to the families and friends of the Chinese in Canada, as well as to follow up those who had returned to China.

The whole section, sometimes called Macao Island, is known as the Heung-Shan district. Few Chinese have come to Canada precisely from this part. The large majority come from the several districts lying to the west of Macao, across the main estuary of the West River. In these latter districts, the American Presbyterian Church had already established missions, and, although there was much unoccupied ground, it was thought well only to look upon Macao as the headquarters of our Canadian Mission until adjustment could be brought about, our ultimate hope being to reach out to the districts of San-ui, and Hok-shan, from each of which many Chinese have gone to Canada. It was particularly desirable to enter the city of Kong Moon, which is situated centrally for all three counties and which would be the most strategic point from which to work. This hope was realized five years later. Meantime our missionaries were content to remain at Macao, it being more suitable than either Hong Kong or Canton, as it was nearer the field in which we were interested.

Macao had a few advantages, as, in the Portuguese colony, houses could be rented at a much lower rate than in either of the neighboring cities. It is also considered the most healthful place in this part of China, the thermometer ranging from 40° to 90°, and the foreigner becomes more easily acclimatized without the severe strain on the constitution which is often caused by the sudden change from the homeland to some inland station in China. There was also great need of missionary work. Our missionaries were fortunate in finding a broader and more friendly spirit prevailing than in the early days of Protestant missions. No opposition was offered by those in power. Mr. McKay writes some months after his arrival thus :

"While the authorities permit, we hope to make our headquarters in Macao, as it is a convenient centre from which to reach the country around, and by proceeding with caution it may be possible to continue work among the thousands in Macao who are still in heathen darkness. But the principal part of our work will be in the numerous towns and villages of the adjacent district outside the Portuguese colony, a part of 'China's millions,' where no attempt has yet been made to preach the Gospel. Most of these places can be reached by boat, as the whole delta is intersected by rivers and canals."

Though this section of country has formerly been noted for its hostility to foreigners, the opposition is dying out, largely through the influence of many natives who have been abroad. About half a million people are in this district of Heung-Shan. It is upwards of 50 miles in length, and forty to fifty in breadth.

The first foothold was won at a small town, Ping Lam, eighteen miles from Macao. In January, 1903, Ching Kwan Tsing, for several years a preacher in Australia, returned to his native town Ping Lam, and hearing of Mr. McKay invited him to come over and help. The people proved friendly and interested. Two men and two women were baptized and here our missionary held the first communion service since his arrival in China. Of it he writes :

"Eight of us partook of the sacrament in our rented chapel, formerly an ancestral temple, using as our communion table the altar on which for years incense had been offered to heathen gods."

Ching Kwan Tsing became the native pastor.

Shortly after the opening of the chapel, a day school was opened with another Australian convert, Fing Ping, as teacher.

A like invitation came a few months later from Shek-ki, the county seat, where 100 Christians were gathered waiting to build a chapel. Mission property was secured. The sum of \$3,000 was subscribed by these native Christians, nearly all of whom had first heard the Gospel in Australia. With additional help from Knox Church, Toronto, a neat and commodious building was erected called *Knox Chapel*, which was opened with great ceremony in January, 1905. The records tell us :

"The mandarin showed his sympathy for the cause by sending eight soldiers to guard the entrance to the chapel, and during the service of dedication appeared in person with his body-guard. He marched up the centre aisle robed in his official attire, entered the pulpit, and, after addressing Mr.

McKay, told the people that he knew his object in coming to their city was to do them good, and he wished to uphold him in his effort."

Other villages soon proved friendly and wanted McKay to visit them ; in one of these, Sha Chung, he found that as many as fifty people had been or were then in Canada.

A busy life was thus quickly opening for our missionaries. In Macao city Mr. McKay assisted in a Christian College temporarily located there, and both he and his wife began a school for boys and one for girls, employing Chinese Christian teachers. A chapel was opened early in 1905.

Meantime there was the language study. Cantonese is one of the most difficult of the Chinese dialects. The people of Honan use only four tones, while the Southerners use nine, and several variant tones. By using a wrong tone you may make yourself quite unintelligible, but a mastery of the language is necessary if a missionary is to succeed. It is hard to be patient and feel the lips are tied when the waiting multitudes are all around. When our first women missionaries arrived in 1904 to increase the staff, they wondered, "would the day ever come when we shall be able to talk in Chinese like Mr. and Mrs. McKay?"

In the fall of 1904 Miss Dickson and Miss Little, M.D., were sent out supported by the Women's Board of Montreal, their first home being a share of the house occupied by Mr. and Mrs. McKay. Of

their first impressions of heathenism one of them writes but a few months after their arrival :

"I have so often wished that our home Christians could live even for a few days among a heathen people. They would thank God with added sincerity for the priceless gift of a Christian fatherland and would serve Him with truer, deeper love because of His grace and favor bestowed on them. They would realise at the same time in a new way, the responsibility such blessing brings."

Dr. Little retired on account of marriage, and has since passed away. No definite medical work was established until her successor, Dr. Jessie McBean, reached the field in 1906.

A house was rented in a less malarial part of the city, and together they began their work of ministering to the women and children. Numbers soon made their way to the missionaries' new home, willing to hear the Story, while pitiful cases of illness and neglect came to the doctor for aid. The general medical work of the mission was also augmented by the arrival of Dr. McDonald.

PERMANENT QUARTERS AT KONG MOON

In 1906, the report from the mission contained the request that, as Kong Moon seemed the natural centre of the work, and as the success of our work depended on the early occupation of this strategic point, a permanent mission be at once opened. The Church at home readily agreed to the proposal, and a special appeal was made for \$10,000 to purchase land and erect buildings. It was our Church's

memorial of the Morrison Centenary which was then being celebrated by the Christian world.

Kong Moon is an important commercial city with a population of over 100,000, and with countless towns and villages on all sides. It has been made a free port, and thus has the advantage of affording comparative safety for life and property. It is about 40 miles distant from Macao, and has daily steam communication with that city and Canton. Although the American Presbyterians had no distinct work in the city, yet it belonged to their district. They agreed to hand over this section to our Church. The transfer included work at five outstations, two churches and nine chapels, with native pastors; also five Bible-women, two others in training and five men students. One of the chapels was in San-wei city, the other in Kub-Sing.

From this time on, our Church became responsible for the work in the three districts or counties of Heung-shan, San-wei, and Hok-shan.

These three districts are about 40 miles by 60 miles in extent. It is estimated that they have a population of about 3,000,000, but as other mission boards are at work in these three districts, we say that our Church is responsible for 1,500,000 people. Several large cities are to be found here, two and three times the size of Kong Moon.

Our first property was rented at Port Kong Moon, three miles from the city. The situation is said to be very beautiful, the surrounding country being attractive with its river winding in and out among

the rice fields and between the hills, which rise abruptly from the plains, some of them towering to great heights. Nestling at the foot of every hill is a village, picturesque to look on from a distance, but at closer range squalid and dirty :

"As a class, these village people seem to be of a simple, innocent sort, willing to hear our message, quite different from the people in the cities, who are suspicious of us and indifferent."

One difficulty met our workers from the first—the securing of suitable property. In the meantime, our missionaries lived in two native houses, with a courtyard, chapel and tiny dispensary — "far from healthy."

Kong Moon City itself is low lying and suffers yearly from floods. The people always prepare for it, and build a sort of platform along the streets ; the stores build up their counters and thus business is carried on. But, although a strong sea wall or bank has been built, the floods are at times so great that the bank is almost submerged. Our mission quarters of these first years suffered severely, and some feared the collapse of the walls.

The village districts suffer extremely, as there is no protection. At times, when the flood is severe, villages for many miles around have been swept away, thousands of lives lost, and the suffering that ensues from loss of property and crops is such that public appeals for relief have to be made. Care had therefore to be taken in the purchase of mission property, and for this reason they preferred the port of Kong Moon.

Our missionaries at once set to work to visit the outstations handed over by the American Mission, which meant such a forward step to our work. At each point they were warmly greeted. The records speak thus :

"We were much impressed by the numbers of English-speaking men from Canada and New York. They have a neat chapel. The work among the Chinese in the home land may seem discouraging and there may be failures among the men who come here, but it pays. They only need skilful guidance to make good workers.

"At the adjoining village of Ha-Lo we found a girls' school of 25 pupils and a faithful Bible-woman.

"At Sha-Tui over the hills, we found a neat chapel and such simple kind of people. The old preacher's wife was delighted to have the children of the Sunday school write from Scripture. At San-ui there was an ordained pastor, and the women and girls were eager for us to begin work for them. The other two stations, Tong Ha and Tung Tsing, are about four hours distant by boat from Kong Moon. Both men and women manifested real interest and many children came out to our first service on the Sunday."

From this time on the work has advanced slowly but steadily. At times there has been great unrest in the country in general, especially in 1908-10, due to the revolutionary conditions. Canton is known as the home of revolutionary leaders.

At times, too, our smaller centres have been disturbed by armed robber bands, which infest the country, remnants of the pirate bands to which reference is made in the early part of this chapter. To such an extent does this trouble exist that a

guard of soldiers may be ordered out to protect a town, and the gates closed at sunset.

Amid these difficulties and dangers it is not surprising to find that here and there schools and chapels have had to be closed for a season.

Land for buildings was secured at last through a Christian Chinaman in 1900. Attempts were made to purchase extra land adjoining for a hospital and school site. This was not possible until 1911. A "bund" or river wall was erected, which has added to the appearance and value of the property, and prevents disaster by floods.

GENERAL PLAN OF WORK

On this property are to be found the residences of our missionaries, boys' boarding school, the "Marian Barclay" Hospital, with isolation wards and nurses' home, and there are plans for a girls' boarding school in the immediate future.

From Kong Moon as a centre our missionaries plan their work. The staff now numbers fourteen, including the four wives of missionaries. Each has his or her department of work and district to oversee. The last report tells of 13 outstations, with native pastors in each. Several Bible-women are also doing splendid work; some are resident in these outstations, others itinerate in the district under the direction of the missionary. Our missionaries are anxious for more native helpers, and are looking hopefully to the Union Theological College opened in Canton City in 1914.

Our mission shares in this college, one of the missionaries giving part time as lecturer ; but a permanent member of staff may be asked of our Church in the future. Four of our students are now in attendance. The training of Chinese pastors is of vital importance in this, as in all other fields.

So, too, for the departments of woman's work Bible-women and Christian teachers must be found. The True Light Seminary of Canton is another inter-denominational institution from which we have already drawn workers, and several of our students are in attendance. An outstanding example is that of Tai So. She is a woman of superior class, well educated at her own expense, and after completing her Bible-training she offered to become an evangelist to our mission. She is wonderfully gifted in speech, knows God in a way very few do, is anxious to reach others and is doing a wonderful work in the Bible Classes and Prayer Circles, which she is organizing in the district outlined for her.

SCHOOLS

From the beginning of our mission, we read of day schools in charge of native Christian teachers, for it has been the aim of our missionaries to open day schools wherever outstations were established. The school at Shek-ki is the longest established, and has a good name in the city. As a result there are more pupils than can be accommodated. Our schools average from 25 to 50 pupils. There are more schools for boys as yet than for girls. Our workers

have sought to make these schools models of cleanliness and brightness, not inferior to the native better class school. The school is often the means of the gospel gaining entrance into closed homes. Prayer is constantly asked by the missionaries on behalf of these schools, for the oversight of them forms a large part of our work. The following instance of the opening of a day school at Sau-ui shows the nature of the work that is being done.

The room is not very large, and properly we should not receive more than twenty-five pupils, but owing to the great numbers that have sought admittance, the teacher has crowded forty pupils in. Even then she has refused several small boys because of lack of room. Many of the girls have hound feet, and it is pitiful to see them totter as they walk, supporting themselves by means of desks, chairs, etc. Most of them had never seen a foreigner before, and were very timid. The teacher, knowing that I would soon come to see the school, had been teaching them not to be afraid, and not to call me "foreign devil." So the girls as they walked past dropped a pretty little courtesy, and in a very tiny voice wished me "Peace."

The native non-Christian schools are quickly being modernized. Our Christian schools are becoming more numerous, the children are becoming familiar with the gospel stories, and thus unconsciously are spreading the message and preparing the way for it in their homes. Even the river children are being reached, that class of social outcasts in China who live, die and marry on their boats.

In this transition stage of the Chinese Empire, it is not surprising to hear of the work being hampered from lack of suitable teachers, for—

"Sometimes these younger women with more modern ideas hinder their good influences by lack of sympathy with customs and prejudices of the people.

"It is felt that a boarding school will eradicate this difficulty, for it will then be possible to choose suitable pupils from our day-schools and train them for these district schools."

This is now being made possible in the boys' boarding school at Kong Moon in rented property. Some sixty-five are in attendance. Two Chinese teachers are employed. A Chinese pastor, John Lee, one of our Canadian converts, teaches the Scripture, and the English departments are conducted by members of the Mission.

Suitable buildings for boys as well as a girls' boarding school are hoped for immediately, but property is becoming dear and difficult to secure. The American Presbyterian Boarding School for senior girls at Canton is full to overflowing, and they are anxious to see our Church open one and thus provide for the pupils from our own counties.

MEDICAL WORK

The real opening up of our medical work in South China dates from the arrival of Dr. Jessie McBean, at Macao, in March, 1906, followed by the arrival of Dr. J. A. McDonald some months later. Their work for the first few years was of an itinerating character, winning the confidence of the people and an entrance into their homes, ministering to the sick where opportunity afforded, and mastering the language. Yet at the end of the first ten months Dr. McBean reports 119 cases. A dispensary was begun at Kong

Moon in 1907 in three little rooms off the rented chapel, the men and women coming at different hours. There were no conveniences beyond what the missionaries could devise.

From the first the doctors tried to have the Chinese pay a small fee, the better to appreciate what was being done for them. Dr. McBean illustrates how poor many of these first Chinese patients were, yet how willing to give what they could, and the same is equally true of the patients to-day :

Most of the people are very poor, so poor that they cannot buy enough food to nourish their bodies, and are, of course, not able to pay for medicines. The second fee I received here was the immense sum of 6 cash, not 1 cent, about six-eighths of a cent. It was neatly rolled up in red paper, and handed to me with truly heart-felt thanks for the help given. Miss Dickson and I were quite touched when we saw the 6 cash. Poor creatures, it was all they could afford to give. That same day we had eight patients, and only received fifty-five cents, so you can see my fees are not going to be large, but we are anxious from the beginning that the people should understand, that as far as they are able, they should pay for their medicine. They value the help given and the medicines much more if they pay something for them.

Another dispensary was also established at Ngoi Hoi, one of the outstations. The records also tell of two Chinese women doctors in Shek-ki, graduates of the Canton Medical School. They are employed by a Chinese Benevolent Society to work among the poor.

The first attempt at a hospital was when two rooms were set aside in Mr. McKay's rented house at Kong Moon Port, one for the use of Dr. McBean, the

other for Dr. Macdonald. Among the first patients was a blind woman, Chung A Mo, whose case had gone too far, but who was made happy in the knowledge of a Saviour, and henceforth went about telling the glad news.

The "Marian Barclay" Hospital

As soon as property was secured at Kong Moon 1910, plans were made ready for the "Marian Barclay" Hospital, made possible through the gift of St. Paul's Church, Montreal, supplemented by funds collected at the Port. The hospital is general in character, with separate wings for men and women. It accommodates about 35 patients. In the centre of the building are the dispensary, hospital chapel and operating room. Three Chinese young women entered for training as nurses. This training class has been a bright feature of the work, and has made the work of the hospital much easier and more effective. A nurses' home is about completed, which will add greatly to the comfort and convenience of affairs. Dr. McBean was ably assisted by Dr. Ui, a graduate of Canton, but illness overtook her. Her brother, who is a fine Christian character, and skilful physician, gives his services free of charge to the dispensary in San-ui. This latter dispensary is one of the most encouraging; its first year's record, 1914, tells of from 200 to 260 patients every Friday. The dispensaries are the means of getting in touch with people in far away parts of our districts and through these patients the

hospital is becoming known. The hospital itself has not ceased to be a novelty, and many people have not lost their fear of coming. For the first year the in-patients numbered 94. Some are Christian patients, the majority are non-Christian.

A trained nurse from Canada will now take charge of the nurses' classes and relieve the missionary doctors for more pressing claims.

* * * * *

As yet our South China Mission is in its infancy. There are immense opportunities before it, and our missionaries are all anxious to place evangelism foremost in every branch of their work, as it opens up. Between service and preparation for service there are no idle moments as the days go by.

There are many signs that Kwantung (Canton) Province is giving more earnest heed to the Gospel. Although it is the oldest province to receive the message of the Christ, and has been a peculiarly difficult field, the seed sowing has not been in vain. God is letting us see the fruitage, the answered labor of our faithful missionaries, through such gifted men as Mr. Mott and Mr. Eddy. In the report of the latter's last tour of the student centres of China, Mr. Eddy speaks thus of the capital city of Canton, the centre to which our mission looks for the advanced training of our own native teachers, Bible-women, pastors and medical helpers :

The darkest and hardest city was Canton—the centre of new revolution against the Government. The day that we arrived a bomb was thrown that killed twelve men. A battle had been

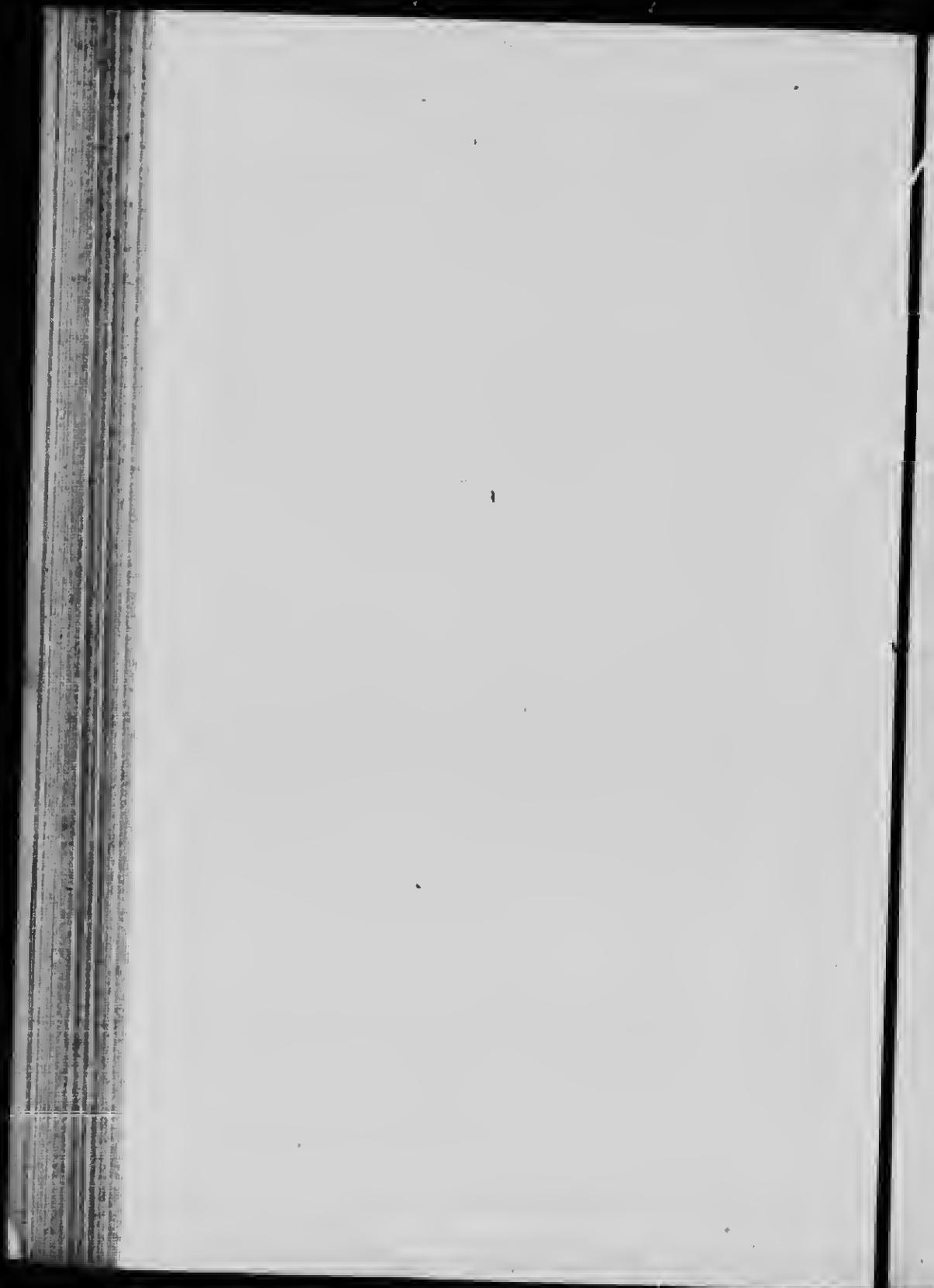
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SCHOOL GIRLS, KONG MOON



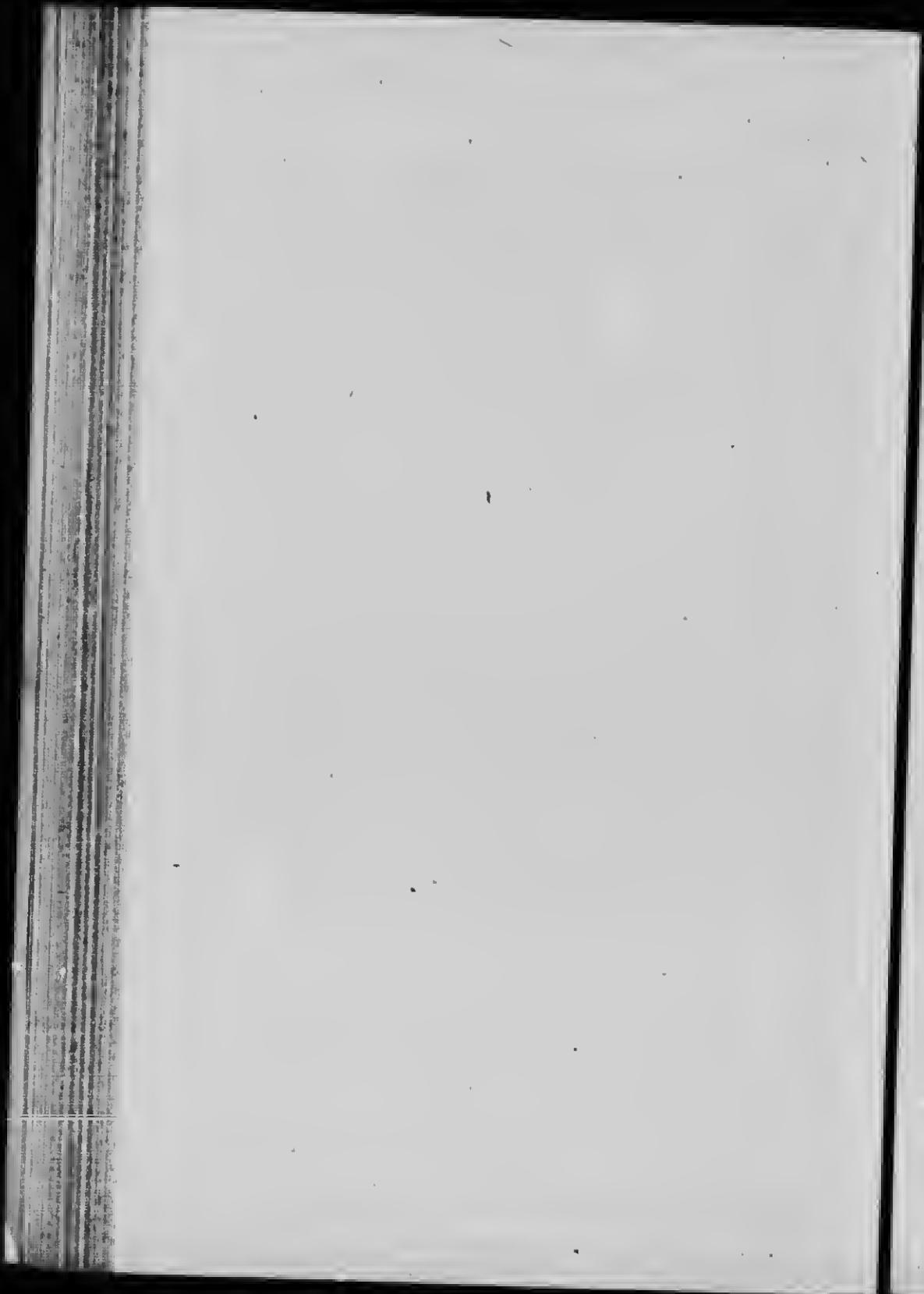
SCHOOL BOYS, CAPITOL GROUNDS, KONG MOON



fought within seven miles of the city. All public meetings of every nature were forbidden, and the great shed that had been erected for our meetings was taken down before we arrived. What could be done? On our arrival the Government called together all of the college principals of the city and gave us an opportunity to present the Gospel message first to them. Then they invited us to the colleges; there was no law against that, so that for the first time in their history many native colleges in Canton opened to the missionary message. Their great law school alone has seven hundred students. We could only take about five colleges a day, and held one meeting in a church, where five hundred and thirty Confucianists signed as inquirers and bought Bibles. The next Sunday seventy-five men were baptized. The terms of baptism were always fixed by the local church bodies.

A hundred and fifty non-Christian students in Canton decided to enter the Christian life, including sixty medical students. One college principal writes: "We are full to overflowing with joy. On Sunday we received into the church forty-two students and sixteen others. I have never seen anything like it in this school." Even more important was the Training Conference for Christian workers. We found gathered here a thousand Christians and workers of all denominations, including a hundred and fifty from outlying cities and towns who had come in to attend this training conference in preparation for a province-wide campaign next year for the Kwangtung Province, which numbers thirty-seven millions of inhabitants.

In Canton a thousand Christians gathered for a training conference, many coming from other centres. They are now preparing for a province-wide campaign.



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SHANGHAI

CHAPTER V.

Shanghai is one of China's greatest cities, world-famous as a commercial port, noted over the Christian world as a missionary centre. Here all our missionaries land, whether they go inland to Honan or south to Kong Moon, and, while awaiting their steamer, get their first glimpse of the great mission work in which they are to share. Here, too, they will make their first purchase of Chinese text-books and necessary European furnishings or provisions for their home, which cannot be got inland.

The city of Shanghai is situated on the bank of the river Hwangpoo, twelve miles from where it empties into the Yiangtse. Less than half a century ago it was a third rate Chinese town; to-day ships of every nation trade there, people of every civilized race are found there. Its location is in a low fertile plain intersected by innumerable creeks, and crossed by many quaint bridges. The city is in two sections, Chinese and foreign, the latter with its French, German, American and British quarters. These are representative "types of the best and worst that western civilization has to offer China." The native city is poorly built, dirty, with here and there

conspicuous temples and occasional mission premises or restful gardens, famous among which is the tea house and garden whence has come the willow patterned china with its oft told story.

The C.P.R. steamer on which our missionaries cross from Canada lands them some miles from the city, but a tender brings them up the muddy river into the heart of the business section, just opposite the customs house, where all baggage is passed and any necessary dues are paid. Factories and mills of all kinds line the shores, while on the river itself are sampans, junks, lighters, house-boats (Chinese and foreign), tenders, warships, steamers flying flags of every description. That part of the city where our missionaries land is as nearly European as a mixture of Chinese, Japanese, German, French, American, and British can make it. Street cars, carriages, jinrickshaws, and wheelbarrows are the modes of transportation through the thronging streets, which have the advantage over the Chinese section of the city of being wider and better built. A sight of the foreign policeman in our foreign section may strike you as rather strange, for he is a Sikh brought from India for that purpose and there are several hundreds of them. But there are many queer sights to be seen, for your eye is of course strange to oriental life and custom.

On the driveway along the Bund are to be found the bank offices, British Consulate and many other high buildings, reminding one of things British in type, but as one passes into other streets, Nanking

Road, Broadway, Range Road, Pekin Road, etc., China comes more into evidence. On some streets are many lovely foreign residences and fine hotels, on others tempting stores where "everything under the sun" may be purchased. Here is a store where all foreign groceries may be had, or here is a foreign dry goods store, but the eye quickly catches the heathen touch, for those candle sticks at the back of the store hold incense which is burnt the first and fifteenth of each moon. Or, wandering out from the busy centres towards the open you will see peculiar mounds and small knolls scattered over the flat country; these are graves, a common sight in China. Or you may come across a beautiful estate with spacious grounds covered with bamboo or other native trees, or with the cedars and maples of Japan.

Everywhere you go there is endless life and hustle of all kinds and classes, from the most miserable little lad in rags whose smile and greeting as you pass wins you to him as a child whom you would gladly help to uplift, or the Chinese beggar woman limping in hound feet, to the wealthy respectable Chinese woman driving in her carriage who perhaps needs your sympathy just as much as the ragged hoy or the crippled heggar.

From the outskirts or down near the busy factories and mills come wheelbarrows laden with six or eight women, each returning from her day's work. Many nationalities pass you, each bearing the stamp of his own country or class, until you imagine you have been all over the globe.

PHILANTHROPIC AND MISSIONARY WORK

There are many large public buildings you would be interested in seeing, especially of a missionary character, for Shanghai is the headquarters of much good work. Here is the Missionary Home under Mr. Evans' care, where any missionary stranger is welcome; and the China Inland Mission buildings where, too, the missionary is always welcome. Here again is the Y.M.C.A. building with its workers' residences, the Y.W.C.A., the Missionary Alliance, the British and Foreign Bible Society House, and the American Mission Press which turns out thousands of pages of missionary literature for all denominations. This press has now sixty-seven years of history behind it, and has done a work unequalled in the annals of missions or in the history of the development of the art of printing. Almost every missionary has dealings with the press. Letters pour in daily from all parts of China for copies of the scriptures or tracts. Its Chinese force numbers about 100 men. For many years a Chinese Presbyterian elder has served as cashier "and while hundreds of thousands of dollars have passed through his hands, it is not known that a single dollar has ever been misappropriated." The Commercial Press is another large establishment, owned and managed by Chinese, who do all kinds of printing; their output of text-books is large now, what will it be when schools are established all over the land?

An Interdenominational Mission

In Shanghai we might spend time over many interesting mission schools, hospitals and homes of an interdenominational nature. To some of these also, our missionaries give what surplus time they can spare. They attend the "Union Church," through whose auspices many branches of city mission work are helped or begun. One of the most pathetic is "The Door of Hope," a mission home where Chinese girl waifs and slaves are rescued who have been brought to Shanghai for sale to wicked people. To-day in this Home the smile has come back to many a sad little heart, life has at last a bright side to it, they have found a friend, two friends, the missionary and Jesus.

The ever-sad story can be told here, too, of the Home for Rescue of Women, slaves of vice. They are found in Shanghai from all parts of the globe; yes, even from Canada. Christian women of the churches in Shanghai, our missionaries' wives among them, are doing what they can to reclaim these sad ones from sin and sorrow. Many of them are nothing better than slaves and are bartered and shipped from one city to another.

Another phase of city mission work has recently been opened—a Mission to Ricksha Coolies. An ever-present figure on the streets of Shanghai, and one that, despite the introduction of street-cars, is essential to the convenience of the public, is the ricksha coolie. Recent official figures put the number of these men in Shanghai during the year at 200,000. Overworked, scantily clad, poorly fed,

exposed to all sorts of weather, and in especial danger of accident, these men must appeal to the sympathies of merciful people, and a special mission for them is being conducted in Shanghai.

There is also a Sunday-school for the children of the coolies, attended by about 120 children, chiefly boys, and the teacher visits extensively in the homes.

CHRISTIAN LITERATURE SOCIETY

Many other missionary enterprises might be referred to, but one of the most interesting of all, in which our church has a special share, is the Christian Literature Society on Szechuen Road. It is a great, interdenominational organization twenty-seven years old, and our missionary is Dr. Donald MacGillivray, who devotes all his time to translation work.

The Chinese are great students. In no country do books and magazines exert such an influence. And now, since the old system of education has been changed, and subjects that we think of first importance have been added to their studies, such as history, geography, science and literature of other nations, Christian missionaries are anxious that our best literature shall have first chance and that a knowledge of Christianity shall lead. A new and suitable building has been erected with a fine library. Here is located a staff of translators and missionaries who are expert in the Chinese language, each with one or more Chinese scholars assisting, turning out those books, which

will in the very best way meet China's thirst for knowledge in her schools and universities. Added to this is a monthly magazine edited by our missionary, which enters many schools and colleges, and is welcomed by many of the native pastors and Christian scholars. Tracts on timely subjects, both spiritual and secular, are published and are having a wide demand. By the introduction of the Press Bureau System, articles on questions of the day are published and offered to the secular press all over China. In this way a new class of readers is being reached. So heavy has the work become that the Society could make use of 100 more helpers. Think of the work yet to be done when "not one-half of one per cent. of the books needed have yet been produced !"

WOMAN'S PART

One branch of this work which must not be passed over is the translation of books for women and children. Through all the past of China's history, custom has placed women and girls outside the realm of educational requirements, and, to-day no national literature is ready to meet their need. They have no sweet children's stories or good reading for their boys and girls, and so Mrs. MacGillivray devotes part of her time to this work and has translated, among other stories, *The Wide, Wide World*, *Beautiful Joe*, etc. One of her most recent publications is entitled *Christian Ideals of Marriage and the Home*. It is an original work of five chapters, especially suited for senior girls, young

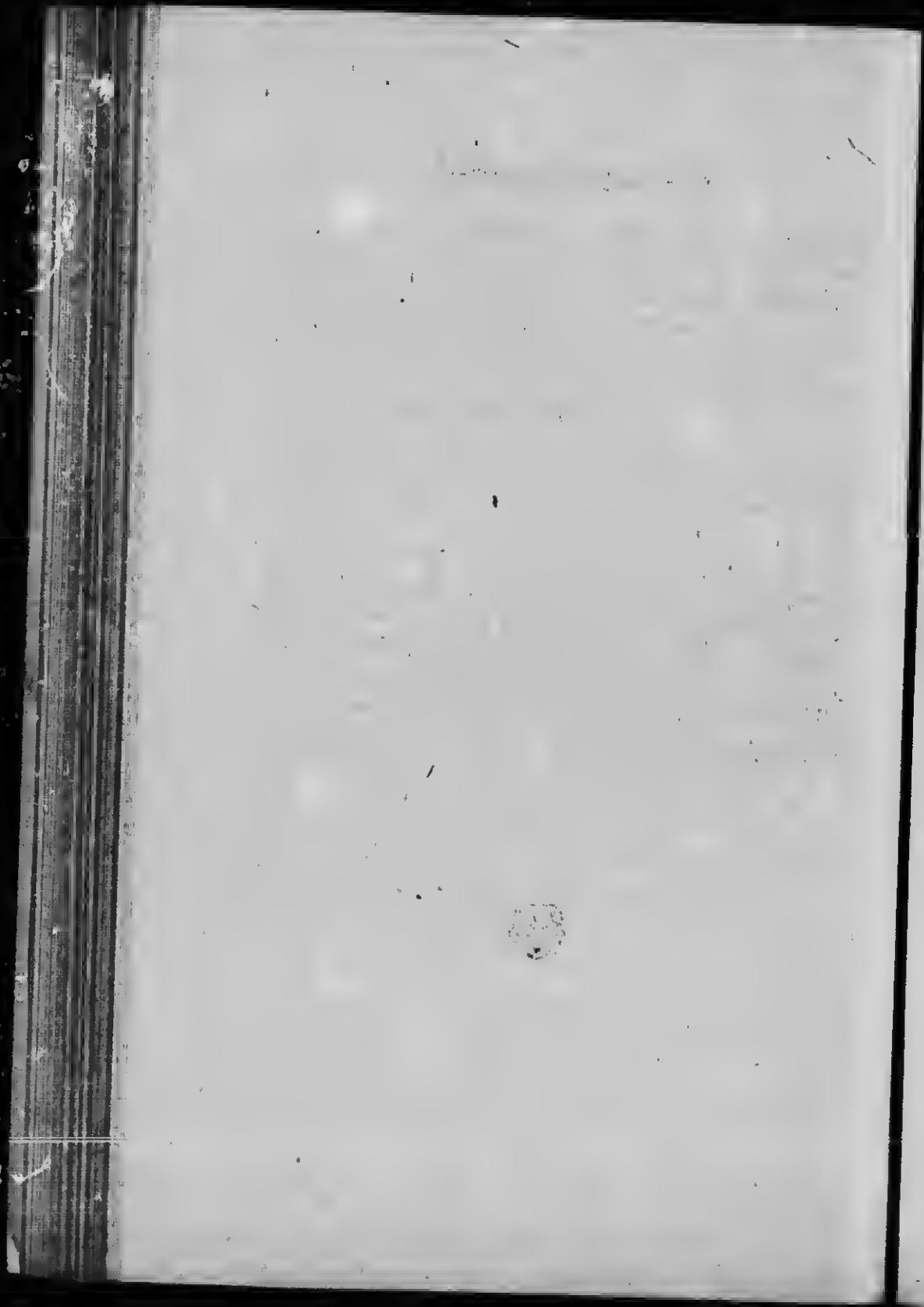
wives and mothers. Missionaries feel that teaching along such lines is much needed in these days when the customs and conventionalities of Old China are being broken and liberties introduced which are misunderstood and void of necessary restrictions. Other workers, too, are busy with other stories, so that the women and little girls who have never been taught to read, but are now in our mission schools, may have sweet, pure story books to enjoy, which will help them the better to understand our western homes and the meaning of the Christian life.

The year 1915 saw Mrs. MacGillivray's duties further added to by her appointment as editor of the first Christian paper for the boys and girls of China. It is published under the auspices of the Sunday School Union. Its issue was made possible through the Federation of Women's Mission Boards of North America, who are unitedly tackling the financial needs of such a publication. In this our own Society expressed a desire to assist. The name of the magazine is "Fu Ya Pas," or "Happy Childhood." Its aim is to provide wholesome reading matter for boys and girls in our mission schools, suitable for the building up of moral and spiritual character. The editor is assisted by two educated Chinese women. Its arrival has been warmly welcomed, and it is possible it may be of service in the many Chinese Sabbath Schools which dot all Christian lands.

* * * * *

Thus China's needs are being made known, and how many-sided they are! Someone has gathered up all her needs into three words—"a new civilization." Chinese boys and girls are living almost in a "wonderland," so great are the changes from what their fathers and mothers knew when they were young. But there is a danger line, and we, to whom God has given the responsibility of moulding their lives under China's new conditions, must watch. Her schools and colleges are but in the new-making, the printed page is reaching out to every corner of the empire, even where the human voice of the missionary has not reached. We must see to it that the trend of the printed page is Christian, for only then will China's boys and girls of to-day—her young men and women of to-morrow, mean a new Chinese nation whose foundation principles are based on the teachings of Christ.





JAPAN

CHAPTER VI.

Japan is one of the most beautiful countries in the world. It is an island empire made up of five large islands and four thousand small ones. Four of the large ones, Hondo, Yezo, Kyushu and Shikoto form a crescent bending to the west. The smaller ones stretch far to the north and to the south of this crescent, with Formosa the large island at the extreme southern point. The climate varies from the intense cold of the northernmost islands to the tropical heat of Formosa.

The scenery of all the islands is magnificent, great mountains and valleys covered with exquisite flowers and shrubbery, all surrounded by the beautiful blue waters of the Pacific Ocean. So devoted are the Japanese to flowers that they call the name of each month by a flower or shrub which blossoms at that time of year. They have great flower festivals, one of the most beautiful of which is "Cherry Blossom" in April.

FORMOSA

Formosa is one of the loveliest of the islands. The word itself means "beautiful" island, and was given

by the Portuguese. It has only belonged to Japan since 1895 when China gave it up after the last war between these two countries. The greater part of the population is Chinese, about 2,500,000 of the 3,000,000. Japan was anxious to get possession of the island for immigration purposes, and already about 75,000 Japanese have found a home on the island.

Formosa stretches nearly 300 miles from north to south and 80 miles east and west. Throughout it runs a high mountain range. The forest clad mountains abound in camphor trees and are the source of the world's supply of camphor. Delicious tropical fruits abound, and quantities of rice and tea are grown. Flowers of a great variety are found everywhere and the lovely easter lily which we prize so highly grows on the mountain sides. In the clearances are found the tea gardens and fields of sugar cane with the refineries not far off. Then there are the rice fields which yield the staple food. The farms are small and the fields not enclosed by fences, but by little walls of earth which serve to hold the water. Eight or ten acres is considered a large farm. From two to three rice crops are gathered in a year.

Villages small and great dot the island, besides several large cities, each of from ten thousand inhabitants upward. Tai-peh, the capital, fifteen miles from Tamsui, our first mission station, has almost 50,000 inhabitants mostly Japanese; two Chinese cities closely adjoin it, making the total population over 300,000.

PEOPLE AND RELIGION

The Savage Tribes

Many years ago the Chinese migrated from the main coast of China into Formosa and drove the early inhabitants to the mountains where they remain to this day more or less at enmity with the Chinese. There are 197 tribes of aborigines altogether. A few tribes have come down to the plains and have adopted Chinese customs, and are known as the Pe-po-Hoans among whom our church works. The savages dwell in huts on the sides of steep mountains. Though simple in living they are noted for some cruel customs; among others, a young lad may not begin a home of his own until he has killed an enemy and brought home his skull. Each village has its narrow platform on which the skulls of the victims are placed. The Japanese are trying to put a stop to this and other customs and peace treaties are being signed. Railways are being run through their territory and other civilizing methods are being adopted by the Japanese to tame the wild habits of these forest people. They are fond of ornamentation, such as strings of beads made from teeth of animals, bits of bamboo ornamented with gay threads and shells and put through the ear lobes; tattooing their faces with complex patterns is also popular.

The only kind of religion they possess is a kind of spirit worship. A day is selected at full moon time when cakes of millet or rice are hung from the trees at night and the spirits of their ancestors are supposed to come and feast thereon. Their home life

is simple. Each tribe has a head man. The men go off hunting, the women work at home.

The Chinese

The Chinese form the bulk of the population in Formosa. Their customs are much the same as the Chinese on the mainland, with a little more freedom and toleration. They are independent and industrious in their habits. Their religion is full of the same idolatry, superstition and ancestral worship as in China proper. Their religion seems, however, to affect them little, except when the evil spirits must be propitiated to stop plague or failure of crop. At such times great processions are held and offerings made to the gods. One branch of the Chinese known as Hak-Kas, or strangers, came from Canton district and were the earliest invaders. They are noticeable by the unbound feet and fantastic hair dressing of their women. The Hak-Kas have pushed into the mountain districts and carry on trade with savages in camphor and other industries. They can eke out a living where even an ordinary Chinese would fail. The women are found pushing trolley cars, carrying burdens and working in the fields. The girls who are in our schools are bright students. The Amoy class of Chinese still make their women and girls practise foot binding, for to them a girl with unbound feet means a slave. The women and girls on account of their feet are largely confined to work in the house, preparing the meals, making and mending and washing the clothes.

A Chinese home is often on the patriarchal style, several generations dwelling together. A typical farm home consists of a small court, the rooms built in a rectangle around this yard with wings from the back extending to the right and left. On each of the sides, the rooms are occupied by the cattle or pigs, while parallel with the gate and opposite is the general living room, which the missionaries enter. The house is built of sun-dried bricks, with a thatched roof, the only light and air being let in through a kind of mantel-shaped stand on which are placed the ancestral tablets, one or two small gods, and a few decorations. From the ceiling some Chinese lanterns may be suspended. The only furniture consists of narrow tables and high stools, for here all have their meals—the men first and the women and children together afterwards. Each son, with his wife and family, has a small bedroom, the main article of furniture being the bed, a wide hard structure. The people are kindly disposed and hospitable and much can be accomplished, we feel, by visiting in these homes and teaching the women the love of God.

The Japanese

The Japanese are entering in great numbers and hold the chief positions in the island. They are improving conditions, widening the streets, building towns and railroads and starting public schools for boys and girls. The capital city Tai-peh with its clean, broad, smooth streets, neat houses and stores is quite an example to the Chinese.

The Japanese have brought with them their religions. Of these, Shintoism teaches the worship of the Emperor and has many other hero gods. Confucianism teaches ancestor worship. They believe also in Buddha who teaches that at death the soul passes into some other being, or into an animal, even for 1000 times until perfection is reached, which they call Nippon, a kind of eternal sleep. Temples and shrines are erected and the children early taught to worship. Each house has a god-shelf where the idols are kept and daily offerings made.

These religions are evidences of a people reaching out after God. True, they have made a mistake in elevating these heroes of the Shinto shrine into gods, but this is but an evidence of a desire for a God in whom are the qualities of heart possessed by all heroes. It is for us to show them what as yet they have only seen partially revealed, the light of truth as we know it in Jesus Christ. Let us respect the Japanese, give them full credit for the highly-developed state of their civilization and meet them sympathetically.

A number of the Japanese who have come to Formosa have accepted Christ in the mission schools of Japan, and the Christians of Japan have sent their home missionaries into Formosa to look after their people. They have a church in the capital and a large Sunday School, and where they have no building they meet with our workers in the chapels

for service. A number of Japanese in high positions are sympathetic towards our missionaries and a few are professing Christians.

Missions

Christianity was first carried to Formosa by the Spanish priests. Then came the Dutch in 1624, but in 1662 the Chinese invasion swept them out of the country and put many of the converts to death. The Dutch missionaries neglected to translate the Bible or train native pastors and all Christian teaching was soon forgotten. For two hundred years Formosa was without the gospel, then England sent some Presbyterian missionaries in 1865 and in 1872 our Canadian church began work. It was agreed to divide the field, the English Presbyterians to be responsible for the southern half, the Canadians the northern.

These missions of the north and south united in 1913 under the name of the Formosa Church Synod, their hope being that organic union may follow and a native Christian Church established for the whole island. Their first consideration has been the conserving of strength by uniting institutions for the education of a native ministry. Tai-peh has been chosen as the location of a united theological college, and a new building will be erected in due time when the financial depression of war times has passed.

NORTH FORMOSA MISSION

Stations

*Tamsui**Tai-peh*

The Rev. George Leslie Mackay was the first foreign missionary of the Western Division of our church. He had offered his services to the Assembly's Committee without much hope of acceptance. The work, then considered foreign, which the church had under its care were a few missions to the Indians and Europeans scattered in Western Canada. After lengthy consideration as to choice of a field the Committee favored Formosa, and Mackay set sail for Swatow, the nearest station on the mainland of the English Presbyterian Mission.

Before leaving for his field we are told he visited congregations in Ontario. They looked on him merely as an excited youth ; while he has referred to them as "the ice age" of the Presbyterian Church. To Mackay is largely due the melting of that ice, for his power of pen in letters home had much to do in awakening an interest in non-Christian races. He was a missionary doing double duty, convincing those at home of the need as well as winning the heathen hearts in that island to their first knowledge of the true God.

His father was a Highland soldier and had fought at Waterloo. Mackay inherited the soldier spirit of his father and was splendidly equal to the difficulties which faced him, a stranger in a strange land. He always looked on the bright side of a difficulty, and, when in the presence of Chinese hatred and

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barbarian cruelty, believed God was with him upholding and pointing the way. His name has become famous all over the Christian world for the work he was able to accomplish. The Chinese learned to love him and his message, and it was not long before he had a band of native students about him whom he trained and placed over village churches. Within a few years there were twenty churches. The people of his native county, Oxford, Ont., built him a home and college to train the young evangelists. This College is known to-day as Oxford College.

Rev. Wm. Gauld succeeded him in his work and our staff has since grown to nineteen. Among them is the son of our first missionary, Mr. G. W. Mackay, who has returned to Formosa after completing his college course in Canada, and is continuing his father's work. His mother and two sisters are also giving their lives to the service of Christ in our mission.

Mackay did not wish to build on another man's foundation, so he chose the northern part of the island where no foreigner had trod as a Christian worker, and made Tan-sui his headquarters.

His diary reveals much of the hardship and loneliness of those early years. His house was a stable built into the side of a hill, for which he paid \$15 monthly rent. A chair and a bed were loaned by the British Consul and a small pewter lamp by a friendly Chinese. These, with two pine boxes, containing his personal belongings, furnished his home.

Tamsui is then our oldest mission station. It was regarded as the chief sea-port of the north, but after the coming of the Japanese in 1895, Kelung was considered to have better harbor facilities and thus Tamsui lost its commercial importance.

Tai-peh is the capital of Formosa and lies about 15 miles up the river, southeast of Tamsui. It is a city of 300,000 inhabitants and has railway communication with both Tamsui and Kelung, also with the southern part of the island. It was considered wise to make Tai-peh the headquarters for the general work of our mission, but Tamsui still remains the chief centre of our woman's work. At Tai-peh are to be found Oxford Theological College, the Mackay Memorial Hospital, two Native Christian congregations; while at Tamsui are the Christian Church, the Girls' Boarding School, the Woman's Bible School and the Boys' Middle School, the latter occupying what was Oxford College building. Our missionaries, numbering 19, including the wives and 6 single women, reside at one or other of these points, each one having his or her department of work and all sharing from time to time in the itinerant work among the outstations. They meet in Council, report on their work and plan for the further development of our apportioned territory.

EVANGELISTIC WORK

The Formosan mission has been strongly evangelistic from its beginning, when Mackay gathered the Chinese about him comparing with them the value

of their religions, Confucianism, Buddhism, Taoism, with Christianity. Their contempt by degrees changed to respect for his knowledge. He had been praying that one of these literati, who gathered with him for discussion, might become a companion in his ministry. God gave him A. Hoa, the son of a poor widow, a man who proved rich in faith and wisdom. The published records of Dr. Mackay's life contain the wonderful story of A. Hoa and other faithful followers. From place to place they went gathering the people about them, seeking out young men to teach and train. Mobs and persecutions were frequent, for a foreigner was a strange sight and his preaching, stranger still, roused angry questionings.

The first outstation came about through a widow, That-so, who by chance heard the young native preacher and carried the news to her village home ten miles away at Go-ko-khi. A. Hoa was persuaded to visit the village. The headman became interested and very soon the foundation of a building for worship was laid. Soldiers appeared on the scene to stop the work, but they finally left, declaring the "foreign devil" had bewitched the village. The church was finished and in it gathered a congregation of 150. A. Hoa was their first preacher and That-so, the widow, the first woman convert.

The story of the opening of this first outstation is the story of many another—the overcoming of opposition, bitter prejudice, disappointment, churches torn down by angry mobs, but ever again erected,

courage and faith the conquerors. To-day there are over fifty of these outstations, each with a resident native evangelist, who conducts all religious services and teaches the villagers to read in their native tongue, the Bible being his only text-book.

The training of these evangelists and supervision of their fields is one of the most important branches of the work. These outposts are dotted all over Northern Formosa and down the East Coast in what are known as Gilan and Karenko plains, thickly populated and fertile districts where it is hoped a mission station may be opened with missionaries resident there to oversee both general and woman's work. This will minister to about 100,000 Chinese. Hitherto, we have only reached the Pepohoans of these plains, who are looked down on by the Chinese. They are proud and superstitious, and have always despised the "Jesus doctrine"; but a change has come. One man, we are told, on hearing the gospel for the first time, smashed his family idols and with his whole household cast in his lot with the Pepohoans. Six hours by boat brings one to the nearest harbor and another six hours to the plain farther south.

The need of ministering to the savages of the hills in Central Formosa is under the serious consideration of the Union Synod, and the home churches have each been asked to supply one evangelistic and one medical worker as a beginning.

Our missionaries seek to visit all these outstations from time to time, holding conference and Bible

studies with the native pastors and opening new fields. Some of these pastors who have been long in the work have been licensed and placed over regular congregations of which there are now seven self-supporting. The last report states that the whole field is now in such a satisfactory condition that a great in-gathering may be expected in later years. The one great handicap is the small staff which the Canadian Church has supplied to overtake so great a task. If statistics convey any idea, one missionary has charge of a parish equal to that of 444 ministers in Canada. The native evangelists, who number about 60, have here and there established evangelistic societies. Periodically, once a week or twice a month, they go out together, preaching and distributing Christian literature, defraying all their own expenses. Courses of Bible study are arranged for those workers that their own faith may be deepened and their preaching made more effective.

The theological college at Tai-peh is still in temporary buildings. The numbers vary from year to year, from 25 to 40, including those admitted for special study as evangelists. During their course they assist in practical mission work, helping and organizing Sunday Schools among heathen children and preaching to all who will listen. The course covers three to four years, and now all must previously have studied in the Middle School.

Women's Bible School

A student entering for evangelistic study will often bring his wife and family along, and for this reason

in the early history of the mission a school was begun about 1881 for these wives and daughters. Mackay was sympathetic towards womankind and desired to see the burden of heathen customs lifted from their shoulders and the privilege of enlightenment given them through schools.

The school was presided over by Mrs. Mackay, herself a Chinese woman of ability and culture. She was assisted by two matrons and wonderful progress was reported. The records tell of as many as 30 to 40 women sent out as Bible-teachers. This practice, however, had to be discontinued owing to the unsettled state of the country.

This school was also the nucleus of our first Girls' School, but the work has greatly enlarged since the early years of woman's work, and to-day there are two schools, one for the training of Bible-women and the other the girls' school; both are boarding institutions.

The Women's Bible School is now in a well equipped building. About 25 women are in attendance, with a Chinese Christian matron in charge. Some are Christian before entering, others are non-Christian. In one of the recent classes three or four had never seen a foreigner before, and they can hardly realize what it means to begin a life of regular study amid Christian environment, with no worship of idols or observance of heathen rites. But a knowledge of the love of God soon wins them, and without exception they leave us professing Christians—some to go out as the wives of evangelists, others as Bible-

women. One of these is matron of the Girls' School. The course is quite thorough, but many only stay for one session of a few months. They study the Bible, Pilgrim's Progress, Chinese character, Japanese, arithmetic, reading and writing of Romanized Colloquial, and one lesson a week in geography, singing, physiology and management of the home, but the supreme aim is to give such teaching as will lead each one to Christ Jesus as her personal Saviour, and all else must be secondary. To this end our workers labour day by day, knowing that in due time the fruit will come, and it does.

A number of earnest Bible-women are to be found at the outstations.

In addition to this work our women missionaries visit the women and children of the town in their homes, sing and read to them, and give them lessons in reading. Few Chinese women can read and they do appreciate being taught. The Bible is of course the text-book. When there is time to spare from classes the missionaries go out into the village districts. Here is the sort of touring picture which our missionaries often take part in :

When we go out to the villages we carry with us our cot beds and food for the week, as well as a tiny organ which can be carried in a trunk. The people gather about us and we sing and sing all the old familiar hymns so new to them, "Jesus loves me," "When He cometh"; then we read a while or talk to them of Jesus and His love. Some of the women will have walked miles to hear us, carrying their babies on their backs, but alas ! there are many within villages and cities who care not whether

we come or not and we often feel saddened. Then we recall the passage from the New Testament :—

“When Jesus saw the multitudes he was moved with compassion and said to his disciples, Pray ye the Lord of the harvest that He will send forth laborers to His harvest.”

EDUCATIONAL WORK

The educational part of our mission in Formosa, so far as concerns the opening of schools for boys and girls, has developed within the last ten years. What is known as the Middle School for boys was not opened till 1914. The Japanese government is progressive in its policy of opening day schools for both boys and girls, and our mission has received the heartiest sympathy from their government in this branch of work. At the opening of the Middle School a large percentage of those who applied were from non-Christian homes, an indication of the changed attitude of the people towards Christianity. Such was the influence of the school in its first year that several of these non-Christian boys, from despising Christianity, became so interested in Bible study that they voluntarily accompanied Christian boys to country districts to assist in Sunday School work. The prospects of the school as an evangelizing agency are bright. It is probable its capacity will have to be enlarged soon. In all our schools, both Chinese and Japanese are required to be taught, and many desire English as well. For this reason a trained Japanese teacher is required. We have been fortunate in securing those of Christian faith. The curriculum is quite similar to that in Canadian day and high schools.

Girls' Boarding School

The Girls' Boarding School was begun in 1907, and in 1914 was rebuilt more substantially to withstand the ravages of earthquake and the white ant, which frequently destroys all buildings in islands like Formosa. Girls from twelve years old may enter, the course covering three years. There is accommodation for 80 pupils, about double the capacity of the old building.

Their studies are quite difficult and are similar to those in the Japanese Government Schools, with Christian teaching added. Miss Kinney, who, with Miss Connell, was the founder of the school, is now efficient in the Japanese language. There is also a Japanese assistant, a graduate of one of the mission schools of Japan. A few of the older girls also study English. With the assistance of a matron the girls take turns in the domestic affairs of the institution. Thus our missionaries hope to turn out well trained Christian girls who will in turn be an example in their homes and helpful to others. They are bright, lovable girls, and like many Canadian girls and boys, sent away to school, they have their times of home-longings and welcome holiday times. They are interested in all that our missionaries tell them of news from afar. In one of the recent famines common to China, we are told they gave over \$20, and in a way that may seem to our boys and girls somewhat curious. They have little pocket money, but they suggested doing with less dinner for a month, and instead of having their dinner bowls

filled with dry boiled rice, the water was not poured off after boiling, but measured into their bowls, and in this way they saved enough rice to make up their gift to the starving Chinese.

Steadily each year a number graduate and go forth to become leaders in some sphere of usefulness. Some continue as pupil teachers, others marry. One is now in a high school in Japan preparing to enter the Women's Medical School in Tokio. At holiday times the older girls go out with our missionaries into the city or districts, preaching, teaching or singing the Gospel story.

A glimpse at our girls' school would not be complete without the story of the two little girls from the hills who appeared at our school door asking admission, dressed so strangely in savage garb of home woven material. Their coming was due to an interview which a lady in Tai-peh had with two of the chiefs who were in the city on business with the Japanese government. She told them of the mission school and asked the headmen if they would not send some of their girls to school. They assured her they would and the arrival of the two little girls at our mission was the answer to their promise. During their three years' term at school they showed great perseverance and success. They could not speak a word of Chinese when they entered, yet took the General Assembly's diploma each year for memorizing 100 verses of Scripture. The second summer they were allowed home on a holiday, and the following incident speaks of their training and quality of character.

Three missionaries from China were visiting Formosa in the autumn, and were allowed to enter some of the savage territory. One night, when there, they were singing hymns. As they sang "Jesus loves me" some of the people approached them saying, "That is what the girls sang when they were home in the summer." On enquiry they learned that our two girls were meant, and that this was their home village. They were shown a photograph of the group of our school girls, and were told about the two girls singing and praying when at home for vacation. The girls themselves tell us that their people want to know this Gospel of which they have been hearing.

In 1915 these two young women completed their training and returned to their homes earnest Christians. Our prayer is that they be able to live such lives that a door may be opened for permanent work.

MEDICAL WORK

Medical work had its early beginnings under our first missionary, Dr. G. L. Mackay, who had sufficient knowledge of medicine to be of great service to the sick whom he constantly met ; indeed his diary again reveals him as a man of more than ordinary acquaintance with every known science, anatomy, physiology, astronomy, botany, history.

The science of medicine was only known in its crudest form in Formosa and practised by the native quacks. Wherever the missionary went he sought to enlighten the people, teaching them simple remedies, seeking to heal both body and soul. Malaria is one of the most prevalent diseases on the island, and is known to cause decay of the teeth. It is commonly told of our missionary that his forceps

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LAUNDRY DAY, TAMSUI GIRLS' SCHOOL



WOMEN'S SCHOOL, TAMSUI, FORMOSA

and the Bible always went together and he and his students would be found in an open place extracting teeth and preaching the Gospel. He taught his students the use of simple remedies that they too might be the more helpful.

A hospital was eventually erected in 1878, and between that time and 1882 thousands of patients were helped and healed and were led to a knowledge of the Saviour. With the retirement of Dr. Junor, who joined the mission in 1878, the medical work was suspended.

Re-Opened

Medical work was again opened up in 1904 when Dr. Ferguson was sent out. The buildings had become dilapidated and too small, but with such equipment as was available he cheerfully began his work. Then came the removal of our headquarters to Tai-peh, the capital, and a new general hospital was erected in 1912 for both men and women patients, suited also to modern and Japanese demands in its equipment. It is fittingly called the "Mackay Memorial Hospital." Both Chinese and Japanese officials came to the opening and rejoiced with us in this advanced step. Dr. Ferguson and Dr. Gray are in charge. The nursing department is under the care of Miss Elliott, a trained Canadian nurse. Already a band of nurses have graduated. They are all Christian girls, some of them from the girls' school. They have proved themselves efficient. A nurses' home has been erected where a happy home environment is fostered. Here the Bible-

woman for the hospital also resides, and her influence has been helpful in interesting the nurses in the evangelistic side of the hospital work. The doctor or one of his assistants, of whom there are three (graduates of Tai-peh Medical School), is frequently called to outside cases and a nurse usually accompanies. In this way they receive practical training which is specially valuable after they graduate. The out-patients are followed up as far as possible, a frequent visitor being the Bible-woman, Mrs. Koa, who has been a Christian for 40 years. Through these visits ex-patients become church members and young girls are brought to our school. Thus the Medical Mission is intimately connected with all other parts of the work. Bibles, hymn books or tracts find a place in the little bundles of all the patients when they leave the hospital, perchance to plant the first seed of Christianity in some distant mountain village or out-of-the-way hamlet, whence later it may spring up a Christian community, or mayhap the seed may lie buried and die for lack of nourishment because our missionaries have been unable to follow it up.

* * * * *

The Japanese are working hard to build up Formosa as a modern centre for trade and commerce. They are sympathetic with the Christian missionaries, but there is yet much to face of Chinese indifference. We as a church must be in earnest and work while it is day.

KOREA

CHAPTER VII.

Korea, "The Land of Morning Calm," hangs like an arm from the mainland of Asia, north-east of China. It was once known as the "Hermit Nation," because no foreigners were allowed to enter; but this name is almost forgotten since 1876 when Japan forced the Koreans to open up their land for trade with outside countries. Korea is nearly as large as Great Britain and has a population of from twelve to fourteen millions. From the "White Headed Mountain" in the north a great mountain range extends south six hundred miles through the centre dividing it into east and west. Important boundary rivers, Tuman and Yalu, separate it from Russia and China on the north. The only other important river is the Han, navigable for about one hundred and seventy miles and falling into the sea at Chemulpo after cutting the country nearly in half. The mountains abound in wild animals and birds. Cotton, hemp, corn, millet, rice, barley and beans grow on the plains and are what the people depend on for a living. Abundance of mineral products will be found when the people become interested and industrious.

Korea has a very ancient history dating back 1,000 years B.C. She was dependent for many

centuries on China, paying her a yearly tribute, but in 1894 became independent. Then came unrest. Russia and Japan both wanted possession and Korea's independence was short lived. Japan is now in possession and hopes to raise the standard of the people by better government. Japan needed Korea, as she did Formosa, for a land to which her overflowing population might emigrate.

THE PEOPLE

The influence of China is still seen in Korea in the language of her schools, in her religion and in the social habits of the people. The Korean resembles both the Chinese and Japanese, but is better looking than either. The men look tall and stately, dressed in the customary white robes and high crowned black hats. This wearing of white clothes means that the lower class women are slaves to the laundry, for these coats have to be picked to pieces each time they are washed and either sewn or pasted together again. All women except those of the peasant class are secluded within the inner courts of the house and may only go out in a closed chair or after nightfall. When village women go out they protect their faces from sight with an apron or by wearing a huge bonnet. These hats sometimes do for carry-alls, and queer things such as a live chicken occasionally appear looking out of them.

Koreans are very fond of walls. Seoul, the capital, is surrounded by a wall from 25 to 40 feet high and 14 miles in length. There are eight gates in this wall

which open at sunrise and close at sunset, with keepers to watch all who come in or go out. In all the cities the streets are narrow and dirty. Most of the people live in low mud houses, each surrounded by a wall and divided into three parts, for the men, women and servants. The houses of the poor are made with mud walls, and from the kitchen fire pot run flues underneath the brick flooring; thus one fire will cook the food and heat the house. Dried leaves gathered by the children are used for firing.

It is said "A Korean has a house but no home," the word "home" being used as we know it, where father and mother are the heads of the family. Women are looked upon as inferior, unworthy to be taught; only two in one thousand can read.

The object of every man and boy is official position where he may tax those under him. Korea is poor because of this. No one has ambition to advance because those in higher positions will "squeeze" his money or property from him. Hence the Korean is often called lazy and the majority care only to scrape along with a bare living; and worse still this situation has led to lack of truthfulness to each other.

RELIGION

Koreans have no religion of their own. From ancestor worship and Buddhism, which China and Japan taught them, they have drifted into a spirit worship which makes them very unhappy. They believe that all sorts of evil spirits fill the earth and

air, even living in the chimney or household furniture. If anything goes wrong they believe the spirits are angry and must be appeased by prayers and gifts. You will see poor men and women bowing down before certain trees supposed to be the spirit's home, offering a prayer, then tying a tiny rag to a twig of the tree. Such trees are known as devil trees. Our missionaries often see them on the roadside as they travel about.

Ugly faces are found carved on the top of wooden posts, or china and bronze figures ornament the top of royal buildings. All these foolish means are supposed to frighten away evil spirits. Here and there are to be found Buddhist temples where priests chant music before horrid images and bells are kept ringing to put the spirits to sleep or waken them up, while pilgrims often weary and footsore bring offerings of money and goods, all to bring peace and happiness. What will it mean to Korea when she finds out there is a God of Love? Wonderful stories are coming to us of how fast she is finding it out. No other non-Christian land has heard the Gospel so quickly or so gladly. Because they have no national religion of their own they are the more ready to turn a willing ear towards Christianity.

Meanwhile Japan permits freedom of worship in all religions. Several of her ministers in high places of the State are Christian, but there are many others of strong conviction that Japan should have a State religion and that it should be Shintoism or a combination of it with Confucianism and Buddhism.

MISSIONS

Korea first heard of Christ through a book on Christianity sent over from China many years ago, but it was not till 1884 that Protestant missionaries entered. A young Korean, Rejabai, had been sent to represent his country in Japan. Some Christian books fell into his hands; he asked to meet the missionary and became a Christian. He began at once to prepare a Bible for Korea and begged that a missionary be sent.

The American Church sent over Dr. Allen, who won such favor at the court by his medical skill that from that time on missionaries were welcome and began to come in larger numbers, until to-day there are about one hundred representing many churches, among others the Canadian Presbyterian Church.

As frequently happens when one country becomes subject to another, misunderstandings arose. Some of the Japanese officials became suspicious of the non-patriotic spirit of the Koreans, and Christians were especially singled out, in particular those who were leaders. The persecution of prominent elders and pastors of Christian communities caused such unhappiness and fear as to the outcome that the Mission Boards finally approached the Government with the plea for a just trial for those who had been cast into prison, and many Christian prisoners innocent of wrong doing were liberated.

CANADIAN MISSION

Our Church has been given the north-east corner as its special share of Korea to evangelize.

MacKenzie, of Korea, is the name first associated with our mission. His first mission work was among the fishermen of Labrador, where he did brave work as a teacher, doctor and minister, but he wanted a still harder field, for he was a man of great courage and could fit into the hardest conditions cheerfully. He heard of the opening of Korea and the need. Kind friends stood by him, providing him with the means to go until the Church could undertake it. He landed at Seoul and after learning the language went on to Sorai, and the appeal he sent home from the little band of converts he gathered about him led the Canadian church through its women to say, "We will take up the work." This was in 1898 and Wonsan was the first station. Only about one hundred in the whole field had ever heard the Gospel before. To-day the work has grown to six stations :

Wonsan

Hoi Ryung

Song Chin

Kyung Sung ✓

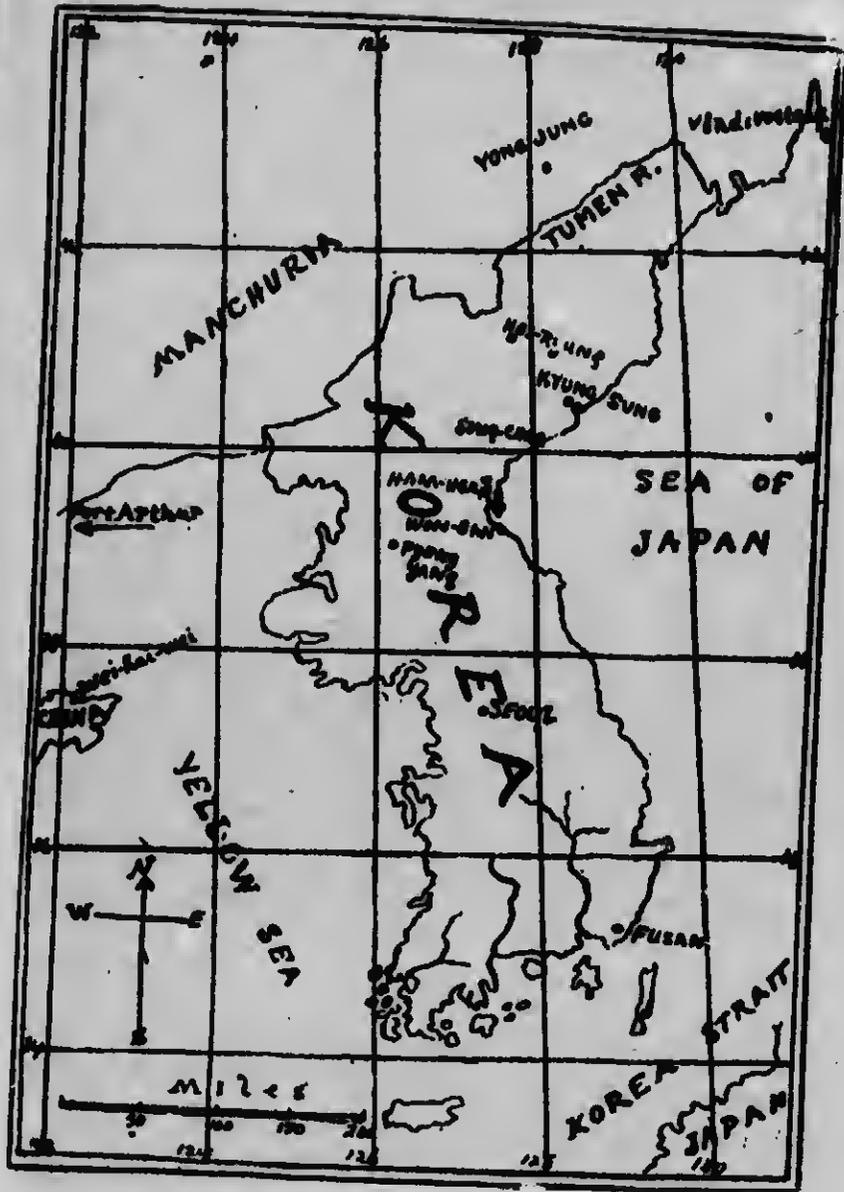
Ham Heung

Yong Jung

GENERAL WORK

At present our mission staff numbers in all thirty-four from Canada, including the wives of our missionaries. There are also the native pastors, teachers and Bible-women, who are growing in numbers yearly and are largely supported by the Native

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Church, with its total Christian community of over 10,000.

Our missionaries reside at the main stations and have oversight of the different branches of work, including church services, Sunday schools, boys' and girls' primary schools, academy, training classes for both men and women, prayer meetings, night schools, hospitals and dispensaries, besides overseeing some 225 outstations.

The missionaries meet yearly in council and plan for the development of the field and apportionment of missionaries from the home land.

The progress of the churches until the Russo-Japanese war, we are told, was healthy and rapid. The war awakened the non-Christian population, and great zeal was manifested for both western education and Christianity. A secret hope lingered that they might yet save themselves from falling under the yoke of Japan. Many new groups were formed of those calling themselves Christians. After annexation a spirit of depression followed. They found living more difficult through Japanese competition, and many of the newcomers fell away from Christianity, offering excuses such as the difficulty of observing the Sabbath; but their going has not weakened the Church. Our missionaries, nevertheless, regret that their forces were too small to pastor the flock which might have been won. The editor of the *Korean Field* wrote at the time :

Tremendous responsibility rests upon the home church, when thousands of men and women come to the point of breaking with

their old customs and beliefs and, in spite of persecution and opposition, call themselves Christians, and then are allowed to fall away because there are not workers enough to care for them.

This condition is happily passing and so growing is the field that our missionaries' plea is for enough workers to shepherd the flock until the native church can stand alone.

The districts are thickly populated and each contains an average of from 7 to 9 counties with a county town of from 1,000 to 2,000 souls. The Wonsan Station ministers to about 200,000, Ham Heung and Song Chin each to about 400,000. These are the three oldest districts and work is well established in them. In many of the county towns churches have been organized. Every year brings reports of more churches at the outstations, built by native labour and gifts. Over 200 of these already exist in the whole field. The missionary activities of the churches at the main stations are wonderful to read about. These congregations are in charge of native pastors, who have been educated by our mission and are graduates of the Ping Yang Theological Seminary. The pastors with their sessions and other members are quite capable of taking charge of the local work. The congregations meet as a whole for Bible study each Sabbath morning, while training classes for men and women are held during the week. In addition to regular Sunday school, they hold what is called a school for heathen children. The one at Ham Heung, for example, has an attendance of over

600. The older pupils and Korean teachers of the Academy and Girls' School have full charge, and the Christian boys and girls vie with one another as to who shall bring in the largest number of children. Bible study classes for men and women are held periodically for a few weeks at a time, to which men and women come from the outstations. Enrolment at these averages from 20 to 100. At some of these classes we read of "Day Collections," when those in attendance offer to give so many days of their time to telling the Gospel story among their friends and neighbours. From these, too, come men and women who are to take more advanced training in the Bible Institute for women, or in some theological seminary.

HOME MISSION EFFORTS

A glance at the missionary efforts of these Korean congregations reveals much that is worthy of imitation, for they are active in Home Mission work. They support one or more native pastors or pay the salary of a colporteur. Some of the special branches of work for women will be of interest: Auxiliaries of the W.M.S. have been established in each of the station congregations, the aim being to establish branches in the out-districts. Song Chin reports their members gathering every Sabbath and after prayer dispersing in twos and threes through the city and adjoining villages preaching in heathen homes. A record of their work is kept and read at the monthly meeting. The members who have thus personally heard the Gospel total hundreds. They also support

a Bible-woman, Kim Miriam, an elderly woman of fine character, who spends a month in each county of the field as evangelist.

At Ham Heung besides the regular auxiliary, they also have a weekly gathering for women along Christian Endeavour lines, at which the young women take charge of the topics to be discussed. The Bible Institute being located at the Song Chin centre, materially helps in the local missionary work.

BIBLE INSTITUTE FOR WOMEN

The Bible Institute to which reference is made is known as the "Martha Wilson Memorial," established four years ago, under the care of the Misses McCully, and is doing an important work in providing capable Bible-women.

The number resident in the Institute is about fifty, and the course covers four years from December to March. In the interval many of the women are employed as Bible-women for the several fields. Korean teachers take the secular studies and the missionary the other branches of Bible study. These women add greatly to the strength of the local church in Song Chin, teaching in the Sunday schools and visiting in the heathen homes. The northern part of our field in Manchuria has supplied several members who are particularly interesting as the pioneer women preachers for that vast and difficult part of our Canadian territory.

Many names might be mentioned of faithful Bible-women who have completed their training at

the Institute. Chief among them is Mrs. Hannah Oh, who is native Superintendent of the Institute, and substituted for the Misses McCully in much of the local work during their last furlough.

Much of the time of all the missionaries is required out in the district superintending the work among the groups of Christians and itinerating in new ground. In Wonsan, for instance, there are 40 out-stations and over 20 day schools, at Song Chin 60 out-stations. It is in the districts that such splendid work is done by the colporteurs of the British and Foreign Bible Society, also by the Korean Religious Tract Society. They are called the "advance guard of our forces," and are two organizations our missionaries cannot do without. The latter society also issues hymn books. Every Christian Korean has his own Bible and hymn book. In our northern field five of the colporteurs sold 23,045 copies of the Gospel last year.

THE NEWER DISTRICTS

The districts of Hoi Ryung, Kyung Sung and Yong Jung are the newer parts of our field, and a somewhat fuller account is given of them to illustrate the part which the institutions established in the older centres are taking, in ministering to the need of those Koreans who have migrated northward, also to illustrate the immensity of the pioneer work yet to be done and the need of sending adequate help, both of missionary forces from Canada and of native trained helpers from our Bible schools.

Our workers found a wonderful little church at Kyend Pyeng, the fruit largely of a little Korean girl who had gone to school in Wonsan, a living example of Jesus' words, "A little child shall lead them."

Hoi Ryung

This field consists of nine counties, with a total population of about 185,000. In the early days of our mission Dr. Grierson did frontier work in this territory, but for lack of helpers, many of the Christian communities then formed have lapsed. The work in this field is spoken of as "the most pioneer work in all Korea." Here again a handful of missionaries are seeking to establish work in nine counties. Five of the county towns have new churches built by native gift, and the others will soon follow. It is wonderful how quickly a group of Christians gather, once the missionary has visited the place. As an instance Dr. Mansfield visited a town where there were only two Christians, a man and his wife. Within a year there was a congregation of fifty. A little church was opened free of debt, built almost entirely by themselves. So great is their enthusiasm that a new group has sprung up, 10 li distant, ministered to by men and women who but a year ago were heathen. At Hoi Ryung itself a new church has been built, capable of seating 400 people, most of the money and labor being provided by the members. They also support three local evangelists in the district while their pastor is away taking his theological training. This congregation has a Sunday school

of over 100 ; also one for heathen children of about the same number. One of the missionaries writes :

It is one of the most encouraging sights to stand before 100 to 150 of these children of the street, and know that they are really interested in Bible stories.

Another heathen Sunday school is reported in a section many miles away from any of our missionaries, with an attendance of over 200. In these heathen schools our workers tell us picture cards are so acceptable as a means of teaching and are greatly prized by the children.

Kyung Sung

Although appearing¹ as a new field, that centre known as Kyung Sung is a division of Hoi Ryung and ministers to about 60,000.

Kyung Sung itself is a city of 5,000 Koreans, the capital of the northern part of the province and is considered even more important than Hoi Ryung. The church is probably older, it being ten years since it was established, but little progress has been made. There are as yet only about thirty Christians.

Our mission has bought a little Japanese house in the city and has begun work also in the district. At one point 60 li away they found entrance to sixty-one homes and preached to 240 people. One of our missionaries tells us :

We held service every night for several days, and the two little rooms which served as their church were packed as only Koreans know how to pack. Many expressed a desire to believe. One wonders how they grasp the truth and what belief in Jesus means, for they are so ignorant. But we must teach and persevere, for they are so willing to be taught.



MR. AND MRS. BARKER TOURING IN NORTHERN KOREA



OUR LARGEST CHURCH IN NORTH KOREA

Yong Jung

This district is situated in Manchuria and extends from the border 250 miles north and 130 miles east and west. It is bounded on the north and east by Russia and parts of China. Its inhabitants are chiefly Chinese and Korean, the latter having migrated there in the hope of bettering their conditions. The territory is all under Chinese rule. Christians are free to worship God, and there is nothing to hinder the preaching of the Gospel and the establishment of Christian schools and churches.

In the centre is our mission station, whence our missionaries minister to about 70 groups. Away to the east on the Russian border there are twenty groups, and in the north-east, 600 li away, is a district known as San Jai Kou, where are several groups of Christians. This territory rightly belongs to the Irish Presbyterian Mission, but is 300 li from their nearest station, so they have welcomed our coming and the transfer of it to our care.

Our staff is small and meantime can only minister to the Koreans. They are being welcomed wherever they visit and asked to return soon. Mr. Barker writes :

We are hearing of new groups all the time. Where we will stop I do not know. They must be visited and taught as they are in a crude state, with all sorts of errors now and more to come, unless they are cared for. One of these is the city of Hoon Choon, with very few Koreans yet, but 10,000 Chinese.

In all these groups the Christians are building their own churches and supporting what day schools they

can afford, with the usual exception of those for girls, to which the W.M.S. must minister until Koreans better appreciate the need for the enlightenment of their women. Nor must we forget the great poverty of many of these people, and out of our abundance give all we can for equipment of the work.

One of the encouraging features is the demand for Bible study classes for both men and women from the main station and outlying districts. The men have a missionary organization contributing towards the support of native workers in more distant parts of the field. The women, too, have organized and have three auxiliaries of the W.M.S. They meet once a month, contributing together towards the support of a Bible-woman. At the opening of the first girls' school in 1913 at Yong Jung, fourteen girls were enrolled. The numbers have since trebled.

From this outline a glimpse is given of these large and difficult fields. Our missionaries continually write of the need for earnest prayer that the wonderful work of the Holy Spirit already begun may continue and the kingdom be built up in the faith.

EDUCATIONAL WORK

Among the Boys and Girls

Wherever the missionaries go, Korea is fast advancing with schools for both boys and girls. This is a wonderful change, especially for the little girls, for they are not supposed to need an education and the people have been too poor to encourage it. Among the poor coolie class many boys, too, never

learn to read even easy Korean characters. You will always find boys' schools in cities and villages taught by the older men. They do not study geography, history and arithmetic like Canadian boys, but sit on the floor with legs curled under from early morning till late sundown singing out Chinese characters from Confucian books. At our mission stations, however, and at many Christian villages, you will find boys' and girls' schools where they not only study Chinese, but also geography, history, arithmetic and the Bible.

There are still many mothers who need to be coaxed to send their girls to school. Such an unheard of thing! they will say. At best girls can only go for a few years to school, for at thirteen or fourteen they must by custom be sent off as little wives to their mother-in-law's home to learn house-keeping and be the drudge for all the other inmates. Sometimes baby goes to school strapped on little sister's back, for she is nurse, too, when mother is working, and often baby and nurse are both tiny tots.

Little girls seldom have a real name and their parents, afraid of the influence of the spirits, will call the new baby girl "pig" or "dog" or some other animal, in order to deceive the spirits, for Korean gods are not supposed to know the difference between a beast and a little girl, however sweet and winsome she may be. When she is big enough to go to school, she will have her hair brushed very smooth and braided and wear a short colored jacket

The Story of Our Missions

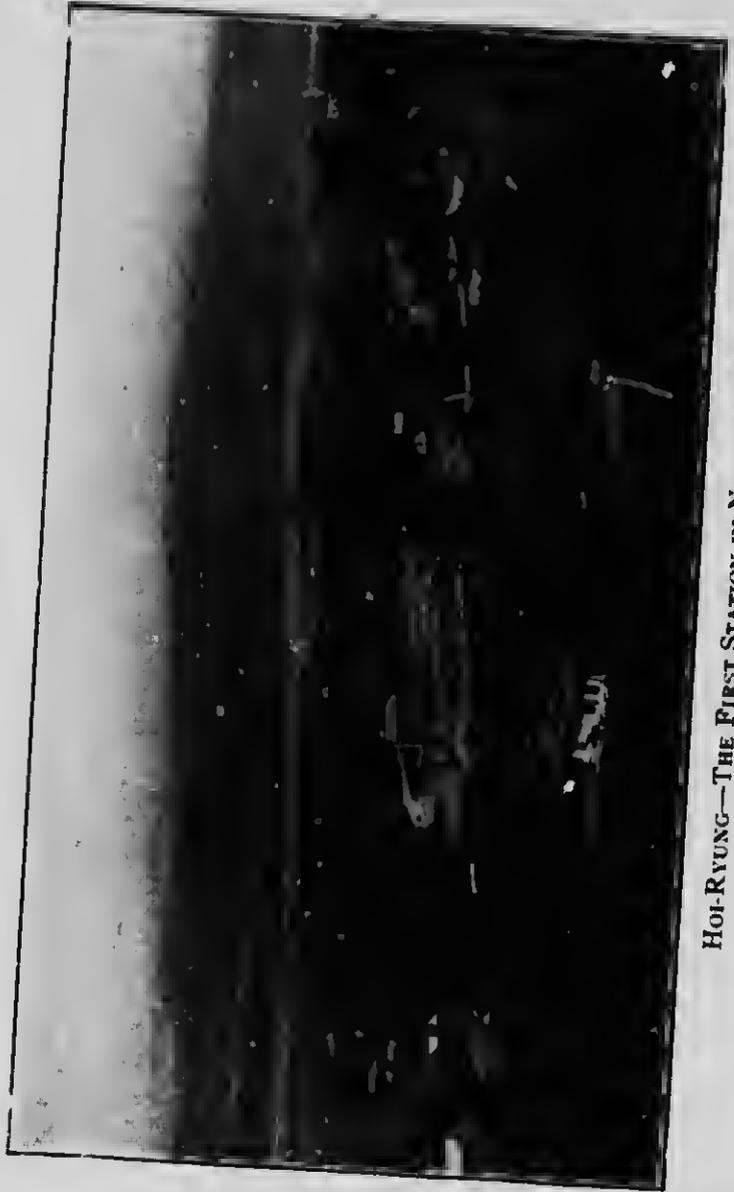
and skirt. Her play time is very limited, for she must help prepare the rice and sew and learn to use the smoothing iron, a little wooden roller which she must rat-tat-tat on the clothes till they are smooth and shiny.

When a baby boy arrives there is great rejoicing, for upon the son falls the duty of sacrificing at the ancestral tombs. If you met a Korean boy you might think him a girl, for Korean customs are so different to ours. He wears his hair parted in the middle and hanging in a braid behind. He wears a loose jacket of pink, blue, green or red, and very loose white trousers tied at the ankle with a bright ribbon. White padded socks and shoes of string or straw complete his outfit. When he enters the house or school he takes off his shoes, and sits on the floor, for no chairs are used; if he kept his shoes on he might bring in dust or mud.

If he is poor he will be kept busy selling sweets, or bundles of wood, or carrying loads on his back, but like all children he loves a game of blind man's buff, or soldier or kite-battle. When he becomes a man, a bald spot is shaved on his head, his hair tied up around it in a twist. A fine new high hat is put on with great ceremony and tied under his chin with ribbon! So Koreans are often known as "Top-knots." At the same time he puts on a long coat with sleeves reaching to his knees and receives the "man-name" by which he is to be known.

Our little friends the "Top-knots" are coming to our schools in large numbers.

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HOL-RYUNG—THE FIRST STATION IN NORTHERN KOREA

Mission Schools

The first school for girls was opened at Wonsan, the oldest of the Mission Stations. Then followed Song Chin and Ham Heung, all at very small expense and with the missionary ladies as teachers. A few years later the tide suddenly turned and Koreans began to realize the benefit to their girls, and schools for both Christian and heathen were opened all over the country. Then a great spur was given to our little mission day schools and it was found imperative to secure more help. Korean Christians in some of the towns opened classes for Christian girls which they taught without mission expense.

With the coming of Japanese rule to Korea, many changes were made. The new government demanded that all schools be registered and inspected, and an official course of study was prescribed for both boys and girls. Missionaries found that changes would be necessary in our Christian schools to meet government requirements.

Now there exists in Korea a Federated Council composed of representatives from all the missions and one of its committees, called the Educational Senate, approached the Japanese authorities and laid before them a course of study suited to the mission school, which was accepted. By this the secured exemption for our pupils from attendance upon heathen festivals on school holidays, and provided as an alternative a service in our Christian churches.

Japanese police give mission schools constant inspection and detailed monthly reports must be submitted to the authorities. All school books published by our Christian press are carefully censored. They are very particular about cleanliness of the buildings and discipline of the children, and this our missionaries are very glad to see.

Under the supervision and care of the women of our missionary staff are the schools of the six mission stations, Wonsan, Ham Heung, Song Chin, Hoi Ryung, Yong Jung, Kyung Sung, besides those that exist in a few of the outstations attached to each centre. The outstation schools depend for support on the efforts of the native Christians, who for the most part are very poor.

The older schools in the first three stations are now quite large and require a good staff of teachers, one of whom must be a man well versed in Chinese. The others are usually girl graduates of Seoul or Peng-Yang academies, assisted by younger pupil teachers from our own mission. It is possible Japan will soon demand that Japanese be taught, thus adding to the expense which is already in excess of our mission grants and which adds to the anxieties of our missionaries who must try to economize in every way.

Except in the last three stations where the schools are much younger, there are ten grades for the girls, the first six primary, the remaining four middle school, the last two being equal to high school.

Bible study is made prominent and is usually the test in grading. The missionary's duties are to teach the Bible, English and music, and to oversee all the work and discipline of the school. A number of the pupils come from outside towns to our city school, and they cannot board independently, so we have dormitories with a matron in charge. The children pay what board they can, often just the price of the food. Over these homes the missionary also has charge, devising the necessary rules and seeing that they are observed. She must also visit the outstation schools, see that proper teachers are secured and that all goes well with the growth of the school. This takes time and she can only visit more distant ones once a year.

High Schools

Our mission has not yet a girls' academy or high school, but one is hoped for as soon as there are sufficient funds in the treasury. In the meantime the graduates who wish are sent to the Presbyterian Academy at Seoul. A number of these have been sent by their parents to Seoul, the others have been placed as teachers in our primary classes—some in the schools and outstations.

The work among the boys is similar to that among the girls. They can, however, go on to more advanced work, for we have a Boys' Academy at Ham Heung, with a staff of five teachers. This school is increasing greatly in value and a missionary might easily spend

his whole time in this one branch of work. A large number have recently entered schools of the city and district. The course lasts four years and all must receive daily Bible instruction. The hope is that many will become Christians. For lack of sufficient dormitories a large number of boys have had to board in heathen homes.

There are more outstation schools for boys than for girls. There should be a school for every group of Christian girls. Our last reports show only ten or twelve among more than 200 outstations. This could be remedied were there girl graduates enough to fill all vacancies and were there mission funds to supplement the gifts of the native churches, whose empty purses cannot meet the whole expense. The influence of the girl teachers in the country groups in holding week-day, evening and Sunday classes, has been most helpful, for all our graduates and teachers are Christian young women anxious to promote Christianity among the Korean people.

MEDICAL WORK

Medical work has not yet been developed to any great extent in our mission, largely because the evangelistic and educational side of the work has made so many demands. The first doctor in connection with our church's mission was Dr. Grierson, who went out in 1898. No regular hospital was built but dispensary work has been carried on at Song Chin, his headquarters. A small general hospital is to be built shortly, which will better meet the need.

In the northern part of the field medical work is very needy. Dispensary work has been begun at Hoi Ryung and a hospital is hoped for. Our missionaries are anxious to establish medical work in those large centres where the Japanese are not likely to locate a government hospital.

WOMEN'S MEDICAL WORK

In 1901 the women of the Eastern W.M.S. sent out Dr. Kate McMillan, and dispensary and hospital work was begun at Ham Heung. From lack of funds the accommodation was very inadequate, but in 1912 special effort was made at home and the hospital was rebuilt and better equipped and now accommodates fifteen beds. The missionary doctor is aided by a missionary nurse, a Korean physician, and three native nurses. The evangelistic aim of the hospital is made prominent, services are held daily and the Bible-woman is always present teaching the gospel to the in-patients and out-patients. Many purchase copies of the Scriptures. They are all good listeners, and, as a result, carry away the story of Jesus and tell it to others.

Aside from hospital duties, the missionary and her assistant pay many professional visits to the homes in and around Ham Heung, and at times it has been necessary to share with the other missionaries itinerant work in the field at large.

The Koreans, like all non-Christian races, are very ignorant of the laws of health and terrible epidemics often occur. They think disease is caused by evil

spirits and therefore only magic will cure. They never imagine that disease of skin or eye, of which there is so much, is caused by living in smoky rooms and by lack of bathing. Dr. McMillan tells of a little sick boy brought to the dispensary by his father:—

The doctor ordered a bath. The father looked surprised and said the women of the house would not allow it, as they feared a bath might bring on convulsions, for their little girl had died from that after the first bath. She asked how old the little girl was when she died. "Two years." was his reply.

The Japanese are interested in medical work, and are establishing hospitals here and there among many of the cities of Korea. They are seeking to nationalize the Korean partly through this method. The hospitals are government owned and charitable to those who are too poor to pay.

The Japanese demand also that our mission hospitals be inspected and up-to-date in method and equipment. For this reason a union medical college in which all the missions are interested is now established at Seoul through the efforts of Dr. Avison of the American Presbyterian Mission; the original plant being that of the American Board. It is known as the Severance Hospital and Medical School. A nurses' training school is also one of the departments. It is hoped through this means that our missions will receive competent native doctors and nurses of Christian training. A few of our young men have already entered for training. Our

Church is to share in this interdenominational work by supplying a Canadian doctor and nurse.

* * * * *

We believe God is specially blessing Korea because her Christians are so earnest in the great principles which Christ taught.

The Korean Church is a *praying* church. We are told of a woman who spent all night on a mountain praying for her boy who was away at school and she feared he was doing wrong. Do you wonder that her son is now a Christian doctor in a mission college? At all our stations hundreds gather every week for prayer.

The Korean Church is a *preaching* church. They believe as Christ teaches,—we are debtors and must pass on the gospel to all who know it not. Many men and women give many hours each week to preaching.

Korean Christians are ready to endure persecution "for Christ's sake." Elders of our churches have been threatened with death on entering a village where Christianity is unknown.

The Korean Church is a *giving* church. Poor as most Koreans are (a wage earner gets 25 cents a day) they give one-tenth and often tithe their time as well.

The Korean Church aims to have a Bible in every home.

Japan lies on the one side of Korea and China on the other, all three are awake and wondering, What about this Christ? Is Christianity for us? The Japanese call Korea "Chosen." Does it not seem as though God has chosen Korea and her people to be the great centre of the work in that part of the world?

The Korean Christian is a splendid type. No wonder our missionaries are anxious to train many

leaders from among them. They are compared to the men and women we read of in the New Testament, who were the early followers of Christ. Let us shepherd this wondrous flock by answering the prayers of our missionaries for leaders from the home land, and share in making possible the winning of Korea and her neighbors for Christ.

All nations shall call Him blessed.



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ST. ANDREW'S HOSPITAL, ATLIN, B. C.



LEAVING THE DISPENSARY, SIFTON MISSION

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CANADA—ITS NEWCOMERS

CHAPTER VIII.

HISTORICAL

Canada, as a geographical designation, originally comprised an extensive range of country reaching under French rule even to the Mississippi, far south of the present boundary lakes. It was subsequently limited to a region chiefly in the basin of the St. Lawrence. Canada, in the sense in which that name is most generally known, was, in 1791, divided into two provinces, Ontario and Quebec, or Upper and Lower Canada. These two sections were united in 1840, but became separate members of the Confederation—the Dominion of Canada—in 1867. An enormous extension of territory was brought about through the union. By it the provinces of Upper and Lower Canada, Nova Scotia and New Brunswick were federally united into one Dominion of Canada under the crown of the United Kingdom, with a constitution similar to that of the mother country and with Ottawa as its capital. All the vast territory which the Hudson's Bay Company held under a charter issued by Charles II. was transferred to the Imperial Government in December,

1869—the Company receiving an indemnity from the Canadian Government of \$300,000—and was, by Order in Council of Her Majesty Queen Victoria, received into the Dominion the following year. The portion of that territory known as Red River Settlement was in 1870 constituted the province of Manitoba. The district to the north and east of Manitoba, known as Keewatin, was later divided between Ontario and Manitoba. The vast region towards the north west was organized as a territory in 1875 under the name of the North West Territory, becoming later divided into the provinces of Alberta and Saskatchewan in the year 1905. British Columbia became a member of the Dominion in 1871 and Prince Edward Island in 1873.

PEOPLE AND POPULATION

This vast extent of territory comprises in superficial area about 3,729,665 square miles. The Canada-United States boundary line is 3,000 miles long and the total coast line is 13,000 miles. The total habitable area becomes diminished considerably when the frozen regions of the extreme north are deducted. The last official census in 1915 gives the population as 8,075,000. The total foreign-born population is given as 752,732. Of this 62.2 per cent. reside in the western provinces. The United States has contributed 40.34 per cent. of Canada's alien-born inhabitants; while of European countries, Austria-Hungary comes first in the number of immigrants, Russia second, Norway and Sweden third,

Germany fourth. A considerable portion of these have become naturalized.

To the French Canadians in Quebec Province, an important element in our population, a separate chapter is given. To the Red Indians, who were the original owners of our country, and who are still found in every province, a separate chapter has also been devoted.

RESOURCES

In resources Canada is outstandingly rich. The fishing grounds constitute not only the most extensive but the most abundantly stocked commercial fishing waters in the world. There are immense areas of almost every known mineral, gold, silver, copper, coal and iron, while Canada's place will soon be in the first rank of the grain producing countries. Her railway interests are growing at a relatively faster rate than those of any other country in the world. Three great trunk lines run from coast to coast, and every province is rapidly seeing a network of railways completed.

Her trade routes by rail and waterway are among the finest in the world. There is a constantly increasing trade both in imports and exports with the old land to the east, with the Oriental countries to the west, and again to the south.

The following are but a few of the interesting facts gathered concerning the several Provinces :

British Columbia is the largest of the provinces and is equal to twenty-four Switzerlands, with 200,000 square miles of mountains and 7,000 miles of coast line. Her wealth lies in her fish-

erica, mines, forests and agriculture. Her fruit area is estimated at 182,000,000 acres.

Alberta is in area the size of France. The value of her products will be immense in the near future. In the north are millions of feet of pulp wood and large deposits of asphalt. Her products are chiefly agricultural and mineral (coal). Much of the land is yet unoccupied.

Saskatchewan is about the same size as Alberta and is called the "breadbasket" of the Empire. Eighty per cent. of the population is engaged in agriculture. Saskatchewan is rapidly becoming one of the first provinces in North America in wheat production.

Manitoba is one of the oldest settled of the western provinces, dating back to 1811, when 125 Scotch settlers entered under Lord Selkirk. It has an area of over 250,000 square miles, with 25,000,000 acres yet unoccupied and only about 20% of arable land is yet under cultivation. Her capital, Winnipeg, is the third city in Canada and is called the "Gate-way" to the west; hers is the greatest grain market on the Continent. The future of Manitoba is bright with promise.

Ontario in area is a little less than France and comprises about 7% of Canada's area. It is one of the oldest settled provinces. Ontario stands pre-eminent in population, in solidity of its progress, in railway mileage and water-ways, in electric power, in the variety and magnitude of its natural resources, in manufacturing, and in the value of its agricultural products among Canada's nine provinces.

Quebec is the second largest province of the Dominion, and includes about 10% of the total area of Canada. Quebec is the centre of French Canada, 80% of its population being French. About one-twentieth of the land is under grant in fee for seigniories, and about the same acreage is still in the hands of the Crown. Quebec has the largest forest area of all the provinces of Canada. Her wealth is drawn from agriculture, mines and manufactures.

New Brunswick—Two-thirds of the area is covered with forest and 7,000,000 acres belong to the Crown. It has a wealth of other products in fish, game, fruits, vegetables and live stock.

Prince Edward Island is spoken of as Canada's million-acre farm; 85% of its area is occupied and 80% of the population are engaged in agriculture. Its products are therefore largely those of the farm, including live stock, vegetables and grain.

Nova Scotia, next to Prince Edward Island the smallest of the provinces, is also the oldest, and rich in its variety of stores, the mines, fisheries, forests, manufactures and shipping all contributing to its wealth.

Canada, in brief, is a land of big things in all but population. She is but an infant growing up, making herself ready to provide a home for many millions, who are looking towards her as the land of the future for English-speaking races, and a land of liberty and justice for those who have been oppressed. She is the biggest and oldest, Newfoundland excepted, of the daughters of the Empire, and on her shoulders rest large responsibilities. To her, as to the other colonies, is given an inheritance of British principles of truth and righteousness, which both church and state must rigidly preserve if she is to shine as one of the stars in the Imperial Crown.

In the matter of secular education, each province aims to meet carefully its own needs and develop a system of public and high schools, with a provincial university. In the older provinces this has long since been completed.

PRESBYTERIAN MISSIONS

There is no state church in Canada. Over thirty religious bodies are now ministering to the spiritual needs of the people. The Presbyterian Church is taking a foremost place in zeal for missionary effort.

To do her rightful share in the uplift and spiritual nurture of the people has been the task to which our Church has willingly set herself; ministering not only to the multitude of strangers who have come to us in recent years, but to the settlers of our own race who yearly trek in search of better things in the newer parts of Canada.

During 1915 the Canadian Presbyterian Church ministered to 819 home mission fields in the western section and 289 augmented charges, but there is need for work on a much larger scale. The problem of ministering to these newcomers is one of the most serious that the country and the Church is facing, as is also that of reaching with the Gospel the neglected, living in city centres from which the churches are receding.

To meet these needs there are several different departments interlinked with the general home mission work of the Church in which the Women's Missionary Society is taking a prominent share. There are pioneer hospitals and dispensaries, school homes, direct evangelical work through trained deaconesses and other Christian workers. Each department has its own story to tell.

OUR MEDICAL MISSIONS—ORIGIN AND DEVELOPMENT ATLIN, B. C.

The early history of our medical missions in Canada is strangely mingled with the discovery of gold and the consequent influx of prospectors into the Klondyke and Northern British Columbia.

Although gold was first discovered in Alaska by the Russians, in 1832, it was a Scotchman, Robert Henderson of Pictou, Nova Scotia, who discovered the Klondyke and Indian River gold fields of the Yukon, and outlined their rich deposits in the years 1894 to 1896.

Prior to this, very little was known of that far northern country, and its hidden possibilities, stretching over one thousand miles north of Vancouver. In 1897, thousands of men of every class and from every quarter of the globe were "on the trail." The late Rev. Dr. Robertson, then Superintendent of Missions, realizing that some one should go with them who could tell them of a treasure more precious than gold, decided to send in a missionary. The Presbyterian Church was roused to action and an appeal was issued for men and means.

The response was speedy, and in a very short time Revs. R. M. Dickey, A. S. Grant, John Pringle and J. A. Sinclair had planted the standard of our Church in Skagway, Dawson, Atlin and Bennet, the extent of their respective fields ranging anywhere from one hundred to three hundred miles. Conditions incident upon pioneer life soon wrought havoc with the physical side of the men in the camps, and each missionary was obliged to provide accommodation for the sick miners. At Atlin, Rev. John Pringle erected a small tent beside his own for a few of the more serious cases of pneumonia and typhoid. As there were twelve hundred men in the Atlin camp, the sick were sheltered in some

strange places. One day he was asked to visit a patient in what was called "the hospital," and he describes it thus :

"I was asked to call at 'the hospital' in Atlin to see a man who was sick with pneumonia. After some enquiry, I found the building which served as a home for the sick. It was a long, low building sunk in the hillside overlooking the lake. Its shed roof was made of poles covered with dirt. Its floor was six inches of sawdust and as I stood within, my head was not more than six inches from the roof poles. Lying on a low cot was the man whom I had come to see, and on pole hunks around were five others, injured and diseased. At the door was a rough box with a dead body in it, and outside was another, two middle-aged men who had died within a few hours of each other. The only nurse was a so-called abandoned woman, who nursed, cooked, and washed for the hospital without reward. God bless her for her work. That scene decided me to ask the church for two nurses."

That appeal was not made in vain. Very soon after other appeals were sent forward by these pioneer missionaries, and a large meeting of Presbyterian ladies was held in St. Andrew's church, King Street, Toronto, on March 15th, 1898, "to consider the work of sending experienced nurses to be associated with the missionaries sent out by the Home Mission Committee." Letters were read from Rev. R. M. Dickey, telling of the great need for such and from Rev. C. W. Gordon (Ralph Connor) urging the necessity of the work.

The "Atlin Nurse Committee" grew out of that meeting, and was composed of ladies representing different Toronto Presbyterian churches, who met when necessary to make plans for the raising of funds and the sending out of Christian nurses.

Subsequently, two nurses were appointed to assist Rev. John Pringle, Miss E. H. Mitchell and Miss Helen Bone. They were designated in Westminster church, Toronto, on June 28th, 1899, and left for Atlin, June 30th, arriving there July 22nd.

In writing home, Miss Mitchell describes the first hospital thus :

"Mr. Graham, the government agent, gave us a cahin for a hospital. It had a roof of mud, a floor of saw-dust and only two small panes of glass for a window. It held four cots ; the pillows were made of the packing that came around our cots from Vancouver, and filled with the hay in which our dishes had been packed. As our cahin became crowded, Dr. Pringle suggested to Mr. Graham to put up a tent beside the cahin."

Dr. Pringle, writing home that fall, declared that the work of the nurses had done more to make the people believe that the spirit of Christ existed in the Church, than could a year's preaching.

In 1900, a new hospital, St. Andrew's, was built, where two nurses, with the assistance of the camp doctor, cared for the sick and injured.

TEULON

In the fall of 1902, when Rev. A. J. Hunter offered himself for work amongst the foreigners who were beginning to throng into the Canadian West, he was sent to Teulon, Manitoba. Here, there was a large and growing colony of Ruthenians, closely adjoining an old established Canadian settlement. Amongst the foreign peoples who began coming to us in those early years of this century, the most important class was the emigrants of Slavonic

racers from Eastern Austria and from Russia, and most numerous amongst them were the people popularly called Galicians, from the Austrian province of Galicia, which lies on the borders of Russia. Of these Galician immigrants to Canada, the greatest number, apparently, are the Ruthenians, who are now estimated to be nearing the quarter million mark. The name "Ruthenian" is a modification of the word "Russian." The Russian nation is divided into three great groups; the Great Russians, the White Russians and the Little Russians. The Ruthenians are the Little Russians. Most of them live in the Ukraine, in Russia, but there are a few millions of them in Austria and a million or more scattered in the United States, Canada and Brazil; their total number is thirty millions. They are in truth the original Russians, they gave their name to Russia; they were the first to become civilized, but incessant wars and internal dissensions crushed their efforts at progress, and for centuries their nationality has been kept in darkness by the Poles on one side and the Great Russians on the other.

The beginning of Ruthenian emigration to the United States dates back about half a century, although it was only twenty years ago, or thereabouts, that the first representatives of the race began to make their appearance in Canada.

It was thought that some of these newcomers might be attracted to an English service among their Canadian neighbors, but the plan did not prove very successful. Some of the Ruthenians

were strongly Catholic in sentiment, and, therefore, unfriendly to a Protestant mission. Some were atheistic Socialists and equally hostile from another standpoint. A few, influenced by movements among the Ruthenians in the United States, were tending towards independence and the Protestant point of view, but then between them and the missionary there was the barrier of language, and an English service was of little use to them. It soon became apparent that the easiest line of approach was through medical assistance in case of sickness, and for the next year the missionary boarded close to the Ruthenian settlement and practised medicine among the people, gradually becoming acquainted with quite a number of the new settlers and picking up amongst them a smattering of their language.

The suggestion of building a hospital was made by Dr. Bryce, and permission of presbytery being granted, the work was started in the fall of 1903, and the building was ready for occupation about the beginning of the new year.

Patients began to come in almost before the building was finished.

The first building cost about \$2,500 and was erected largely on faith and assistance from the Church and Manse Building Fund, the Women's Missionary Society, Montreal, Dr. Bryce, Dr. Hunter and the people of the district. This hospital the newly formed Women's Home Missionary Society took over, becoming responsible for the debt. Additions afterwards made to the building,

and increased extent of property, brought up the total cost to something over \$18,000. There is now accommodation in the hospital for twenty patients.

The population of the Teulon district is quite varied. To the north is a solid Ruthenian settlement for nearly forty miles. Northwest it is largely Scandinavian, with a mixture of others. South and east is a settlement of Canadians, whose founders came in a generation ago. There could, perhaps, be no better point from which to watch the gradual but sure amalgamation of the races.

The land in this district is variable in quality, in some parts very good, while elsewhere it is stony and rocky. Most of the country is found by the settler either to be wet and marshy or else covered with thick scrub or woods. The swamps need draining and the bush needs clearing, and for poor people with no capital this is a very slow process. Most of the settlers will take ten years or more before they can get their farms into shape to afford them a living without going out to work for others.

From the missionary standpoint, the first use of a hospital is to break down prejudice and afford a means of getting into touch with the people. This purpose the institution has abundantly fulfilled, producing a kindly feeling among all classes in this new and mixed community.

VEGREVILLE

Once again the Society was appealed to, this time by the late Rev. J. C. Herdman, D.D., who

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was then superintendent of a very large territory near a town called Vegreville, Alberta, seventy miles east of Edmonton. Here the erection of a hospital was made possible through a generous donation from Mrs. Boswell, as a memorial to the memory of her late husband, Mr. Rolland M. Boswell; and on October 29th, 1906, it was formally opened and dedicated. The hospital management is in the hands of Rev. G. R. Lang, who has recently been appointed secretary-treasurer of the institution. A lady superintendent and three nurses carry on the work, and there is accommodation for twenty patients.

Like Teulon, Vegreville is situated in close proximity to one of the three newly-formed foreign colonies. In the year 1911, in the 19,000 applications for homesteads in Alberta, 27 nationalities were represented: Austria, Hungary, Russia, Germany, Sweden, Norway, Holland, Denmark, France, Belgium, Switzerland, Roumania, Italy, Iceland, China, Persia, Turkey, Spain, Portugal, Japan and Greece have all sent representatives to the lands of Alberta.

That they are not the weaklings or the ne'er-do-wells of any nation, but the strong, the virile, the daring, those who are willing to risk, and do and dare for themselves and their families is the testimony of Rev. W. O. Reid, who knows Alberta and its problems and possibilities so well. To help, then, to weld into one great nationality all these diverse elements that are flocking into that western

land, to help to make out of these divergent, heterogeneous masses, who are settling down in sunny Alberta, a great, God-fearing people, established in righteousness, whose God is the Lord, was the purpose to be served by establishing medical work at Vegreville.

WAKAW

Southward from Prince Albert, Saskatchewan, to the main line of the Canadian Northern Railway, there lies for more than sixty miles a fertile district, rolling and more or less wooded. Fish Creek, Duck Lake, and Batoche, the scenes of three of the battles of the Rebellion of 1885, lie within thirty miles of this district. Old Hudson's Bay trails, many furrowed, still wind their way across the country, converging as they go east, from Duck Lake, Prince Albert, and other points. In the old days long processions of ox carts, loaded with furs, passed eastward to Fort Garry, or returned westward bearing supplies to the far scattered Hudson's Bay posts. These trails are still open, public roads and can be cut off from public use only as regular roads are opened up, and then only by special permission of the Government. About ten years ago, settlers looking for homesteads came to the country. Among these were French from France and from Quebec; Germans from the Fatherland and from the Western States; also Hungarians and Ruthenians. In the heart of this district is Wakaw where, in 1906, the "Anna Turnbull" Hospital was opened. North of Wakaw 12 miles is Domremy, settled by old country

French, a hospitable and thrifty people. Eastward at Boune Modonal is another settlement mainly of French from Quebec. East and south are numerous Germans, who are as a rule very successful. To the north, west and south are Hungarians and Ruthenians. These latter are widely scattered for forty miles or more east, west and south.

These people have all had their pioneer experiences, building their homes and stables, procuring stock and implements, with happy optimism gathering in a good harvest, or bearing with various degrees of fortitude the frequent losses from hail, frost and drouth. They have now passed into the second stage of pioneer life. Most of them have moved out of their first hurriedly-built shack, into larger and more comfortable houses. Some are independent, especially among the French and Germans; others, encouraged by the urgency and optimism of machinery agents, and loan companies, have purchased beyond their power to repay. There are accordingly mortgages against many farms and the bailiff is a figure altogether too familiar. It is evident that many of these people have had no training to prepare them for the severe trials of pioneer life.

Surrounded by these various peoples, Geneva Mission, with the "Anna Turnbull" Hospital, is situated on a point of land which extends into the western end of Lake Wakaw, or Crooked Lake, as it is more commonly called. This lake, about half a mile in width, extends about twelve miles east and

north, winding along between high banks, well wooded with poplar.

Westward to Rosthern, thirty miles, and south to Dana, Howell and Vonda, the land is fertile and well covered with small groves of poplar, which have yet been spared the scourge of fire. Here is a splendid district where there is room for thousands of productive farms, and where the experiment is being made of fusing the various races into a prosperous and united people.

When Rev. George Arthur, then missionary at Rosthern, was asked to establish the Wakaw Mission, he found himself a stranger among a strange people. The problem was how to come into contact with them. With splendid initiative he built and operated a store, and had a post office opened. He erected also a stone mill, hauled the engine and machinery from Duck Lake, by the old Hudson Bay trail, and became the miller of the district. He was appointed a justice of the peace, and, as many of the people are fond of law suits, he had the opportunity of adjusting the differences of the most contentious of the district.

They were a simple people, even a primitive, social, kind and quarrelsome; convivial and hilarious at their weddings and christenings; stolidly indifferent and superstitiously fearful in the presence of sickness and death; credulous, suspicious, and obsequious to the last degree, with no independent resources, mental or religious, to fall back on. Without the restraints of the Church, running to

excess ; without experience in western farming, sinking under debt ; living in crowded, ill-ventilated houses ; subject to much sickness. Such were the people for whom a new hospital was opened in October 31st, 1912, accommodating twenty patients, and costing \$5,000. The medical missionary in charge, Rev. R. G. Scott, has the assistance of three nurses.

GRANDE PRAIRIE

In 1910, Rev. Alexander Forbes laid the foundation of Presbyterianism in Grande Prairie. Settlers, both old and new, soon found the missionary's home a haven of rest and mercy in time of sickness and trouble, and the work of caring for them became so heavy that Mrs. Forbes, who did everything for them herself, as well as the entire domestic work of the household, sent an appeal to the W.H.M.S. for the services of a nurse, who was sent that same autumn. Distances are so great that, in order to visit some of her patients, the nurse had to purchase a horse and sometimes ride fifty miles on horseback.

The work increased so quickly that, in 1912, Mr. Forbes asked that a hospital be erected. Just prior to the union of the three Women's Missionary Societies, Mr. R. W. Prittie, Toronto, donated the sum of five thousand dollars for the erection of a Memorial Hospital, to be known as the "Katherine H. Prittie" Hospital. Grande Prairie, Alberta, was the field chosen for this special gift, and the building was soon under way. It was formally opened in

June, 1914. It is built of logs, and has accommodation for fifteen patients.

CANORA

Once more we turn to Saskatchewan, and this time it is to tell of the latest and largest of our hospital undertakings, situated in the town of Canora, which name is so often confused with Kenora in Ontario.

The town of Canora was chosen as a base for hospital work because of its proximity to a Ruthenian colony having a population of some thirty thousand souls. With a munificent donation of twenty-five thousand dollars from Mrs. Waddell of Peterborough, who wished to erect a hospital the memory of her late husband, Mr. Hugh Waddell, the opening up of missionary work at this important centre was made possible years earlier than it could have been otherwise.

This generous donation was supplemented by a free site of ten acres from Mr. Graham, of Canora, and an annual grant from the Canora town council for maintenance. The Church owns to-day a hospital equipped with up-to-date appliances, and worth over fifty thousand dollars, having accommodation for sixty patients.

The "Hugh Waddell" Memorial Hospital is indeed an institution of which the Church may be proud. The local doctors give their services gratuitously, and the hospital staff is composed of a lady superintendent and three nurses. It was formally opened under the

direction of the Yorkton Presbytery, June, 1914. As in the case of Teulon, Vegreville, Wakaw and Ethelbert, the hospital at Canora meets the needs of and spreads the Gospel in a large foreign-born community.

ETHELBERT AND SIFTON

Besides the foregoing hospitals, medical missionary work is carried on in two missionary dispensaries at Sifton and Ethelbert, Man. One medical missionary is in charge of both fields, ably assisted by two missionary nurses at each place.

Work was commenced at Sifton in 1900 by Dr. J. T. Reid, as medical missionary. In June, 1903, Dr. R. G. Scott left Dauphin, Manitoba, and that summer built the mission houses at Sifton and Ethelbert. The Board of Management of the Church and Manse Building Fund advanced \$1,000 for each. This has been paid back at the rate of \$100 a year.

The first nurse went out in 1906 and is still on duty. Others followed and have done excellent work. No night was ever too cold, or drive too lonely, or trail too rough for them to respond to the call from suffering humanity. They faced all kinds of perils, have relieved suffering thousands and saved many from death.

It is nine years since our work in Ethelbert commenced. The village itself has not grown, but the country around has vastly improved, due in some large measure to the establishment of a rural municipality, whose governing body consists entirely of Galicians. The farms are slowly increasing in

acreage yield per year, the buildings taking on, in some instances, a decidedly modern appearance, but throughout the country generally a decided improvement in size and neatness. Ethelbert is still the village of religious controversy and strife at times, and we need a Paul to rise from our midst and preach with humble earnestness upon the old theme, "The Unknown God." The people are much more enlightened upon other topics than in the early days, but the god of indifference works havoc, living daily upon the bread of unrest.

Dr. F. O. Gilbert, formerly of Rolling River Reserve, has been appointed medical superintendent. He was dedicated and installed on April 10th, 1914. With the expansion of the work at this important point, a more commodious building was found necessary, and in November, 1915, a new, well-equipped hospital was opened, with accommodation for twenty patients.

PACIFIC COAST MISSION SHIP

The story of our medical missions would be incomplete without reference to the splendid work of our medical missionary whose scene of action is the Pacific Coast; and whose domicile is a "walking church and a floating hospital." This work is sometimes known as the "Loggers' Mission."

The Field and the People

The distance from the extreme north to the extreme south of the mainland coast of British Columbia is about 600 miles, but so deep are the inlets

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BOSWELL'S BOYS' HOME, VEGREVILLE, SASK.



AFTER SERVICE IN THIS RUTHENIAN HOME

by which the sea welcomes the rivers that the shore-line measures 7,000 miles. To the south and across a channel, sometimes narrow, and again sometimes broad, lies Vancouver Island, 285 miles long and 80 miles wide, with an area of more than 16,000 square miles. Between it and the mainland are scattered a multitude of islands such as Texada, Cortes, Valdez, Thurlow, Hardwicke and Malcolm. The whole region is heavily timbered.

Formerly the loggers came for the most part from the eastern provinces of Canada ; but more recently they have come from many countries, from the United States, Australia and Europe, as well as Eastern Canada. The Chinese and Japanese, however, are excluded by law from limits held under government license.

Since the Women's Missionary Society has taken up this mission, medical work has been added. Our missionaries have taken with them a portable organ, perhaps packing it on their backs for some miles, and with its help have made large use of song and hymn. A bunk-house service may open with a song like "Annie Laurie" or "Home, Sweet Home," after which the loggers will be asked to join in one of the hymns familiar to their childhood ; the word of God will be read, and the love of God to sinners proclaimed. It is not easy to give Christian testimony in these surroundings, and at times it has been found prudent not to preach, but to substitute lantern pictures or selections on the gramophone. Good literature, too, has always been distributed,

as the missionaries were able. Not the least effective, doubtless, have been the quiet chats wherein the needs of individuals have been discovered and met.

Concerning the fruits, one must speak less definitely than in ordinary fields. Some organization may be effected among the settlers, but not among the loggers, to whom our efforts have been mainly directed. Yet many of the men have been brought to better lives and to the hope of the life to come; drunken vagabonds, in some cases, have been transformed into Christian gentlemen. Nearly always the missionary has been welcomed and, when he left, has been asked to return. For example, one said, "Come again, we need you here," and this man called himself an atheist. Another said, "You may think you are doing no good, but your services have been a check on us fellows." The number of loggers employed at these camps varied from 10 to 700 men, so that the mission actually came into contact with over 3,000 logging men, besides visiting over 100 homes. In all about 4,000 people were touched by its ministrations.

The mission was placed in charge of Rev. Jas. Wallace and Mr. Truesdale, the latter being a medical student of Queen's University. Good work was accomplished, but, owing to the closing down of lumbering activities at the outbreak of the present European war, the boat used in itinerating was beached and work suspended for the present.

TELEGRAPH CREEK

Telegraph Creek has been one of the most interesting of the coast missions. Up the coast one goes for hundreds of miles, then up the Stickine, by grace of the Hudson's Bay Company's favor, as far as Telegraph Creek, then one hundred miles farther into the Cassiar country, up the Dease Lake and Dease River. Here are Indians, miners, and small distributing centres to be looked after. Dr. and Mrs. Fred Inglis were our faithful and efficient missionaries for several years at Telegraph Creek, and the work was helped out by the Government, which erected a hospital in 1909 for medical and educational work.

In 1910 two trained nurses were sent in by the W.H.M.S.; and remained in the field until Dr. and Mrs. Inglis left in 1913. Dr. Inglis, in speaking of them, said: "Their influence and splendid service in Telegraph Creek can never be over-estimated."

In Telegraph Creek village there are perhaps 50 Indians and 50 whites, but on a reserve close by are large numbers of Indians. The conditions there, morally, were very bad, so bad that a French factor exclaimed, "Telegraph is hell." Mr. Thompson, of the Hudson's Bay service, drew the attention of our Church to existing conditions, and in response to his representations Dr. Inglis was sent in. The noble and self sacrificing work done by himself and his talented wife, on behalf of decency, Christianity and the suppression of the liquor traffic cannot be over-estimated. Consideration for their growing

family, however, seemed to make it unwise for them to remain longer. We have no one in his place. We can get a medical man, but it seems difficult to get a medical missionary.

EDUCATIONAL WORK

The educational work of the W.M.S. is closely interlinked with the medical. It had its origin through the missionaries and nurses in our hospitals taking non-English-speaking children into their homes, teaching them our language and customs, supervising their studies and in every way trying to make of them Christian Canadians.

In 1903 Dr. and Mrs. Arthur were appointed to take up mission work in Wakaw, Saskatchewan. Within 20 miles of the mission, there were some 500 Ruthenian and 300 Hungarian families. Dr. Arthur, not being sufficiently familiar with their languages to be able to conduct religious services, decided to open a school. Many of the parents were at first unwilling to allow their children to attend, but, before the winter was over, the interest had become so widespread that in the following winter educational work was undertaken on a larger scale. Twenty-eight scholars were enrolled, with an average attendance of eighteen. Some of those desiring to attend lived at a considerable distance, and Dr. Arthur took four of them to board in his house, charging the parents one dollar a week. But even this small sum was more than some of them were able to pay. There were nine others, who brought

provisions with them on Monday and stayed in the missionary's house until Friday. The home of Dr. and Mrs. Arthur—dubbed the "Polyglot Manse" (five languages were spoken)—contained on the ground floor a double room which served as parlor and dining room, a kitchen at the back of the dining room, and a small lean-to, extending out from the main building at the rear, which served the double purpose of surgery and post office. Of the accommodation Dr. Arthur writes :

"We were hampered for room, but there is satisfaction in feeling that one is working up to full capacity, and certainly we were when we housed twenty, all included, not one night, but many."

First Home Opened at Wakaw

To relieve these intolerable conditions the executive of the W.H.M.S. voted \$700 to assist in completing a house which Dr. Arthur had already begun to build. This would appear to have been the first official recognition of educational work among the children of the non-English-speaking people of the West.

Just at this time, Dr. Hunter went out as a missionary to the colony of Ruthenians settled around Teulon, Manitoba. Separated from each other by a lack of knowledge of the Ruthenian language on one hand and by a strong dislike of Protestantism on the other, it was not possible for missionary and people to come together in religious services. In order to win their confidence and, at least, mitigate the intensity of their prejudices, a hospital was

opened, and almost from the date of its opening it became a home for a number of promising Ruthenian children while they attended the village school. These children came in as patients, and one by one were installed either with the nurses in the hospital or in Dr. Hunter's home, that they might be given a better opportunity of studying the English language, for the conviction was being borne in upon Dr. Hunter at Teulon, as it was upon Dr. Arthur at Wakaw, that in education lay the only sure highway to evangelization, and that all evangelistic endeavor must fall far short of its aims unless some means of communication were established between the races. Kindness, and sympathy, and love, epitomized in the hospital and its healing, were doing their part to break down the barriers; but this was not enough. There was an outcrying need to go further. Dr. Hunter wrote thus of the situation:

"The work which seems to me now to be of the greatest importance is educational. The conditions in this respect amongst the Ruthenian settlers are exceedingly unsatisfactory. There is a demand for bi-lingual teachers to give instruction in both languages, but the present class of teachers are for the most part very imperfectly educated Ruthenians, who are giving most of their instruction in their own language, frequently using Austrian text-books.

The Provincial Government has established at Teulon a rural model school, intended to train teachers specially for work in the country schools of this district. What is required now is a residence where the most promising children of the district can receive good Canadian home training while attending this model school. In this way we can do for the Ruthenians at comparatively little expense what is being done for the Indian by the Industrial and Boarding Schools."

Toulou Home

The results achieved by Dr. Hunter and Miss Bell, the hospital matron, in their educational efforts were so striking and so convincing of the value of Dr. Hunter's plan, that in January, 1912, a residence, to accommodate twenty boys, was opened. The applications for admission were so numerous that it was soon found expedient to complete the attic of the building in order to give accommodation for ten more. The thirty occupants of this home range from the ages of eight years to twenty-four, and rank amongst the brightest students in the public, high, and model schools, always carrying off many of the honors when tests are made. Miss Isobel Beveridge was the first and only matron of this home, and much of the success that has attended the efforts of the boys is due to her wise oversight.

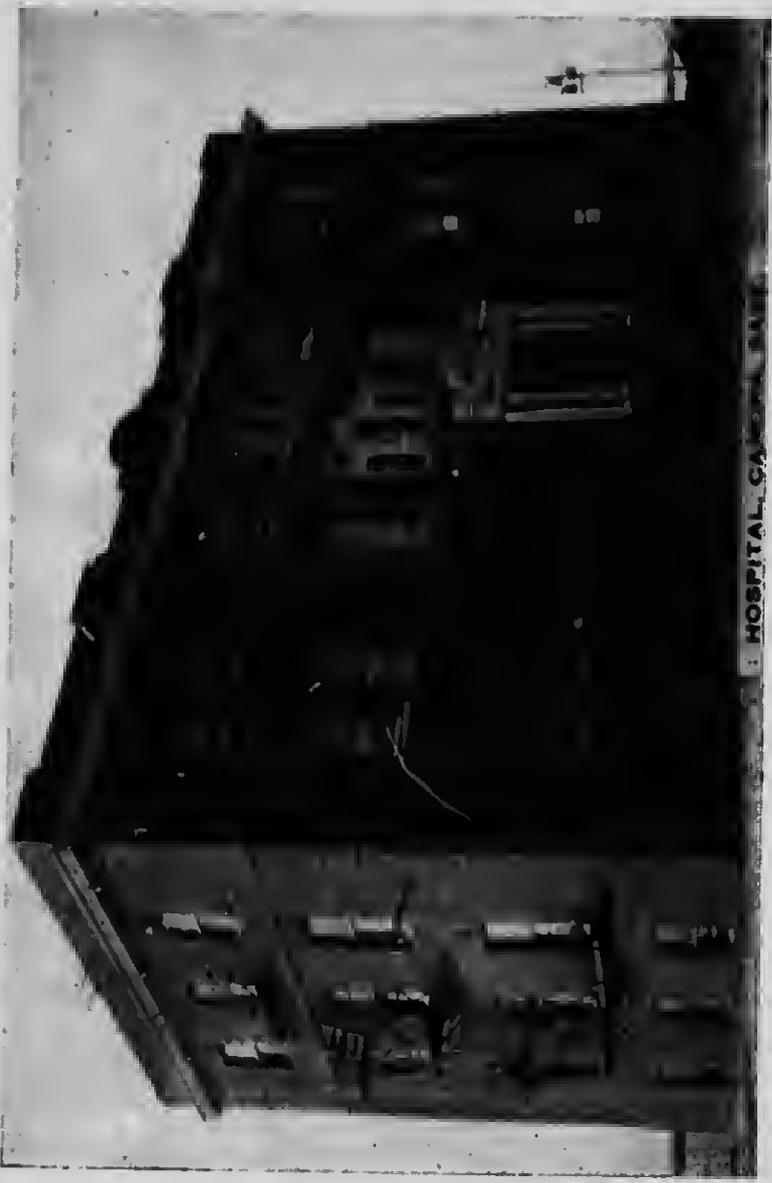
After an experience of many years, Dr. Hunter expresses his sense of the immense importance of this work :

"If only we had the means, we could extend the educational work very advantageously. I hope to see the time when we shall be able to turn out twenty or thirty graduates as teachers or university matriculants every year. Medical work is valuable as a means of missionary approach, and it is good to feel that one is relieving the sufferings and lengthening the lives of individuals ; but if we can prepare some of the brightest youths to be leaders and helpers of their people, we shall do a work, the influence of which will continue far into the future."

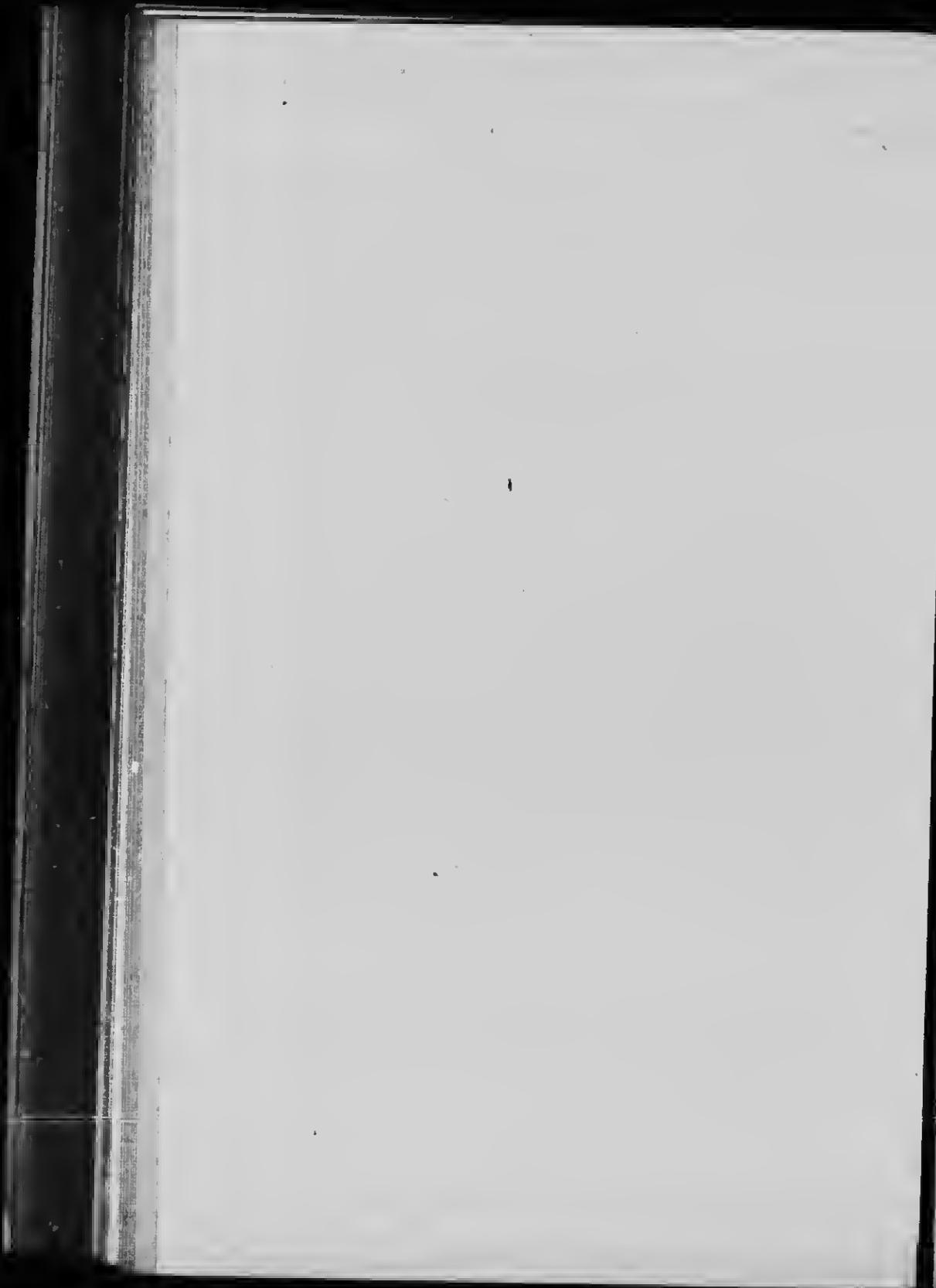
Vegreville Homes

When Dr. and Mrs. Arthur were transferred from Wakaw, Sask., to take charge of the Roland M. Boswell Hospital at Vegreville, Alberta, Dr. Arthur took up his new medical work, fully realizing its importance and its possibilities in that foreign community; but his vision of an educated young manhood and young womanhood, made possible by the efforts of the Presbyterian Church, was not dimmed, and he at once set' about making it a reality. During the winter of 1908-9 he held night school classes, but this did not fully meet the needs of the situation, in his mind. The scholars were too advanced in years, and had already formed their opinions and manners. Dr. Arthur felt that the boys must be taken away from the old home influences while they were young, and taught Canadian manners and customs. A residence for ten boys was opened, with Mrs. Arthur, Sr.—“grandmother,” as she soon became to her sturdy little household—as matron-in-charge. As at Teulon, the boys were taught out of school hours to make their own beds, to wash dishes and clothes, cut wood, milk cows, feed the fowl,—in short to take their share in all the duties of a home and garden-plot. The following year a second home, occupied by 13 girls, was opened, and a year later two more residences were provided. Vegreville is an important educational centre, with an excellent public school which carries its pupils on to second year university work. The Government has erected a seminary there

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HOSPITAL, CALIFORNIA STATE



costing \$30,000, for the purpose of training non-English-speaking Canadians as teachers. It is expected that many of the boys from the Vegreville homes will enter Alberta College, and become ministers and teachers amongst their own people.

Ethelbert, Sifton, Wakaw

At neither Ethelbert nor Sifton is there any school home built specially for the care of foreign children, but in the mission houses at both places as many children as can be accommodated are being cared for.

At Ethelbert there are seven children, while at the Sifton mission house there are twelve with the prospect of fifteen for next year.

Both mission houses are taxed to their utmost, for Dr. Gilbert and the nurses are deeply conscious of the importance of the work.

While Dr. Scott has not been able to carry out such an active educational propaganda at Wakaw, as has been done in Teulon and Vegreville, he is no less fully convinced of its importance, as his words show :

“Just as the great reformers of Scotland saw that schools were an essential part of the Protestant movement, so it is being learned again that a rational education is essential to sound religious progress.”

The Governments of the Western provinces have handled the education question with care, he testifies, and have made a good beginning. Speaking of the Independent Greeks, who have come under

the protection of the Presbyterian Church, and whose ministers have been in part trained in our Western colleges, Dr. Scott says :

"Illiteracy, relative and absolute, hangs over the people like a dark cloud. 'My people are very dark,' is a statement often heard, and seen to be true. People accustomed to live in the dark are blinded, and grope when they come into the light. When a person who has been blind half of his life has his sight restored, he must, like a child, learn from the beginning, and much painful experience is necessary before sight becomes normal."

By taking the boys and girls aside while their prejudices are still unformed, their thoughts and ideas untampered by old-time customs, it will be possible so to educate and train them that there may not be this slow and painful transition from darkness unto light. It is a trite saying, that in the children of a country lies its hope, but never was the statement more far-reachingly true than when it is made concerning the children of our foreign colonies in the great Western provinces. In them, truly, we find the leaven which leaveneth the whole. The Government is doing its part by establishing schools for their advancement in the various branches of learning, as laid down in our Canadian curriculum, but it has been left for the Church to make the connection between the school and the child ; to foster the desire for learning and the ambition to pass it on to those who have it not ; and to remove the barriers set up by poverty, by uninterested and unintelligent parents, or by distance from school centres ; in short, to help these

newcomers and one-time strangers in our land to gain such an education as shall really be a "leading out" from the trappings and darkness and superstition of the old life, into the glorious light and fullness of one where life means service for God, and king, and humanity. It is only in so far as we are doing this for these people that we are doing our first duty to them. Under the influence of the loving deeds of our doctors, nurses and missionaries — of all of us, indeed, who in any way come in contact with the stranger in our midst—and with a familiar knowledge of the English language as a channel for the interchange of ideas, the evangelization of these peoples should be the natural and successful end achieved by the Presbyterian Church in Canada.

THE NEWCOMERS IN CANADA

With the opening of the railways, emigration from the eastern provinces to the western began in earnest. Families moved out to the prairies and established homes there. Towns sprang into existence, and, for the many young men who ventured forth to try their fortunes in the new and luring West, there began a life that was very different from that of the towns and county communities in the old and settled East. The saloon and the gambling den followed closely, almost preceded the new settlers, and in their wake lay temptations undreamed of before, a lawlessness not possible where a certain moral standard had been set up by a Christian

church. Young men and women, accustomed to the protection of a Christian community, went out, truly not knowing whither they went, and many sad stories are told of things that need never have been had the Church and its missionaries kept pace with the forces of evil. That these tales of tragedy and loss are not greater is due in a large measure to the efforts of the men and women at the outposts, who have been and still are kept there by the Women's Missionary Society. Conditions in the West have changed greatly in the several decades since this migration began, and much of the lawlessness of those early days has entirely disappeared. That this is due to the influence of the Church is the testimony of an officer in that splendid organization, our Northwest Mounted Police: "I would rather have one missionary in a community," he has said, "than half a dozen police"—and we know the almost miracles wrought by the men of the force. The Sabbath observed, the law enforced and respected, human life protected—these are some of the fruits of the home missionary's labors. Out across the prairies, into the busy towns, amongst the lumber jacks of British Columbia and Western Ontario, into the mining and construction camps, everywhere the home missionary has gone, the standard bearer in the Church of Christ.

Following close upon the general western movement in Canada, came the immigration to this country, of peoples of every nationality in Europe, people with different national aims, looking at life

from many and very different standpoints. Just as in the second and third centuries in Scotland, we find the Church becoming the unifying influence at work amongst the diverse and warring races which composed the country, so will it be in Canada. Each race has its individual gifts, and together the races complete the Church of Christ, and, if we would see Christ as He really is, we must see Him through the eyes of these different nations, for they all have their contribution to make to His work and service.

MINISTRY OF THE DEACONESS

We have seen something of the help the W.M.S. is seeking to give these newcomers in our land through its hospitals and boarding homes for school children. Another very important and very effective means of bridging over the gulf between the stranger and the native-born is the church's deaconesses. Deaconesses are engaged specially in work under the W.M.S., in the cities, in frontier towns and at the various ports of entry, where they come in contact with the incoming foreigner or stranger and are able to aid him during his very first hours in the new land. Their days and oftentimes their nights are busy with mothers' meetings, sewing classes, Bible classes, visiting in hospitals and homes, meeting and caring for young girls who travel alone, visiting the sick and the lonely, dispensing food and medicine and clothing to those in need, finding work for the unemployed or befriending the stranger. As their Master did, they go about

doing good and by their lives and actions and words try to interpret His life to those about them, seeking to bring a knowledge of Him to those who know Him not. The deaconess meets with many sad cases of suffering from varied causes, and in the larger cities she gives invaluable assistance in relief work.

Miss M—— coming home from work one evening dropped into a home and found the family utterly discouraged. Their furniture was packed and they were ready to move. The last month's rent was unpaid and their landlord had ordered them out, another house was in sight, but before they could enter it a month's rent must be paid in advance. The man had been out of work for several months simply because he had been unable to find employment, and they were without a cent. What could he do with his wife and two little children. Their case seemed hopeless. The visit of the deaconess was most opportune. She proposed to pay the rent and the family took courage and moved that night, with hearts full of gratitude to the deaconess who had been to them a real "angel of mercy."

Some, however, in the midst of severe trials are able to look on the bright side. One such case was met with last spring, when the river banks overflowed and swept away a little shack—the humble home of a brave little woman and her small children. She was forced to take refuge in the church, but the next morning met the deaconess with a smile, saying, "Oh, Miss C——, it is not too bad. I saved all my chickens." Truly the brave hearts have not all gone to the war.

"In another city, out of eighty calls made by the deaconess, during a period of three weeks, thirty have been to Russian and Polish homes in the foreign quarter. I have commenced the study of the Slav language with our Hungarian missionary, and I hope to be able to make myself better understood by these people who know so very little English."

DEPARTMENT OF THE STRANGER

In still another way the W.M.S., through the Department of the Stranger, has placed its whole organization in auxiliaries, presbyteries and provinces at the service of the church.

This is a department organized for the purpose of keeping in touch, first, with members and adherents of the Presbyterian Church in any country who come as strangers to Canada, and, second, of conserving our own Canadian membership by keeping track of those who move about from congregation to congregation, whether the move be in the same city or to the most distant part of the land.

In a normal year, between fifteen and twenty thousand names are received by the department from chaplains at the port of entry, from ministers, secretaries or parents in Canada and in the old land; and various methods are used to discover their owners, as well as the unreported stranger. Social life has been provided, suitable employment secured, injustices removed and comfort afforded in loneliness, sickness and death. Many are brought into membership in the church, and not a few are now mothers in Christian homes. Toronto, alone, has upwards of five hundred members of the Bible classes in connection with the Department. The Women's Missionary Society is seeking the Presbyterian stranger in the public hospitals from the Atlantic to the Pacific. These institutions are in about three hundred cities and towns. Ontario has an average of seventy thousand, and Manitoba

thirty thousand patients annually. Experience is showing that most of the Presbyterians in the public wards are not attached to any church, most are away from home, most have been communicants or are the baptized children of communicants and many would gladly return to the church of their fathers. When the patient leaves the hospital, he can be visited wherever he may go. Here again will be found the unrecorded gift of clothing or nourishment, suitable employment, Christian sympathy.

Throughout the whole work the stranger is individualized, and the church seeks to bring him into personal relationship with Jesus, believing in the power of the Holy Spirit in the individual life to reveal the complete Christ. The approach is missionary. The Presbyterian Church, while anxious to serve all, emphasizes the value of definiteness of aim and the influence of antecedents in church and family life. In the contact with the individual immigrant, the members of the church are unconsciously learning that the "problems of immigration" are equally in the immigrant and in our attitude to him. Thus are we coming nearer to solutions of some of these "problems." In receiving the stranger in His name the Church is finding anew Christ Himself.

The General Assembly of the Presbyterian Church has placed "immigration" under the care of the Assembly's Board of Home Missions. This part of the Board's work is called "the Department of the

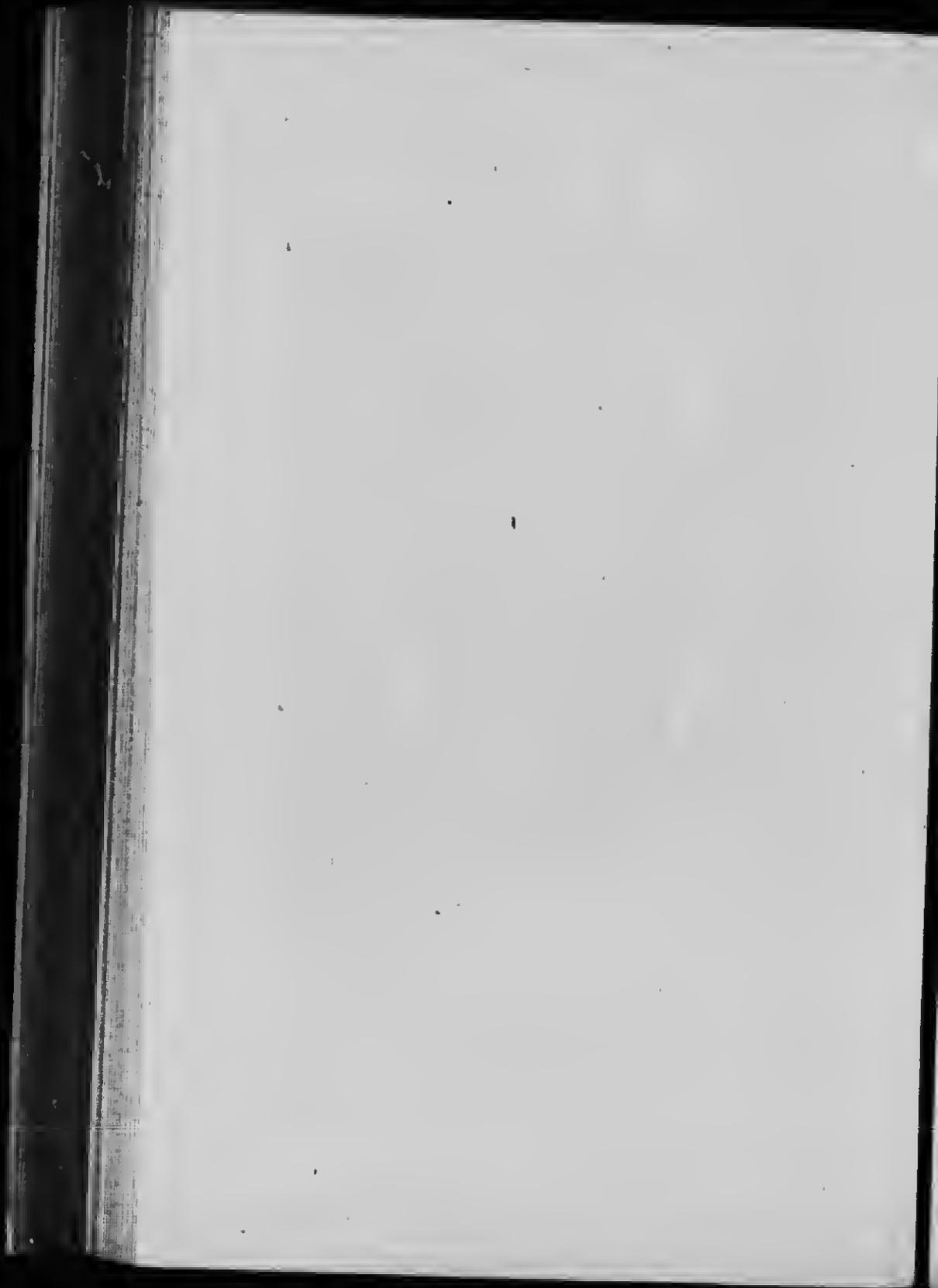
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THE BOY'S HOME, TEULON, MAN.



Stranger," and includes immigration and the migration of both the immigrant and the Canadian, for the immigrant seldom remains at his first destination:

The Board works through its own committees in synods and presbyteries and through its auxiliary, the Women's Missionary Society. Salaried chaplains at the ports, and women workers at Montreal, Toronto, and Edmonton, help to secure necessary information. This, with any additional information which the Board may receive from other sources, is forwarded to the ministers, or missionaries of the church, or to the elected secretaries of the women's society. Here, without additional organization, plant, or expense, the work is done.

Every auxiliary of the women's society elects what it calls a stranger's secretary, who either alone, or with a committee, co-operates with the minister in service to the stranger locally.

With this complete organization, the Presbyterian Church offers to visit any stranger, particularly those of Presbyterian tendencies, of whatever race, who may go to any part of Canada, provided the information reaches the head office of the Department of the Stranger, Home Mission Offices, Toronto. Many satisfactory visits are recorded. With true feeling, the annual reports of secretaries leave to the imagination, the spontaneous hospitality, and real service of the visitors. Only in private conversation does one learn of these acts which spring from love to Christ.

Various methods are used locally to discover the unreported stranger, such as house to house visitation and co-operation with secular and inter-denominational agencies.

The large body of Presbyterian young women who have sought employment in our Canadian homes as domestics has received particular attention. Bible classes at special hours suited to their duties have been conducted.

ASSIMILATING THE IMMIGRANT CLASSES

While it is true that since the outbreak of the war there has been a marked decrease in the numbers of those who are coming to Canada from other countries, it is also true that in the four years previous to that we received 1,330,000 emigrants from other lands. In how far have that million and a half been assimilated and Canadianized? If we are not putting before them high ideals to which they may strive to attain, they will surely drag us down as a nation to the level upon which they stand.

After travelling in Austria, Bulgaria, Servia, Germany, Russia and other European countries, from which a great many people are coming to Canada, Miss Rouse, World Secretary of the Y.W.C.A., says :

"There are certain features in the life of the countries from which these people come that are to you a source of danger, and that will make it exceedingly difficult for you to assimilate these immigrants. It is not hard to study the problem affecting Canada at this end, but how about the problem at the other end? These people come from countries where patriotism implies hatred and perpetual feud with other peoples. Austria, for instance, is a

nation where every man's hand is against his brother—the Hungarians hate the Germans; they in their turn oppress the Czechs. Go into Servia and you will find the same thing—people within one country bitterly detesting each other. There is the same thing in Russia between the Jew and the Gentile. The Jew is always gaining in the commercial world, but always pressed down in the political and social world. These people are coming to Canada with their background of hatred, even thinking that nationality implies hatred. In that way I think a good many of your immigrants will bring contributions to your national life which will not make it very easy for them to assimilate with each other or with you. From Russia there are three classes who are pouring into Canada, and each one of these is heir to a religious feud. There is, first, the Jew—who is persecuted in Russia to-day in a way that is horrible to contemplate. Think what a background these Jewish citizens come from! Then there are other sects from Russia, such as the Doukhobors. They all have a feud with the State Church, and they are bitter in their thoughts against the State Church and other Christian bodies. Thirdly, there are the educated Russians who have lost faith in Christianity. They regard it as a religion of the next world, and have no idea of the vital reality of contact with Jesus Christ as Lord and Saviour. These are some of the dangers which are coming into Canada—the preconceptions of her future citizens. Then there is a danger in the contact of foreign political forces with the political forces of our own land, and that is a danger in Great Britain just as in Canada. For example, we have in England a Christian Socialist party, but on the continent of Europe the Socialist Democratic party is anti-Christian, and preaches doctrines that, if adopted, would be fatal to family life. These Socialist parties are in communication with each other, and this inter-communication cannot fail to result in an attack on family life and religion in England. Of course I believe that it will act the other way also, and that the Christianity of our labor men and Socialists will affect the continent of Europe.

We must not forget that these races also bring the national gifts that God has given them, and it is not true for us to speak of

them only as a danger and a peril. It is good for us also to dwell on the gifts God has given them, which, if they can be assimilated by Canada, will greatly enrich her. It is well for the Church in Canada to dwell upon what she can preserve and build up. Think even of the outward gifts—the music of the Pole; the poetry of the Roumanian. Think of the imagination which these people have and which we in the West sorely lack. Remember, too, the artistic beauty of their national costumes—these things if they are preserved will be for the enriching of Canadian national life.

Then think of the Russians. If there is one gift God has given them, it is the gift of sacrifice and devotion. That spirit of self-sacrifice and devotion should be preserved and esteemed because we Anglo-Saxons are naturally a calculating people, and the race needs an infusion of such qualities from people who are not afraid to lay down their lives for a cause.

The nations have their gifts from God to bring to His feet, but we need to be reminded that if we are to preserve and maintain our heritage, we must give our best to the services of these people. We must study their languages, their literature and their religions. I do not think we have studied carefully enough the church life of these people before they come to Canada. I have heard people say that the Russians are all Greek Catholics, and then say that the Catholic problem is one which we have to solve. Now the Russians are not Greek Catholics, but Greek Orthodox. The Greek Catholics are seceders who have broken away from the Orthodox Church, and have gone back to Rome, but are permitted by the Romish Church to retain their own rites and ceremonies. Nothing hurts the feelings of the Orthodox so much as to be called Catholics. Let us recognize the difference between Ruthenians and Armenians, and the many other varieties of nationality and belief; and this will help us to preserve what is best in their Church life and doctrines and to strengthen them at the points where they are weak. We are in the habit of thinking that Europe was saved from Mohammedanism by Charlemagne, but it was saved much more truly by the Hungarian Christians, and we owe them a debt of gratitude for this great achievement.

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SCHOOL CHILDREN, NAMUR, QUE.



NAMUR TOWN (QUEBEC)

The Armenian and the Coptic Churches are the two Churches that have produced most martyrs for Christianity, and have displayed more faithfulness and devotion to the name of Christ than any other Church on earth. The Churches that have done so much in the past for Christ deserve our respect and sympathy, and we must be ready to help their followers when they come among us.

But the heritage must not only be maintained and increased—it must be passed on. "Seeds that mildew in the garner, Scattered, fill with gold the plain," and unless Canada passes on her heritage, not only to her incoming citizens but to all the nations of the world, this heritage will pass away."

To "pass it on" is what the W.M.S. is seeking to do by means of its medical work, its educational work, its deaconesses and its benevolent work—the bales of warm clothing and other supplies, the boxes of books and good literature sent out annually, wherever the need calls.

SUPPLY AND LIBRARY WORK

Hand in hand with our medical and educational missions goes supply work. This is natural with so many hospitals to be equipped and stocked with bedding and linen; and so many school-homes to be furnished and foreign children aided. A great avenue has thus been opened to our membership for practical service in all our branches of mission work in Canada, and many willing hands have come forward, glad to ply their needles that the sick poor might be made more comfortable, the needy clothed and the lonely ones in the mission fields cheered by gifts that indicated loving thought. This has often been the magic key that opened the door into the

hearts of the people as well as the bond drawing together the various nationalities within our borders.

The Library work has three departments: the distribution of literature in lumber and construction camps in Northern Ontario and British Columbia; the supplying, systematically, of good periodicals to our missionaries, nurses and isolated settlers who have little access to such reading matter; the furnishing of libraries and carefully selected books for reading camp and needy Sunday schools.

When the story of this work, which began in a small way, is told, it will be found that it has brought joy to the hearts of innumerable children, cheer and wider outlook to workers in isolated places, made life for settlers in far-separated homesteads a little less lonely, and in a word—has been one of the most helpful and far-reaching departments of our work in the home land.

In studying the work of the Society we must bear in mind that we are studying the work of the individual members of which the Women's Missionary Society is composed. Just as the many nations who are taking their way across this great modern highway of the nations, between the Occident and the Orient, are each bringing their own peculiar contribution to put into Canada's future, so each individual member of the W.M.S. has her own peculiar gifts to bring to the work of the whole, and her own peculiar place where she best can serve. It is no mean task that is laid before the women of

Canada but one worthy of the best service they can give. A materialism which declares that the making of money is all important would be a curse to our land. It is for Christian women to uphold the Christian Church in setting before our people another and truer standard of values, one in which morality and the rights of the other man shall not be lost sight of, where sanctity and beauty in home life shall find rightful place. What we regard as false religions, Mormonism, Romanism and many others, are gaining headway in our land, and we believe that no force can successfully retard their progress save the power vested in the Church of Christ. To overcome darkness there must be light. We may enact laws and seek to enforce their "thou shalt not," and this is well ; but better still is it to offer something *positive*, even Christ's own command, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself."



THE
HISTORY
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THE
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NEW
YORK
FROM
1624
TO
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BY
JOHN
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FRENCH MISSIONS IN QUEBEC PROVINCE

CHAPTER IX.

Mission work in Quebec is conducted by our Church among the English, French, Italian, Ruthenian and Jewish peoples in that province. Among the English, work consists largely in supplying Protestant families with religious services and schools, in communities where the English speaking and Protestant population has so largely moved away that but a remnant remains, and where, consequently, great difficulty is found in keeping up churches and schools. We shall, however, in this article, deal largely with French mission work. In this connection let us first state briefly the history of French Protestantism in that province.

EARLY HISTORY OF FRENCH PROTESTANTISM

For nearly a hundred years after the discovery of the St. Lawrence, Canada was a country free to all who wished to seek its riches ; and from England, France and Portugal hardy fishermen and traders sailed up the St. Lawrence to return with rich cargoes of fish and furs. Among these were many Protestants. These Protestant traders had become familiar with the country and its natives, so

that, at the end of this period, when the colonization of the country began, they located in large numbers in its settlements. The yearning for religious freedom, that sped the *Mayflower* to New England and founded a Protestant colony there, was strong among the French Protestants in France ; their hearts were big with the hope that in New France they would be able to find a home for their descendants and found a colony, where they would enjoy freedom of conscience and religious liberty. Had it not been for the interference of the Jesuits, the French Protestants would have attained that hope. They would have done for Quebec what the Pilgrim Fathers did for the New England States ; and Quebec would have been a country where Protestant influences shaped her destiny and ensured her progress. From the very first French Protestants took a large share in the development of the resources of Canada. The Province of Quebec would have been as much a Protestant country as the United States, and would have been the equal of Ontario in enlightenment, progress and liberty, had it not been for the interference of the Roman Catholic Church. The Jesuits, however, extended their influence to Canada. They came in large numbers with the object, in addition to doing work among the Indians, of making Canada French and Roman Catholic. In this connection we would refer the reader to "The Tragedy of Quebec," a book written by Robert Sellar, of Huntingdon, P.Q., from which we quote the following extract :—

In 1615, when Champlain sailed with four Recollet priests an edict forbidding Protestants to live in Canada was promulgated. Hitherto French Protestants had been the main agents in carrying on its trade; henceforth they were excluded. The charter granted the Company of the Hundred Associates in 1627 went further; it specified that the Company was not only to permit no Protestant to take up his abode in Canada, but to exclude persons of all other nationalities—they must keep New France exclusively for Catholic Frenchmen. Thirty-seven years later when the West India Company was given possession, the clause was repeated—they were to permit no Protestants to settle. The enforcement of these regulations fell to the Jesuits. Not a ship cast anchor off Cape Diamond which they did not board on the hunt for Protestants. The Protestants of Rochelle in those days were the sailors of France, and it was rare that none were among a crew. They were kept under watch until the ship left; no worship by them on deck, no singing of hymns was allowed. If, among the immigrants, they discovered one tinged with Protestant views he was taken in hand on landing to be disciplined. The search of the Jesuits was best rewarded when there were soldiers on board. Levied in different parts of France it was not surprising a stray Huguenot was found among them. What was suffered by those who would not renounce their faith may be surmised from the record of one such case that has been accidentally preserved. Daniel Vvil was discovered to be a Protestant. He was brought before an ecclesiastical court where he declared his determination to hold to his faith. The court found him guilty as a contumacious heretic and doomed him to death. He was handed over to the civil authorities to carry out the sentence. Governor Argenson refused; and it is his refusal that has caused the preservation of the facts of the case. Awaiting a change of governor, Vvil was kept a prisoner, in the midst of a community where none dare express to him a word of sympathy or bestow an act of kindness. Here was a man who knew death was inevitable, yet subjected to the suspense of months, all the while knowing he could save his life by submission to the priests, who tormented him

with their importunities. Can his constancy be otherwise explained than that in his prison, he had an unseen Visitor who fulfilled the promise made to whosoever confessed Him before men? The fatal hour came in the fall of 1661. A new governor had arrived, D'Avaugour, who had no quaims in obeying the hishop. Vvii was hrought forth from his prison, ied to the public square of Quebec, and, in presence of a crowd of spectators, faced a platoon of soldiers. The captain uttered the word of command, there was a volley of flame and smoke, and Vvii iay stretched on the ground, pierced by many bullets.

When New France had attained its height in popouation, it was still the hoast that among that not inconsiderahie number there was not a single Protestant. "Praised he God," writes Governor Denonville, in an official report, "there is not a heretic here." The children stoien in the raids on New Engiand were handed over to the nuns, and their haptism and first communion made occasion of special ceichration.

These were the days of the French *régime*; the enemies of Protestantism worked openly then. Since the British occupancy they work more secretly; but the object is still the same. Quebec has become the centre through which Rome seeks to dominate Canada. In this connection we need only recall the Riel troubles, the Jesuits' Estates Act, the Manitoba school question, the school organization in the new provinces, the enforcement of the *Ne Temere* Decree and the attempt of the Provincial Legislature of Quebec to dictate tne policy of the Ontario Government in the bi-lingual school question to-day.

REASONS FOR MISSION WORK IN QUEBEC.

When we consider the determined efforts put forth by the Roman Catholic Church to make its religion the

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POINTE-AUX-TREMBLES SCHOOL, MONTREAL, QUEBEC



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religion of this country, we feel that mission work in Quebec is justified if we had no other ground for it than that of self-defence ; but we have other and greater reasons. Mission work in Quebec is based on the conviction that Romanism has obscured the way to eternal life. It has made the law of no effect by its pretensions. Mary, whom we all honor as the mother of Jesus, is given the place of God. Instead of being pointed to Christ as the one mediator between God and man, the people are taught by that Church to address their prayers to the saints. They confess their sins to a priest and trust to the absolution that he gives them. These people are made believe that they must atone for their own sin by suffering in this life or in purgatory. They are taught that they can be released from their sufferings by the payment of money, to the Church, for the purchase of an indulgence which, to quote their own catechism,

Remits the temporary punishments with which God often visits our sins and which must be suffered in this life or the next, unless cancelled by an indulgence. . .

Moreover that Church sells the right to ignore the law of our land for the price of an indulgence. For instance, a man in one of our small towns married his own niece by paying a large sum of money for an indulgence from the pope, whereby the marriage was legalized, though contrary to our law.

Our purpose is to correct these errors and to reveal Christ as a personal Saviour. We teach that the atonement is complete ; that there is therefore

now no condemnation to them that are in Christ Jesus. We teach that Christ is the only way whereby men can be saved; that through Him and not through the intermediary of men we may have direct access to God, where we can find true forgiveness. We teach that the blood of Jesus Christ cleanseth from all sin; and that men ought not to think that the gift of God may be purchased with money. It was for reasons such as these that mission work was begun in Quebec.

HISTORY OF MISSION WORK IN QUEBEC

The first missionary of whom we have any record was one sent out by the British Wesleyan Conference in 1815, to preach the gospel in the French language in Quebec and other places. He continued the work till 1821. The British Reformation Society sent an agent to do work in Quebec and elsewhere in 1830. The first record we have, however, of permanent work was when in 1835 four missionaries were sent out by a missionary association of the Lausanne Swiss churches to labor among the Indians. Their hearts were touched by the needs of the French Canadians, and two of them remained in Montreal, where they formed a small Baptist church. The Bible Society, as early as 1836, employed an agent for the circulation of the Word of God in the French language. Since that time their Canadian agencies have scattered French literature, both sacred and religious, broadcast. In 1839 there was formed the French-Canadian Missionary Society, an unde-

nominal body in name and management, but sustained almost exclusively by Presbyterian gifts and offerings. This society engaged at various times in four branches of missionary work ; primary Protestant education, colportage, evangelization by preaching, and the training of missionaries. The society in 1858 made an effort to unite all French preaching ministers in a French Canadian Reformed Church. This synod once consisted of ten congregations and about two thousand adherents. It continued until 1876. In 1875 the Presbyterian Church in Canada organized its work under the Board of French Evangelization. Other denominations had already organized denominational work. Shortly afterwards the undenominational organization disbanded, its several members joining the churches of their choice. It transferred to the Board of the Presbyterian Church the Pointe-Aux-Trembles schools, receiving for the property there the sum of \$5,500. Its several churches were made over to the denominations interested. Since then our Church has vigorously pursued the work of education.

SCHOOLS

One cause of the backward conditions that exist in Quebec is the lack of education among its people. The rural classes read very little and are consequently misinformed regarding Protestantism. To dispel these misconceptions it is necessary to give them an education. The schools maintained by Protestants

have had the effect of awakening the people to the need of an education, so that in recent years the state and the Roman Church are giving closer attention to education. We have four small mission schools in Montreal, and one in Ottawa, with about thirty-five to forty children in each, about forty per cent. of whom are Roman Catholics. In addition to secular subjects they are taught the Word of God, as interpreted by Protestants; they also learn to sing our hymns. One teacher who is very pronounced in his loyalty to British institutions had his whole school commit to memory "Rule, Britannia," which he had them recite at frequent intervals. We were amused at the emphasis he required on the line, "Britons never, never, never shall be slaves." In addition to this, we assist with grants of money weak schools whose income from taxes is not sufficient to maintain the school, owing to the small number of Protestant families in the municipality.

The difficulty of getting the children of our scattered Protestant families within reach of educational facilities under Protestant auspices has been a constant trouble. The Women's Missionary Society has contributed to the solution of the difficulty by opening school homes. Each home is placed in charge of a matron. The parents from a distance are enabled to leave their children in her care. Under her supervision they attend the local school. The parents pay the bare cost of fuel and food, either in cash or in farm produce. Four such homes with about twelve children each have been opened with

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ST. PHILIPPE DE CHESTER



LORETTEVILLE

good results. These schools supply a number of pupils to the Pointe-Aux-Trembles schools.

SCHOOL-HOMES

Namur is situated about twenty-eight miles north of Papineauville. A house has been rented and furnished. The house is of such construction that the boys can occupy one half and the girls the other, with a common dining room. Sometime in the future a more commodious building may be possible. Meantime our two homes are under one roof. The Rev. M. Lapointe conducts evening prayers in the house and gives the children religious instruction, with special emphasis on the fundamental principles of Protestantism. Some of the children in this home come from English-speaking families, so that both languages are taught in the school. Mrs. Lemesurier, our first matron, is a capable Christian woman and under her supervision the children study their lessons and assist in the domestic affairs of the home as far as they are able.

St. Philippe de Chester, situated about twelve miles from Victoriaville in the eastern part of the Eastern Townships, was first settled by English-speaking people, as the latter part of its name implies, but alas! all the English have gone, and only a few isolated French-speaking Protestants remain. That these may not become altogether absorbed in the ever ready Roman Catholic Church is the object the W.M.S. had in view in establishing a school home here. The Rev. Mr. DuBois, a mis-

sionary from Switzerland, is in charge. Here the Presbyterian Church owns a manse and occupies a small house which the W.M.S repaired in lieu of paying rent. The girls, with the matron in charge, live in the small house, while the boys, with the missionary, are in the manse. School is also held in the manse. Most of the children come from great distances, eight, ten and even twenty-five miles, so that they remain in the home for the term. Our first matron, Mrs. Grosjean, is also a Swiss, and is doing good work with those under her care.

Loretteville is a large village about seven miles from Quebec City. It was formerly an Indian settlement, and it is still known as Indian Lorette. The mission there is under the care of Rev. C. E. Amaron. The Government has bought so much of the land at Valcartier, a few miles distant, for military purposes, that the families who own the land have had to settle elsewhere. Many of them have come nearer Lorette and in order that the children may attend the Protestant school, a home was needful, similar to the other homes, with a matron in charge. They, too, are willing to do all they can in providing for the need.

Tourville is a place of recent growth, and is situated about one hundred and four miles east of Quebec City, and is a divisional point on the Trans-continental railway. It is another of our struggling home mission fields in the province, and the families are so anxious to have their children brought up under Protestant influence that they have put up a

building for a home and supplied a matron, the W.M.S. helping them by the salary of a teacher. Thus again we are helping these people to help themselves.

It is our hope as the work develops to open up other homes. One such is needed in the Gatineau district, which lies adjacent to the river of that name and is settled for 100 miles north of Ottawa, in the Province of Quebec. In this section are four Presbyterian congregations, only one of which is self-supporting. There are two hundred and twenty-seven families, many of whose children are beyond reach of Protestant schools and who will be lost to our church unless closer touch can be established through educational work.

POINTE-AUX-TREMBLES SCHOOLS

Our Pointe-Aux-Trembles mission schools are situated on the north shore of the St. Lawrence River, three miles east of the City of Montreal. The boys' school was founded in 1846 by the French Canadian Missionary Society. In 1853 a girls' school was added. These schools were not strictly Presbyterian until 1880, since which time they have been placed under a special Board. There is accommodation for 190 boys and 80 girls. Upwards of seven thousand French-Canadians have been educated here. Many of these now occupy positions of trust and influence as ministers, teachers, physicians, lawyers, farmers, mechanics, etc. Pupils

are admitted between the ages of eleven and twenty-five. A preference is given to the children of Roman Catholics and those of parents recently converted from Rome, living in parishes where there are no Protestant schools. The session lasts from October to May. Pupils reside in the building, and they enjoy the advantage of a Christian home, under the supervision of earnest and devoted Christian teachers. They all take a share in the house work. The boys' duties are as follows: Rise at 6.00 a.m.; morning study, 6.30 to 7.30; breakfast, at 7.30; 8.00 to 9.00 house work and recreation; 9.00 school opens with worship in the chapel, the first hour being given to Bible study, and classes continue till 12.00; then dinner, followed by recreation till 1.30 p.m., when classes are resumed till 4.00 p.m.; recreation, 4.00 to 5.00; classes 5.00 to 6.00; tea at 6.00; recreation 6.30 to 7.00; at 7.00 worship; then private study in the class rooms till 9.00, when the younger pupils retire; the more advanced pupils continue their study till 10.30.

All pupils are required to pay something, in proportion to their ability, towards board, tuition and books. After deducting this contribution of the pupils, the average cost of each pupil to the church is about fifty dollars per annum. The Board desires that the institution should be supported by means of scholarships of fifty (\$50.00) dollars each, guaranteed by private individuals, Sabbath schools and young people's societies. The Women's Missionary Society gives twenty-four of these scholarships

and in addition offers yearly two bursaries of \$150 to each girl-graduate wishing to take an elementary teachers' course at McDonald College, St. Anne's, P.Q., near Montreal, with a view to teaching in our French Protestant mission schools.

The Board of Pointe-aux-Trembles assigns a particular pupil to the donor of a scholarship, to whom reports of the pupil are sent from time to time. In this way a Sabbath school may be put directly in correspondence with the mission school; and the letters, when read publicly to the Sabbath school, awaken interest among its scholars. At the last communion in these schools thirty-five joined the Church, of whom twenty-five were from the Church of Rome and were rebaptized.

In addition to the educational advantages given by these schools, the Presbyterian College, Montreal, has made provision for the instruction in theology of any who wish to study for the ministry. For this purpose the college maintains on its staff a French professor.

MISSIONS

The preaching of the word of God is given prominence in mission work in Quebec. Our Church has about twenty mission fields, including about fifty preaching places. These are served by fourteen ordained ministers, two catechists and four students. About fifteen per cent. of those attending divine service are Roman Catholics. In addition to the oversight they give to their small congregations, the

ministers visit in the community generally, conduct open air meetings, distribute literature and visit any who open their doors to them.

Quebec is a province of great possibilities. Its splendid water powers, its great water-way to the sea, the St. Lawrence, its vast fertile stretches, its mines, fisheries and forests should have made it rank first among the provinces of the Dominion. It has not reached this place, for which nature so well fitted it. There is only one reason for this : it is the domination of the clergy. Quebec has a population of 2,003,232, of whom 1,605,339 are French and Roman Catholic. . What a field this is for those who would bear the light of evangelical Truth to a people who sit in darkness ; a darkness that comprehends it not.



THE JEWS, CHINESE, HINDUS IN CANADA

CHAPTER X.

THE JEWS

Among the immigrants who are coming to our shores are many thousands of Jews. They come largely from Russia, Poland, Germany, Austria, and Spain, where persecution and the strong hand of tyranny have kept them among the lower strata of the population.

"The first Jew to settle in Canada of whom there is any record, was Commissary Aaron Hart, an English Jew, who came up with General Amherst's army which besieged Montreal at the time when General Wolfe was besieging Quebec. After the war the Hart family settled in Three Rivers, where for some time after a Jewish settlement of small dimensions thrived, of which practically the only relic that remains now is an old Jewish cemetery. The Jews, however, who settled in Montreal, struck root more deeply. They came from Spain, where they had been wealthy, industrious, peaceful and law abiding. In 1512 the Spaniards lost a great battle when fighting the Moors, and it was said that God was angry because the king was in love with a beautiful Jewess. To appease the anger of the Almighty, 1,200 Jews were ruthlessly slaughtered. The Inquisition with its diabolical cruelties followed and then the dark days of Ferdinand and Isabella with the general expulsion of Jews.

"In 1768 the descendants of these exiled Jews who had gathered

together in Montreal were strong enough to organize the first synagogue in Canada, the 'Remnant of Israel.' The service was in the Sephardic Ritual, which ritual is still maintained by the congregation, now worshipping in a stately edifice on Stanley street.

"Persecution and intolerance being no more rare in 'cultured' Germany than of late in dark Russia, a large number of German Jewish refugees settled in Montreal. After the enforcement of the terrible 'May Laws' in Russia, the Jews who came from that dark country outnumbered both the Spanish and the German."

The Jewish population is growing rapidly. Thirty years ago there were only 661 Jews in the whole Dominion. To-day there are in Montreal nearly 60,000, in Toronto 35,000, and in Winnipeg 13,500. They prefer trade, commerce and education as their means of livelihood, hence their preference for our cities as their place of abode. They are naturally clannish and their methods of living are such, in conformity with their religious teachings, that, wherever they locate, that section soon becomes known as the Jewish quarter. But while found in large numbers in our cities, there are few villages or hamlets where the wandering Jew is not found, quietly eking out a livelihood; and more often he is spurned than welcomed by the Gentile Christian. The children and young people are entering our schools and colleges in large numbers, and prove successful competitors with other children, giving promise of some day rising to positions of trust and prominence such as are held by many successful Jews in the older cities of Europe, Great Britain and the United States.

RELIGION

In religion there are now two main divisions, Orthodox and Reformed. Only one synagogue of the latter is in Canada ; but we are told by those who know the true conditions that the greater number of Jews are in reality drifting they know not where. As a leading Rabbi has said, "Judaism is bankrupt." The vast majority have never seen a New Testament nor the interior of a Christian Church. The name Jesus they have only heard when repeated in blasphemy and the only Christianity they know is false and full of mockery. The changed attitude of the Jews to-day, especially the younger generation, towards Jesus of Nazareth is very marked. They will now admit that Jesus was a great prophet. A most remarkable statement was recently made in England by one of the leading Rabbis : In the course of an address on Isaiah he compared Isaiah with Moses and said that he was certainly the greatest of the Old Testament prophets ; there was only one greater, Jesus of Nazareth.

Jewish Women and Religion

There are said to be 40,000 Jewesses in our Dominion. To them God is unknown as a God of love. Jewish women, as individuals, have no rights. The Talmud gives 600 precepts and only three are to women : First, the lighting of Sabbath candles ; second, the burning of a small piece of dough as an offering (the Temple being destroyed, she cannot

give the first loaf to the priest) ; third, purification. Jewish women are surrounded by innumerable superstitions. They marry at an early age and when a boy is born into the family there is general rejoicing, for there is the possibility that he may be the long expected Messiah.

Wherever the teaching of the Talmud is strictly enforced we find Jewish women in an ignorant condition. Women have no part in the public worship of God. The Rabbis have declared that women are exempt from the law and, while men *must* pray, women *may* pray. But,—

“The spiritual inheritance of Israel has taken a double hold on Jewish women ; these very exemptions of the Rabbis seem to have heightened their spiritual longing and they seem to have taken to themselves the duty of being the custodians and watchers as well as exacters of spiritual observances of their husbands and male children. Jewish women are devoted to their husbands and to their male children, but it is not mere, ordinary, affectionate devotion—it is religious, and therefore their devotion knows no bounds and is often carried to an incredible degree.”

Heavenly blessing may be theirs only through the faithful religious merits of a son or husband, and what pathos there is in the fact that one of the first prayers a Hebrew woman teaches her boy to lisp is :

“Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a woman.”

Thus we see the importance of reaching out to the Jewish mothers, in whose hands is the moulding of the lives of young Jewry.

Even the men who are in sympathy with Christianity, and who come to our mission, are not always willing that their women may come; for that same inborn idea still is uppermost that women are outside the pale of religious needs. The answer is frequently met, "I will come if my husband will allow me," or, "Oh! women have nothing to do with religion."

MISSION WORK

Toronto, Winnipeg, Montreal

Previous to the opening of work by Presbyterians a Jewish mission had been carried on in Toronto inter-denominationally, but it was felt the need would meet with greater sympathy if our church had its distinctive mission. So in 1908 our first mission to the Jews was begun. It was then under the care of the Foreign Mission Committee, but in 1912 passed under the control of the Home Mission Board. The first centre was in rented buildings in the Jewish quarter of Toronto. The Rev. S. B. Rohold, F.R.G.S., was appointed missionary in charge. Mr. Rohold is a highly educated Christian Jew, experienced in mission work in Glasgow, Scotland, and also distinguished in scholarship, having received the degree of Fellow of the Royal Geographical Society for research work. He is the son of a Jewish Rabbi of Jerusalem. The Women's Society (then the W.F.M.S.) assisted by employing a woman missionary, followed later by a second, with two voluntary workers, one of whom was a trained nurse.

The departments of work included from the beginning gospel services in the mission, open-air services in the summer, Sabbath school, prayer meeting, night schools, boys' and girls' guild, mothers' meetings, dispensary work and house-to-house visitation. In 1910 a Bible-woman was added to the staff, a Jewess who had held a similar position in London, England. Knowing the Yiddish language she has proved herself of inestimable value.

Many a Jewess cannot speak English and therefore cannot make herself understood at a city hospital or dispensary; but at the mission dispensary there is the Jewish Bible-woman who can interpret for her, and so while she is awaiting her turn to see the mission doctor she hears of the Messiah. Such a patient is visited later in the home or maybe in the city hospital, to which she may have passed on. Many hundreds of cases come to the dispensary, where voluntary treatment is given by Christian doctors interested in the mission. The foundational work of the medical branch was largely due to the late Mr. Wilmot, a well-known pharmacist, who voluntarily gave of his time and means in the dispensary and whose gift of money substantially equipped the dispensary room of the new building.

A commodious building was erected and opened in 1913, and dedicated as the first Christian synagogue in connection with our Church or in Canada. Mr. Rohold was ordained as its first minister and its

treasurer is a very fine Hebrew Christian. Mr. Rohold is assisted by a staff of five, of whom three are supported by the Women's Missionary Society, besides voluntary workers.

In 1910 the work was extended to Winnipeg. Mr. Spitzer, of Jewish nationality and a trained Christian worker, was placed in charge in rented quarters and, along with his wife, a Christian Jewess, is putting forth splendid effort. Similar lines of work have been followed to those in Toronto. A missionary deaconess was added to the staff by the W.M.S., and voluntary workers assist. Insufficient room and poor equipment have hampered the work.

In 1914 a third centre was opened in Montreal, again in a rented building in the heart of the Jewish quarter. Rev. Mr. Newman, an educated Christian Jew, is in charge. His wife, too, is a Christian Jewess and they are assisted by voluntary helpers from our churches. Similar work is being developed here to that in other missions. An exhaustive survey was made of this our largest Jewish centre. It was found that the total seating capacity of all the synagogues is about 8,000 persons, which means that fully 50,000 of the Jewish population does not attend.

RESULTS

Other inviting openings in other cities of Canada are offering and the future is bright with opportunities. Our workers tell of progress day by day. Their meetings with Christian Jews for prayer and

public testimony have been striking and evidence the successful nature of the work. Confession of Christ usually brings persecution by their families and friends and their new-found faith is severely tested. They are looked upon as outcasts. Yes, even the Jewish children who come to our mission Sunday schools and other classes and learn the sweet Bible stories and the Gospel hymns, have to stand the taunts of their companions ; but still they come. To our missionaries there is no greater joy than to look into the faces of our Christian Hebrew men and women as they testify to what the love of Christ has done for them. The contrast with those first days has to be seen to be understood—the quiet reverence during prayer, the bright, changed expression, faithful attendance, willingness to bring others to a like knowledge of their long rejected Redeemer King.

The work is not easy. A strange apathy still holds back many of our Christian Gentile people from sharing in this branch of the work to which the Master has said, "Go ye." The long centuries of persecution to which the Hebrew race has been subjected by nominally Gentile Christian peoples make it doubly difficult, but there is abundant evidence that the intense prejudice among God's chosen people against their Messiah is breaking and some day God's promise will be fulfilled and they shall be gathered in.

Jer. 31 : 9, 10, 33.

THE CHINESE

The story of the Chinese work in Canada is in a large measure interwoven with that of our mission in South China, or the province of Kwantung (Canton) whence most of the Chinese come. The larger proportion of them when they reach Canada remain in British Columbia engaged in trade. Here some 7,000 are to be found, but Montreal, Toronto, Hamilton, Winnipeg and Calgary are other centres where their numbers are considerable. It is said that we have opened the doors of our country to all classes of immigrants but three, the Chinese, the Japanese and the Hindus. The increased head-tax of \$500, imposed a few years ago on all Chinese entering Canada, has affected immigration, but as a class these people are frugal and saving, and even the high tax is not a complete barrier. About 25,000 are in Canada. There are few towns in which the hard-working Celestial finds no corner, and our Christian churches are being more faithful in seeking to guard him from the wiles of unchristian men. In our larger cities, especially in Montreal and in the cities of British Columbia, where they have been allowed to settle in special quarters they have been able to establish their ancestral shrines and temples and have proved more or less conservative toward Christian effort and modern methods of living.

There are many happy evidences of change since the early years, due partly to the more republican sentiment in China itself. The queue is seldom seen in our streets, or the native costume. European

attire is general, and on Sunday many a happy, chatting group of Chinese men and boys may be met wending their way to Sabbath school or church service.

As a class they are patriotic, kind-hearted, generous, hospitable, most susceptible to kind treatment, true in friendship and faithful to Christianity when once convinced of its power. In regard to those vices which are sometimes accredited to them, opium and immorality, one can at least say they are not aggressive, and in the matter of wrong-doing "their deeds are innocent, mild, pallid, compared to the white man and his vices."

Chinese Women

In proportion to the number of men, few Chinese women cross the seas to foreign countries, but a few are to be found in all our main cities and in greater numbers in the port cities of British Columbia. Just how many there are is difficult to ascertain. We do know from the reports of the missionaries that 23 Christian families are in Montreal, 35 in Toronto and many in Vancouver. But there is a sad side to the story of the immigrant Chinese woman. As far back as 1886 the startling statement was made that "Canada was receiving annually one hundred to two hundred enslaved Chinese women and girls for purposes of shame." Effective remedy was hard to secure from the authorities. The year 1893 was one of contest by the Methodist W.M.S., who took up the difficult task and provided a rescue home.

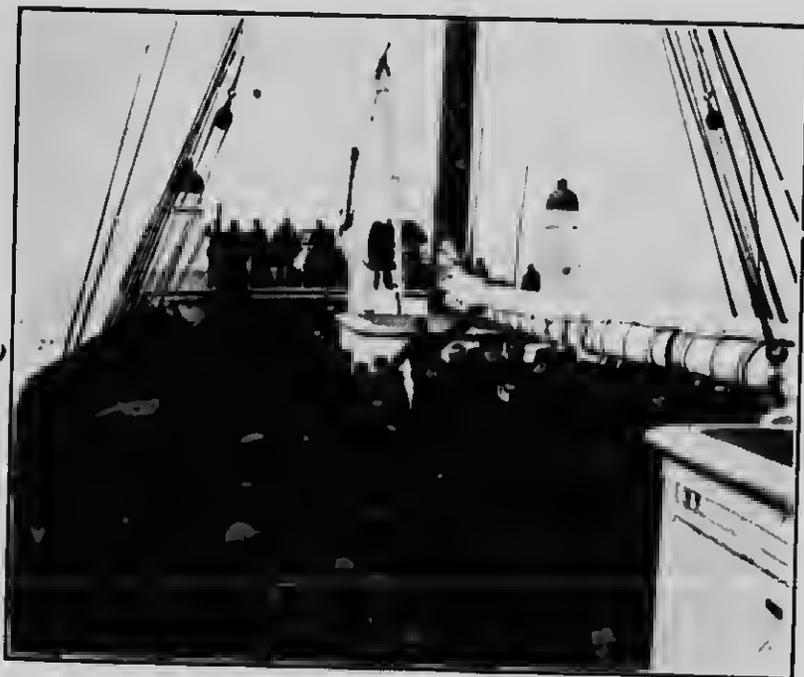
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JEWISH CHRISTIAN CHURCH, TORONTO



A BOAT LOAD OF NEWCOMERS

"One girl was rescued two weeks after her arrival from China. Another was prevented from landing and, after being shipped from port to port, was sent back to China, thus helping to make the traffic unprofitable."

Christian women of dauntless courage have risked their lives in search of these helpless girls until now the importation of Chinese girls for immoral purposes has virtually ceased.

Many of these Chinese girls, sometimes called slaves, who are brought over with the wives of the Chinese, are in our own language, *domestic servants* in the home and are treated kindly.

BEGINNING OF OUR MISSION

So far as can be learned, Christian work was started by means of individual men and women throughout our Church taking an interest in the welfare of these strangers. In 1887 a Chinese Class was conducted in the American Presbyterian Church, Montreal. About the same time a lady in Toronto, along with a friend, began the teaching of two Chinese on Sabbath afternoons in her own home. The two ladies were unable to continue and the Rev. David McLaren, then a student, offered to take charge. The result was the starting of a Chinese class in which different denominations joined, and which later became the nucleus of two denominational branches of the work under the Presbyterian and Methodist Churches. Work had also been begun by individuals in British Columbia, and in 1892 the question of missions to the Chinese in Canada came

before the Assembly, resulting in the appointment of Dr. and Mrs. Thomson to the work in Montreal and Rev. Mr. Winchester to Vancouver. In 1901 Mr. Thos. Humphries was appointed head of the volunteer workers in Toronto. Since the early years the work has grown to large proportions.

The story of Mr. Ng Mon Hing, one of the first native Christian workers to be employed, is closely related to these early years, and shows the link there is between the quiet individual work being done by our voluntary workers here and that of missions in far-off China.

Mr. Ng Mon Hing was a graduate of a university in Canton, of non-Christian faith. He met by chance with a Chinese laundryman who had returned from Canada, and who had been won to accept Christ through his Sunday school teacher. The young Christian said to the graduate, "What are you going to do with your life?" The poor laundryman felt he could not argue with a scholar, so he handed him a New Testament, saying, "Will you read this and tell me what you think of Jesus?" The result was that Mr. Ng Mon Hing gave his life to preaching Christ among his own people, and it was in this work that Mr. Winchester found him in Canton. He brought Ng Mon Hing to Canada to enter our mission, first in Victoria, later in Toronto and now in Vancouver, where he was ordained a few years ago and still ministers to the Chinese congregation and is greatly revered.

PRESENT CONDITIONS

In Montreal many thousands of transient Chinese pass through the city, and in season and out of season are ministered to by the missionary and his earnest wife and voluntary workers. The mission is now organized as the Anglo-Chinese Mission, with

a Christian Chinese, Mr. Kee Lin, as president, along with one of the workers. In all there are about 20 Sunday schools, over 1,000 pupils and 500 voluntary teachers. They also have their Chinese Christian Association. Besides the Gospel services, a system of visitation to the shops, laundries, trains, steamers and hospitals is carried on, and a large number of Gospels in Chinese are distributed.

In Toronto a similar work is carried on. Classes are conducted in 25 churches, with some 800 pupils. There is also a comfortable rented building containing a preaching hall and small reading room which is the headquarters of the Chinese Christian Association, in charge of Mr. Ma. The Chinese look to him as their leader. His work includes itinerating, keeping in touch with the work among Chinese at other centres in Ontario.

In British Columbia there are three centres of work—Victoria, Vancouver and Cumberland. This has been our most difficult field, but the apathy of early years is passing and the nucleus of a Christian community is forming, with promise of satisfactory growth. In Victoria there is now a Christian Chinese congregation, with an average attendance of 120, and the mission is becoming a centre for the best class of Chinese. Evening school, day school and Christian Endeavor Society are well attended, and the Chinese assistant and his wife have the confidence of the young men. In Vancouver, Rev. R. Duncanson, late of Kong Moon Mission, is now one of our staff, and is ably assisted by our veteran Chinese

missionary, Mr. Ng Mon Hing, who has the confidence and affection of all. The mission is a busy place with its regular church services and week meetings of the Christian Endeavor Society, C.C.A. and night schools.

WOMAN'S WORK

Montreal, Toronto, Vancouver

It is when we touch on woman's work that we get a nearer glimpse into the family life of the Chinese. The Chinese are a home-loving people. For the young wife who arrives in Canada there is the inevitable period of loneliness, and the visit of the missionary's wife or W.M.S. worker is the means of helping to reconcile her to home in a strange country. Mrs. Thomson has, since 1892, faithfully followed up this branch of the work in Montreal. Most of our workers are more or less familiar with Cantonese, without which an entrance into the homes would be difficult. Some 23 families are in Montreal and over 50 children attend the public schools, in which they do themselves credit.

In Toronto, it is only of recent years, since 1912, that a worker has been employed. Mrs. MacMillan has been splendidly received. Here, as in Montreal, much of the work is accomplished through visitation, but the Chinese are becoming more willing to attend special classes and they enjoy a little function or social hour specially given for themselves. In 1912 Dr. Jessie MacBean, when on furlough from Kong Moon, gave a lantern talk on their home land. Some

38 Chinese women came to hear her Gospel message. Thus she did much to win their sympathy for our new missionary. This has been growing warmer day by day until it is now possible to gather these women into a class on Sabbath afternoon. Their children, too, attend both public and Sabbath school, carry back to their homes a knowledge of Jesus and in turn become little seed sowers.

The first worker to be employed by our Women's Society was Miss Gunn, who was appointed to Victoria, B.C., in 1900. Her work was difficult, the greater number of women refusing to open their doors to her, but by means of the language and perseverance an entrance was gained. Scripture pictures were shown, texts taught, hymns sung. A rented room was secured in 1906, and definite work began for women and children. Later, Miss Gunn withdrew from our mission and when the work re-opened Vancouver became the centre.

Since 1911 Miss Stewart has been in charge, and of late a second worker has been added, Miss Pyke, a returned missionary from Honan. Together they lead a busy life, teaching in the night schools and Sabbath services and visiting the homes. One specially interesting class of boys, in which Miss Stewart has great pride, is the "Stand Fast Club," whose aim is, "In God's name, to do the right and help others." These boys have no home life nor good influence apart from what we give them. Some of the older girls now come to the missionary's home to sew and learn of Jesus.

Many of these girls are employed in restaurants and work all night. Their life is a sad one. Many cannot be reached at all.

Our missionaries frequently visit the detention shed at the port—"that miserable place where women are kept often for weeks and months. They are glad to hear a kind word. Human sympathy needs no interpreter." Miss Stewart narrates the following incident in this connection :

One woman, a Christian, going to her husband in St. Louis, was in detention three months. Her husband wrote Mr. Ng asking to have some one visit her. I went, and found her telling those around her of Jesus and His love. We sang and prayed together. When at last she was allowed to go on her way, the officials of the U.S. Customs brought her gifts of fruit, and said she was the finest Chinese woman who had ever passed through the customs.

RESULTS

In the work among the women and girls, our missionaries are being cheered by the responsiveness of these lonely ones ; so, too, among the men ; and the children are doing much to carry Jesus' love into their homes.

Our volunteer teachers in all parts of our land should receive more encouragement than they do. They are often disheartened lest their work meet with no response. Yet who of us can tell the fruitage God may have in store for faithful service? Recently one of our Christian Chinese returned to his native land. His Sunday school teacher feared lest he be one of the weaker ones and his faith might fail when he returned to his old home surroundings.

His people in South China were heathen and, according to custom, had arranged a marriage for their son, to a heathen girl. He refused, and, after insisting that she be a Christian girl, they at last gave in and chose a young woman from one of the mission schools. It is also the custom to make the marriage day an all-day celebration, so the entertainment he chose was to have one of the Chinese pastors give the whole day to preaching to the wedding guests. If one supposedly weak Christian will do this, what may the strong ones accomplish?

On returning to their native land, the Chinese are often asked if they have been ill-treated. Their reply is, "Yes, but never by the Christians." Is not this a lesson to us as to our treatment of these strangers from far Cathay?

It is the universal opinion of all our workers among the Chinese in Canada that they more readily place themselves under Christian influence than ever before. Year by year different ones return to the home land, some as Christians, but not all. Herein lies the pathos of it for us who acknowledge the last command of our Saviour,

*"Go ye into all the world
and preach the Gospel
to every creature."*



HINDUS IN CANADA

In 1902, East Indians began to arrive in British Columbia in small numbers, and each year the numbers increased. The largest number of any year was upwards of 900. About 90% are Sikhs, and the remainder is made up chiefly of Mohammedans and those of Brahminical faith. When the numbers increased to 3,000 Dr. Nugent, who was on furlough from our mission field in Central India, spent several months working amongst them. On his return to India an appeal was made to appoint a successor, but the reply of our Church was, "We do not feel justified in undertaking new responsibilities." This answer seemed to close an open door, and soon Sikh temples were built in Victoria, Vancouver, Millside, Abbotsford, etc. Difficulties steadily increased, a growing antagonism developed and though individual effort did not wholly cease, yet in the results there was little to inspire hope.

The peculiar situation of the stranger rendered him less amenable to Gospel influences than in ordinary conditions. He was made to feel that he was not wanted in Canada, and with the hope of compelling him to retire, his wife and children were excluded. Special regulations cut him off from municipal employment; in making concessions to railway and other companies, it was provided, and under penalty, that he should not be employed. The politician and certain sections of the press found denunciation popular. These things, with many others that might be mentioned, conspired to steel

the heart of the East Indian against the Christian's Bible and the Christian's Saviour—"If the treatment extended to us is born of Christianity," says the shrewd Sikh, "then I don't want the Christian religion."

FIRST MISSION OPENED

Vancouver, Victoria

In 1913 the Presbyterian Church took up the work as a definite mission and Rev. Dr. K. J. Grant, who for 38 years had been a missionary to the East Indians in Trinidad, was appointed to the work. Vancouver and Victoria are the centres from which our Church operates. Before the year closed Dr. Grant had five small night schools in operation in rooms which were given free of rent by employers of East Indians. Discouragements have been many from the outset, indifference, prejudice, a sense of independence from savings invested largely in real estate and no home life where women and children may be influenced. On account of persistent attempts to evade the exclusion regulations, a stricter espionage was enacted. In aid of the enforcement of law, the help of a section of the Hindoo community was sought, and this led to antagonisms that culminated in shooting affrays and tragic deaths, and contributory to all this disorder was the arrival and enforced departure of the ship "Komagata Maru."

Notwithstanding these exceptional difficulties the Mission has made progress. Early in the year an intelligent man, capable of reading, writing and

speaking Gurumuki Urdu, Hindi and English, came under daily systematic Bible instruction and has been baptized. On three occasions he has been assaulted by his countrymen, but he endured uncomplainingly and showed no resentment. On August first, for his protection and the assistance he might render, he was taken into the service of the mission. Several men are now under daily religious instruction and the indications are that there will be a considerable ingathering. They are now reading the Book of Books, which they would not touch a few months ago. God is working through us.



THE INDIANS IN CANADA

CHAPTER XI.

HISTORICAL

Many pages have been written on the early history of our Indians, how they first came to North America and where they got the name, but nothing is definitely known of their origin. Some think they trekked over from the highlands of Asia by way of Behring Sea. They bear quite a resemblance to the Mongolian family of North Asia ; their color of skin, high cheek bone and something about the expression and form of the eye marks them at once as similar to the Chinese. Others hold this cannot be so or there would be traces in their language and folklore which would show their connection with Asiatic people. These hold that the high state of civilization reached by the Aztecs of Mexico. (Mexican Indians) and the Incas of Peru (Peruvian Indians), who about 500 B.C. were a rich, numerous and powerful people, goes to prove that the Indians were once a distinct nation, and that the tribes which remain to-day are remnants that finally dwindled down to the simple, almost barbaric state in which they were found by the English and French in the early days of Canadian history.

The name Indian was first given to these people through the mistaken notion of early voyagers. Columbus included, who thought that the newly-found continent of America was part of India. This was shown to be an error, but nevertheless the name Indian remained.

When first discovered in Canada, the Indians were hunters and fishers and lived in wigwams or tents made of bark or hides of animals. Some made log and mud houses, some dug dens in the earth. They lived in bands or tribes, and in some places had large villages such as Stadacona at Quebec and Hochelaga near what is now Montreal. They called these villages "Kannata," which is probably where we get the name Canada. There are many tribes. Some of the more familiar are : the Micmacs in the Maritime provinces ; the Mohawks, Cnyugas, Onondagas and Senecas in Ontario ; the Crees, Ojibways and Blackfeet in the western provinces ; the Ohiats in British Columbia. Each tribe has its own dialect. At Okanese, where one of our missions is located, is a tribe of Salteaux, a division of the Ojibways, who speak a language similar to the Indians of Longfellow's poem "Hiawatha." You will hear the children call their grandmother Noko, short for Nokomis, and the boys tell of adjittamo, the squirrel, or waupoosc, the rabbit.

RELIGION

In religion, the Indians believe in a Great Spirit who made and rules the world, but there are other spirits, some good and some bad. They speak of

God as their great "Medicine Man," which implies a barricade of good about them. This arises from the fear of evil spirits. At death the brave and successful Indians go to the "Happy Hunting Ground," the cowards and unsuccessful wander in trouble and privation forever. They say the Happy Hunting Ground is far west; the spirit takes several moons in getting there. In their religious services they make feasts, also dance and smoke to the Great Spirit. The Sun Dance in particular, on account of its barbarity, has been put a stop to by the Canadian Government. Their pagan customs in sickness and death are cruel and heartless. The medicine man is sent for and the more friends that can be crowded into the room the better. The sick one is placed near a hot fire in the middle of the tent, and, the greater the din and noise, the more hope there is of the sick one's recovery, for the evil spirit will be frightened away.

INDIAN CHARACTERISTICS

The old Indian clings to the ways of his ancestors, and naturally thinks his ways better than ours. He is conservative, and even though many are now Christian, you will still find indications of his past faith in the spirit realm. Around a child's grave you will see a neat fence built with a little door in it, through which the spirits may pass, or high up in a nearby tree a drum to pacify the spirits who come to visit the departed. Among the Indians in British Columbia, it was customary in the early days

to place the coffin up in a tree and surround it with all the blankets, toys and belongings of the one who was gone ; none but a wicked person would appropriate these, for then would the spirits be angry and evil happenings might be forboded.

The Indian has many good qualities which we must seek to preserve. One must not judge him by the specimens that camp around towns. To get the real Indian one must go back into wilder country. There you will find a man full of contempt for cold, hunger, danger, a man full of hospitality, a kind parent and true friend, faithful to his promise, industrious in his own way and religious in temperament. These are good foundations on which to build. He has his weak points, too, as all races have in their development. These we must seek to better. He expects to give nothing without getting equal value in return. An Indian will come and visit for months, but you and your family must go and stay with him just as long. Or, if you are among the Coast Indians you may hear of a potlatch, —a give-away feast : the Indians have come back to their reserve from fishing companies, they have made good wages, plenty to keep them through the winter, a big feast is arranged, and the more a man has the more he is expected to give away, till there is giving and taking and feasting all round, none thinking of to-morrow, but spending all they have got. So we must teach the Indian the nobility of giving, of economy and forethought for to-morrow. When he is on the warpath, any method is fair if he

can outwit an enemy. He is cruel to his fellow foe. We must, therefore, teach him to show mercy and keep faith with an opponent. Once he had the whole country at his command. He would put in days and weeks of strenuous hunting and come home laden with prey ; then what more delightful than a wigwam fire, the pipe of peace and the long evening filled with story telling of the hunt, and of other tribes met with in his wanderings ! How the old Indian of to-day, for there are still a few of them, loves to tell of the good old times, when he would kill 1,000 buffalo in a few days ! "We did not need to eat the white man's bread, we had meat five times a day, our tents were made of the best buffalo skins, our clothing of furs, and beds of fur robes two or three deep." These were the days when the Indian wore long hair, painted his face, decorated his cap with feathers according to his degree in the tribe, galloped over the prairies in chase of game, or gathered his young men and old in battle array against some warring tribes who molested his quarters. He spurned the idea of working the soil—"that is squaw's work."

Some of their women, too, were braves as well as the men. Old Sally, of the Okanese reserve, who is now nearing 100, tells of the olden days when "might was right." She has occupied almost every position a tribe could bestow upon her, from the most honorable to the most degraded. At one time she was revered as a goddess and stood upon a red blanket with enemies' scalps piled high around

her. She fell into cruel hands later, but escaped, and for years was a homeless wanderer, travelling on foot over a great portion of the west, accompanied by her huge timber wolf, stolen by her from its den when a small pup. But she has weighed paganism and found it wanting, and is one of the few remaining links that connect the Christian Indian of to-day with the bye-gone ages of paganism.

INDIANS AND THE CANADIAN GOVERNMENT

At first the Indian extended the hand of hospitality to the white man, never dreaming that his aim was to get possession of the land, and war only resulted when the Indian realized he was being called upon to give up his freedom and his home.

In Canada the Indian's first impression of the white man was through the Hudson's Bay trading posts. For two hundred years this Company traded all over the northern part of the continent. They were good friends with the Indians. The Indian was the recognized owner of the land, all that the Company wanted was his furs. Then, too, they had met with the white missionaries who also proved friends, for early in the century the Roman Catholic Church and the Church of England sent out their missionaries among them. But when white settlers stepped in and appropriated choice places, questionings arose with the Indians as to the right of such intruders, and when Canada became a Dominion our government had a difficult task to face in gaining the good-will of the Indians. Up to

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CHIEF STAR BLANKET, FILE HILLS



RED CROSS MEETING, FILE HILLS.
FILE HILLS PUPILS IN REAR

the time of Confederation in 1867, the western Indian had more or less his own way, so far as freedom of location was concerned. The white population was small and limited largely to Ontario and Eastern Canada. But times began to change and the Indian began to wake up to what was happening. In the west the white trader came, purchased the Indian's furs and horses and left him poor; the trader brought his fire-water with him, too, and caused trouble. In the east the white settler took his land, placed steamers on his waters, put up the speaking wire (telegraph). The Plains Indian began to say, "We have done wrong to allow that wire to be put up until the governor asked our leave. There is a white chief at the Red River (Winnipeg), and that wire speaks to him, and so if we do wrong he will stretch out his long arm (mounted police) and catch us before we can get away." Settlers began to have difficulties with the Indians, so the Government wisely resolved to make peace with them and buy their title to the land. In 1871 the first treaty in the name of the "Great Mother," as they called Queen Victoria the Good, was ratified.

By it the Government gave to each band of Indians who signed the treaty a tract of land called a reserve, each family of five received 160 acres of land or more according to the number in the family, and an annuity of \$5 to each man, woman and child, with the promise of schools for their children, help to become farmers, and food in time of scarcity. A law was also framed forbidding white men to sell to the Indian either fire-water or firearms, under penalty of imprisonment or heavy fine.

THE CHURCH AND THE INDIAN

While the Government agreed to look after the physical welfare of the Indians, they agreed that the Church with its missions was better able to help the Indian morally and in the education of his family. The Indian had learned to look on the missionary as his friend and adviser, and now in his transition stage, when he must change his mode of living, stay at home and settle down largely to farming, he was ready to take the advice and help of the resident missionary rather than of any one else. Already the Roman Catholic Church had claimed nearly all the Indians in the east as hers, the Anglican Church had many missions on or near reserves in the great north west, the Methodist had a number on the plains, and in 1866 the Presbyterian Church also decided to take up the work among tribes yet untouched by any church.

PRESBYTERIAN CHURCH BEGINS ITS WORK

Early History

For ten years a little colony of Presbyterian settlers in the Red River district had begged the Church to send out a missionary for the red men. At last they gained consent of the Assembly and their man was ready; the Rev. James Nisbet of Kildonan. An interesting story is told of how he and his wife and little child with two or three helpers, one to teach, another to build, set out by caravan June 6th, 1866.

They journeyed with eleven carts and a light wagon. One of the helpers was Mr. John McKay, who was to be their guide; he was a noted buffalo hunter and could follow the trail. Many were the delays and difficulties; the road was all by trail; their carts had to be turned into rafts to cross the rivers, and the horses were turned loose every night to forage for themselves; but after 66 days they reached a spot near what is now Prince Albert, 200 miles from their starting point, where there was located a band of Crees.

First Day Schools

The winter of 1868-9 was severe and the Indians suffered from cold and hunger. Starving families made their way to the missionary for help. Mr. Nisbet tried to induce the young people to come to a school which he wanted to begin, but it was the kitchen, not the school room, which attracted them. Mr. Nisbet then offered to give a comfortable supper to every one who would come to night school for a lesson in English and a Bible story, and thus began the first school. A schoolhouse was built the following year, with 22 on the roll, and a church to accommodate 150. The factors of the Hudson's Bay Company were glad of the vicinity of a school and sent some of their children, thus helping to defray the cost.

Invitation of Chief Mistawasis

About this time white settlers began to come in greater numbers and the Cree Indians scattered to new reserves chosen to north and south. Mr. Nisbet died a few years later, somewhat disappointed at the Church's lack of interest and support, but the influence of this Christian man lived on with the

Indians. Chief Mistawasis, of another band to the south, who had met with Mr. Nisbet and his helper, Mr. McKay, sent a request from his tribe for a resident missionary. Thus opened up our second mission with Mr. McKay as its head. Rev. Mr. McKay had a great influence over this band owing not a little to his knowledge of the Cree language, as well as to his firm knowledge of the word of God. This influence was seen during the year of the rebellion, 1885, when this band not only remained loyal to the Government, but offered their services as scouts.

In the early days of the mission, Mr. McKay's daughter opened a school at her own expense, which at a later date was taken over by the Church, while Miss McKay continued to be its teacher until her marriage in 1890 to Mr. McVicar, B.A., an Indian and a teacher in several other mission schools under the Church.

Rev. John McKay died in 1890, leaving behind him a band of Christian Indians.

The mission and school started so long ago continues its good work up to the present.

Macoce Waste School

Meantime a wandering tribe of Dakotas took up the old Cree ground near Prince Albert, and Miss Baker, our honored first missionary of the W.F.M.S. to the Indians, took up school work among them, laboring on almost until her death, for 31 years. The Indians loved her as a mother, and many, young and old, first learned the name of Christ from her

lips. She started the work in 1874 and continued until 1905, when she retired owing to ill health. The station was kept open for a few years, but owing to the difficulty in finding a missionary, it was closed by advice of the presbytery in 1913. We feel there is still need of this work being done, but there is no one to do it.

It was after the North West Rebellion of 1885, when the Christian Indians remained loyal, that the Presbyterian Church became enthusiastic for the Indian missions and a larger work was undertaken.

First Industrial School

The early story of our Indian work would be incomplete without mention also of Regina Industrial School. Records tell us that in April, 1890, a government industrial school was opened at Regina under the care of the Presbyterian Church, with the Rev. A. J. McLeod, B.A., as principal. He was a graduate of the University of Toronto and of Knox College, and, before entering upon this work, had been a successful home missionary in the west. The school passed rapidly through its day of small things to an attendance of 125 pupils, who ranged from the stature of grown-up men down to the earliest age at which a pupil can be admitted to school. The system of training here was more elaborate than in any of the other schools. Owing to the difficulty of keeping up an average in this school that would enable it to be financed on the government grant, it was closed in 1910, when the pupils were transferred to other of our Indian schools.

While we regretted the closing of this school, it was felt that the smaller schools were preferable where the staff is in closer touch with the children. But it is due to Regina Industrial School to say that the graduates of this institution are to be found on nearly all our reserves in the North West, and are nearly all doing well and continuing a credit to the school that trained them. Some of the best farmers in the File Hills colony are from Regina.

MISSION STATIONS

Our missions to-day are at the following points :

SCHOOLS :

BOARDING	DAY	RESERVES
<i>Lake of the Woods</i>	<i>Okanase</i>	<i>Rolling River</i>
<i>Birtle</i>	<i>Moose Mt.</i>	<i>Pipestone</i>
<i>Round Lake</i>	<i>Mistawasis</i>	<i>Pasquah, and Pia-</i>
<i>Portage la Prairie</i>	<i>Swan Lake</i>	<i>pot's and Mus-</i>
<i>File Hills</i>	<i>Hurricane Hills</i>	<i>cowpetung Ro-</i>
<i>Crowstand</i>	<i>Ucluelet</i>	<i>serves.</i>
<i>Alberni</i>	<i>Dodger's Cove</i>	<i>Lizard Point</i>
<i>Ahousaht</i>		<i>Bird Tail</i>

In the outline of each station which follows it will be seen that wherever there is a school there is also reserve work, but there are five reserves where we have no direct school work, as their location is considered sufficiently near to a boarding school for the Indian children to attend.

In all, we have 20 centres of work and of these eight are boarding schools and seven are day schools

attached to reserves, with six reserves near to boarding schools. In all there are about 32 bands of Indians under the care of our Church.

Indian reserves vary in size according to the population. Often several bands are located near each other. Some of the land yields good crops, other parts are poor and scrubby, and on these the Indians are naturally not inclined to be progressive. The Indians of the plain, where our work largely is, are of the farming type; those of British Columbia, as already noted, earn their living through fishing, sealing and working in the canneries or hop gardens under the employ of white men, and their women weave baskets of a high order.

LOCATION AND SKETCH OF OUR STATIONS

In giving this sketch of the fields, we do so from their geographical position rather than from the length of time work has been carried on. We begin with our most easterly school.

Lake of the Woods—The "Cecilia Jeffrey" School in Manitoba was opened in 1902, and was named in memory of one of our Secretaries of Indian Work in the early years. For a couple of years previous, work of a kind was carried on among the Indians around Shoal Lake. This school is 45 miles southwest of the town of Kenora and is surrounded by several reserves. It was originally built for 40 children, but recently has been enlarged to take in about 70. It was raised to "Grade A" by the W.F.M.S.

recently and is now a thoroughly equipped school. The year 1915 finds it full to its capacity. There is a staff of two men and four women; also a trained nurse for school and reserve who is kept at this point by the Indian Department of the Government. There is a farm of 210 acres attached to this school, but the land is poor and rocky and very little of it is good for cultivation.

Swan Lake Reserve is situated 92 miles to the south-west of Winnipeg and is a rather unprogressive one. There is a small day school attended by 15 to 20 children.

Portage la Prairie Boarding School is near the city of that name and not on a reserve. Until recently it was in the city, but the Indian Department has erected a beautiful new building capable of taking in 75 children about half a mile from the boundary of the city. Work was begun in early years at this point by the ladies of Portage la Prairie, then but a village, after seeing the need of something being done for the children of a band of Sioux who had camped near by. They obtained the use of an old building and started a school, Miss Sebastian being the first teacher. These ladies carried over the meals for the children for some time, and in 1888 wrote to the W.F.M.S., asking that they take over the work. This was done and a boarding department added, with Miss Fraser as the first principal. This school has continued to increase in numbers and usefulness until now in their new building,

under the Rev. Mr. Hendry, the enrolment is 78. The children come from a number of reserves in the vicinity and some from as far as 250 miles north. The Sioux band itself is located about three miles south of the city on the banks of the Assiniboine. Paganism there has disappeared and every Sabbath one can listen to the church bell calling its worshippers together. The Long Plains Indians, who have been most conservative, and for many years refused to have dealings with our mission or Christianity, have at last changed from strong opposition to hearty sympathy through their confidence in the principal at Portage la Prairie, and many recruits are entering our school. Besides the principal and farmer there are four women on the staff and a trained nurse kept there by the Department. While looking after the children, the nurse must be at the call of the Department, should an epidemic break out in any of our other schools where there is not a resident nurse. A farm of 58 acres is attached to this school, all in a state of highest cultivation.

Rolling River Reserve—Going north on the branch of the C.P.R. we reach our three reserves of Rolling River, some 15 miles to the north-east of Basswood, Man. This reserve is worked in conjunction with a home mission station.

Okanase Reserve near the village of Elphinston, Man., (on the C.N.R.), is one of the oldest of our Indian stations. It was here that the Rev. Mr.

Flett resided, who held a roving commission for the Indian mission as far north as Fort Pelly. To-day there is a band of Christian Indians in a church built by themselves called the "Hart Memorial" Church, after the Rev. Prof. Hart of Winnipeg, a great lover and helper of the Indians.

Lizard Point Reserve is about eight miles from the town of Rossburn, Man., (on C.N.R.), and is one of the largest and most fertile reserves in the west. For some years the Indians on this reserve were difficult to work among, but the present missionary reports that wonderful advance in every direction has been made during the past few years. These last three reserves are the recruiting ground for the Birtle School.

Birtle Boarding School is situated in the town of Birtle, 194 miles north-west of Portage la Prairie (on the C.P.R. branch). This school was first opened as a day school in 1883, with Mr. Burgess as its first teacher. It was raised to a boarding school in 1888 with Mr. G. McLaren and Miss McLaren as its staff. At first it was located in a rented building and afterwards in a new substantial stone building, which has recently been thoroughly overhauled, added to and placed in Grade A. There are two men and four women on the staff. Here the Indian Department has for years had a cottage hospital in the grounds of the school, which has saved at least 90 per cent. of the children, as well as being of great service to the adjacent reserves. There are 30 acres

of mission property around the school which, with 28 adjoining acres, rented for years, keep the school supplied with vegetables and food for the cattle. A farm of 160 acres was purchased a few years ago, but is a couple of miles from the school, too far to be entirely satisfactory. The water supply, always a difficult problem in the west, was solved through the kindness of the C.P.R. officials allowing the school to be connected with the water tank at their station.

Bird Tail is the reserve most closely associated with Birtle school and is on the western border of Manitoba. The Indians are of the Sioux tribe and non-treaty. They were refugees from across the line after the Minnesota massacres of 1862. A native Sioux minister, Rev. Mr. Solomon, visited them from the American Presbyterian Mission after they had found a home and, at their request, was finally appointed by our Church in 1877 as their permanent missionary. He died a few years later, but the work has steadily grown until to-day Bird Tail is a Christian reserve. The reserve is about six miles square, with about twenty families. The land is good and the Indians prosperous farmers. Many of their families have suffered from disease. The church built by themselves is the pride of the congregation and a heartier, more devoted people to the church and their missionary would be hard to find. There you will see every Sunday a typical Indian congregation, the women seated on one side of the

church with their children, the papooses in the old-time moss-bags, and the men seated on the other side. Here you note by the manner of the women's dress, the two generations of school training. The first wear no hat, their long black locks are smoothly parted and hanging while a tartan shawl is the outer garment. The second have advanced to the age of a neat dress or suit, with hair coiled and a hat gay with flowers or ribbon. At the service the Indian elders read the scriptures and take the prayers, the missionary gives the sermon, which is interpreted for the older Indian into his native tongue. And the singing, how they love it! And everybody sings, "The Lord is My Shepherd" or "Jesus Loves Me." You can never forget the impression. Morning service over, the missionary returns to the boarding school, leaving the Indians to conduct the Sunday school, evening praise service or Y.M.C.A. During the week come the prayer meeting and W.M.S. auxiliary.

Crowstand Reserve is east of Kamsack, Sask., on the C.N.R. and is near or on the old Fort Pelly trail, 279 miles north-west of Winnipeg. Work was begun in 1875, when Mr. Flett was ordained. He paid occasional visits to these reserves, but it was not until 1887 that a missionary, the Rev. Geo. A. Laird, B.A., was set apart for this field. During his régime a boarding school was started by the missionary taking 8 or 10 children into his own house. Later a school was erected and one of our

best Indian schools has been for years at this point. A farm of 380 acres surrounded the school, and from 45 to 50 children are always in attendance. At this point a new school was badly needed and as that portion of the reserve near the school had been sold, it was found necessary to rebuild on the reserve some twelve miles further away. On account of the high cost of building and owing to the new regulations of the Indian Department, the Society decided to ask the department to erect a new school at this point. After a good deal of correspondence and consultation with the Home Mission Committee, the department decided to build only an improved day school, and so the Crowstand school is to be closed as soon as the new school is ready. The missionary, Rev. Mr. McWhinney, who has been at this station since 1903, still continues in charge of the reserves and school. These reserves are known as Cote's Band. Largely through the efforts of Mr. McWhinney, and with the help of the Indians, a new church has been erected more centrally located. It is a simple, wooden structure, and will serve those Protestants living in Kesekoose as well as on Cote's Reserve.

File Hills Reserves are situated about 12 miles north-east of Balcarres, Sask., and can be reached either by the C.P.R. going north from Brandon, or by G.T.P., being 64 miles east of Regina, Sask.

Work was begun in 1886 or 1887 by Mr. R. N. Jones, and a boarding department was housed in a substantial stone building until it became too small.

Afterwards a fine new school was erected by the Indian Department and opened in 1911. This school is the centre of some of the most difficult work. The Indians in early days discouraged many of our missionaries and they gave up in despair, so determined was the opposition shown to the "Jesus Message," as they call it. Four bands of Indians have here, about 22 miles from Qu'Appelle, an extent of 75,000 acres, only good for farming in parts. One of our missionaries, Miss Gillespie (now Mrs. Motherwell), was the first to win their real confidence, and since then the school and reserve work has steadily advanced. During her period of service she often visited among the tepees, entering their tents and caring for their sick, though forbidden by them to mention the name of Christ. One day when on Chief Star Blanket's reserve, he called her into his tepee. He asked her to sing a hymn, and when she had finished he spat out sparks of live coals around her which he had held between his teeth. Not daring to show herself afraid, she asked him what he meant. His reply was, "You bring no Jesus here." Before Miss Gillespie retired from her work Star Blanket learned to welcome the Name he had once spurned, and others have followed in his steps. The ex-pupils, boys and girls, have done much good by their uplifting influence. One little girl, Winnie Akapew, whose sweet, sad story of lingering suffering you will often hear told on this reserve, won father and mother, and many others to give a willing ear to the Gospel.

The school life has gone steadily forward amid many trials, with a poor building, and insufficient accommodation; but to-day there is a large substantial building, with a farm of some 400 acres, capable of accommodating sixty pupils, and the parents once so bitterly opposed are rejoicing with the children. The missionary has won their confidence; they see the Message in a new light. Near here is located the Indian colony elsewhere described, an example to all the Indians about them of what can be accomplished when the older Indians, who frown upon progress, are kept from menacing those younger men and women who desire to advance.

Round Lake—Leaving Balcarres by C.P.R. and coming down the line you reach Stockholm, Sask., 143 miles north-west of Brandon, where 10 miles to the south-west we reach the Round Lake Reserve, which can also be reached from the main line of the C.P.R. by a drive of 20 miles from Whitewood.

Here, in 1884, the Rev. H. McKay began work, who, after 31 years, is still principal of the school and missionary on the four reserves under his care. On Kewis Tahaws Reserve a nice little church has been built, where Cree and English services are held each Sabbath. Mr. McKay is a graduate of Knox College. He spent several years as missionary on Manitoulin Island and there saw something of the Indians and became interested in them. He volunteered for service among the Indians of the west, and, after, some exploring, found an opening among the

Crees in the Qu'Appelle valley at Round Lake. He began in a small way to take a few starving and half-naked Indian children into the little log house that served him for bachelor quarters. He fed them, clothed them and taught them, and from this modest beginning has grown the circle of eight boarding industrial schools under the care of the Presbyterian Church. The primitive log building in which Mr. McKay began his work has been superseded by a substantial stone and frame building, which is used as a residence for the children, and a frame building, which serves as a school-room. Mrs. McKay was matron for a great many years until ill-health necessitated her retirement. They have from 40 to 50 children in this school. A new building is greatly needed. There are 22 acres of land owned by the Women's Missionary Society and 280 that the Government has allotted for school purposes. The chief, who up to two years ago was a pagan, is now a frequent visitor at the mission. He cannot forget the kindness of the missionary and his wife in times of trouble and illness. He remarked to the missionary, "Now that I have God in my heart, I want to see all my children educated."

Pasqua, Muscowpetung and Piapot Reserves are further up Qu'Appelle Valley. Ground was broken on Piapot's reserve in 1885 by Miss Isabella Rose, who for nearly four years carried on a school amid very trying surroundings. Mr. Moore was appointed to these reserves in 1887, and established a

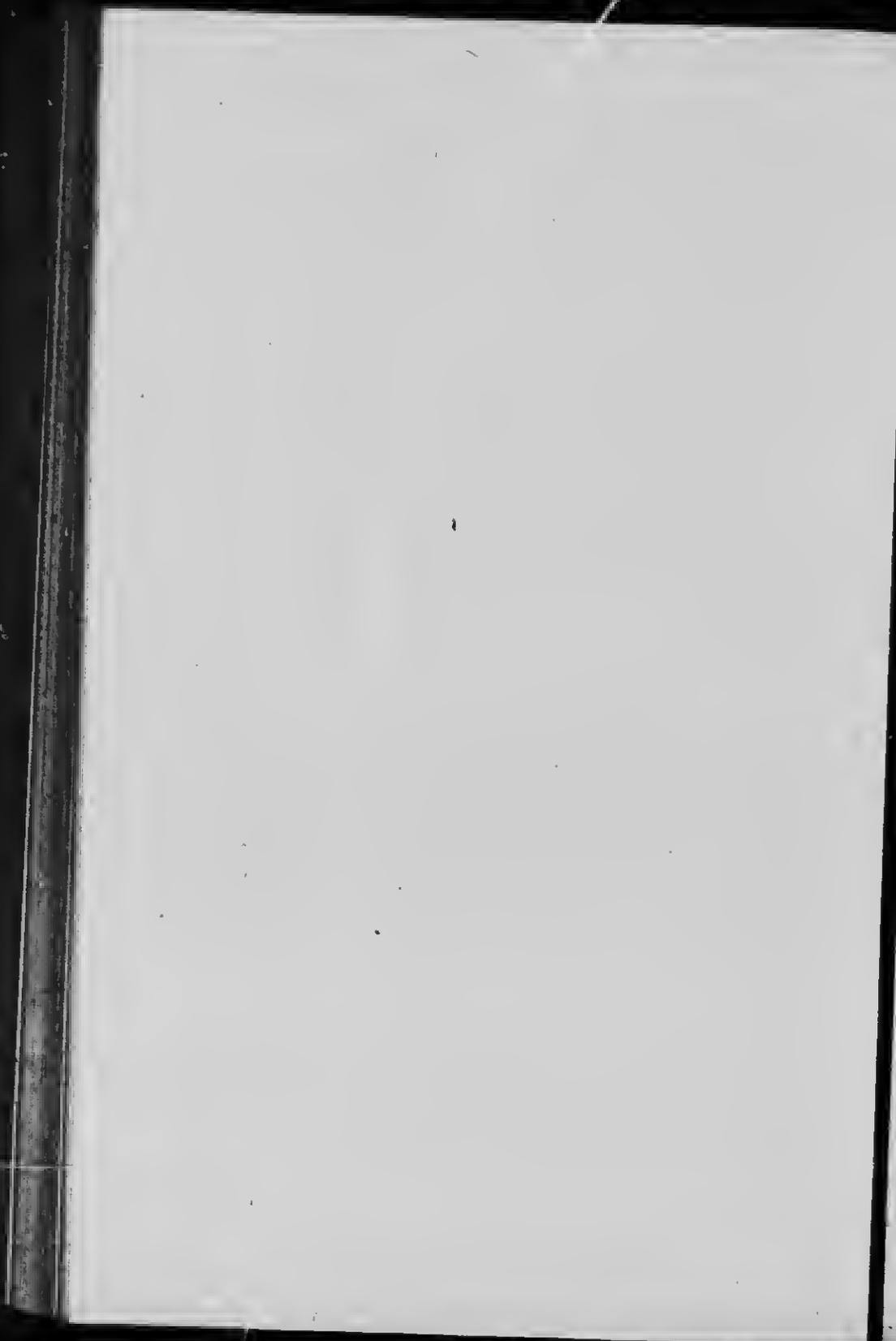
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PAPOOSE ASLEEP ON SCHOOL VERANDAH



INDIAN BABY'S GRAVE, LAKE OF THE WOODS



boarding school, which had a successful career until 1894, when it was closed to allow the transfer of children to the school at Regina, 30 miles distant. Evangelistic work is still carried on among these Indians, but they are in need of a church in which to hold services. At present the missionary holds these in the Indian homes. There are about 400 Indians on these reserves, which are recruiting grounds for our File Hills boarding school, about 50 miles distant.

Hurricane Hills Reserve, some 8 or 10 miles south of Sintaluta, Sask., on the main line, is 53 miles east of Regina.

Work was begun here in 1885 and a day school opened by Mr. Jas. Scott. The Indians were hard to influence, and after a time the school was closed and the children transferred to Regina. Mission work was still continued, and in 1911 the Indian Department opened a day school, the first teacher being Miss Lawrence. During the last illness of their missionary, Rev. E. Mackenzie, who with his devoted wife ministered to this reserve for 17 years, the Y.M.C.A., which he lovingly fostered, took charge of the services, conducting them from house to house until regular work could be resumed. After Mr. Mackenzie's death, the Indians petitioned the Home Mission Committee to allow Mrs. Mackenzie to take full charge of the mission and this she continues to do to the satisfaction of all. Here, too, as on other reserves, the missionary collections

of the W. M. auxiliary and of the congregation are from year to year most commendable and are indications of their zeal for Christ's cause.

Moose Mountain Reserve lies 10 miles north of Carlyle, Sask., and 242 miles west of Winnipeg on the Arcola branch of the C.P.R.

Work was begun here in 1895 by Mr. D. A. McKenzie, and in 1902 a day school was opened, which still continues. There are two bands of Indians under the charge of the missionary.

Pipestone Reserve is also on the Arcola branch of the C.P.R. and is 8 miles from Pipestone, Man., station, 182 miles west of Winnipeg.

The Christian Endeavor Society of Virden in 1892 began a good work among this small band of Sioux Indians, and on request it was taken under the care of the Committee. Mr. Thomas Shield, a native missionary from Dakota, was in charge at first, but his health failed and his place is now filled by Mr. John Thunder, a Christian Indian from the Bird Tail Reserve, who has more than the rudiments of an education and who is quite qualified to instruct his people in the way of Christian truth.

Mistawasis Reserve is some 12 miles from Leask, Sask., on the Shellbrooke branch of the C.N.R. and some 50 miles south of Prince Albert. In the old days it was reached by a drive of 45 miles from Duck Lake, Sask., through the districts where the Riel rebellion of 1885 took place.

Work was begun here in 1880 by Rev. John McKay, who previous to this had been interpreter to Mr. Neshit when Indian missions were first opened up. The influence of Mr. McKay over Chief Mistawasis and over the future work of this and other reserves, has already been spoken of in this chapter.

The good work still continues. Every Sabhath a congregation of about fifty gathers. The service of praise is conducted by a choir of young men and women. The missionary not only conducts the mission, but during the week teaches the government day school. In some respects the advance of the pupils is slower than that of the average white child, for while they receive their education in English, their conversation at home and on the playground is almost exclusively Cree.

BRITISH COLUMBIA MISSION STATIONS

In British Columbia all our missions are located on Vancouver Island. Eighteen tribes of Indians are dotted here and there for some 200 miles up the west coast of the island. Until the year 1911, to reach our two boarding schools meant a long rough sail of many hours up the Pacific Coast. Both missions are beautifully situated in the midst of a richly timbered area. Alberni has of recent years been brought nearer through the railway line built between Nanaimo and Alberni town. Ahousaht, however, is still our most isolated Indian mission. In winter the boats only touch this point once a month,

while in summer there is usually a weekly service. Around each of these spots sufficient of the timber has been cleared to make valuable gardens.

Alberni school is situated at the head of the Alberni Canal, a natural waterway, and is reached by rail from either Nanaimo or Victoria (59 miles from Nanaimo, or 34 miles from Victoria, B.C.)

The work in B.C. was started in 1891 when Mr. McDonald, a graduate of Queen's, Kingston, settled upon Alberni as the best point for opening a day school, the Indians being anxious for a missionary.

The day school was soon raised to the status of a boarding school and has accommodation for over fifty children. There is a farm of 156 acres surrounding it, and while very little of it is cleared, there is sufficient to raise vegetables for the school and the rest is so well wooded that there is fuel in sight for the school for many years. The Opitschat and Sheschat villages are adjacent to the school and there are many Indian villages on or near the canal to afford work for a missionary.

Ucluelet—In 1894 the second of our stations in B.C. was opened at Ucluelet by the starting of a day school. Mr. McKee was its first teacher. A fine type of friendly Indians form the community. Many comfortable Indian homes are here and they are responsive to the missionary and his object. A neat building, which is school house on week days and church on Sunday, stands close to the missionary's home. Nearby among the noble cedars is the

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PORTAGE LA PRAIRIE INDIAN BOARDING SCHOOL
(Government Bldgs.)

lonely grave of our pioneer missionary, Mr. Swartout. While he was on an errand of mercy for his Indians, his sail boat foundered in one of the Pacific's mighty storms. He was supervisor of all the Indian missions on the west coast.

Ahousaht—In 1895 our most northerly school was opened at Ahousaht, about 87 hours' sail from Victoria up the west coast of the Island. It is in a most isolated position. Here Mr. Russell opened a day school and did evangelistic work among the Indians of this and even more northerly tribes. In 1904 a new large school was built, with accommodation for 60 children. Here, as at Alberni, there is but little land cleared, owing to the cost of doing so. A small lake, however, was drained, giving them about 12 acres for a vegetable garden. The Indian village is about one and a half miles distant, where services are held in the little church on the reserve.

Dodger's Cove—The fourth station in British Columbia was opened in 1899 when Mr. McKee who had taught at Alberni, was appointed teacher at Dodger's Cove. Owing to the fact that the Indians spent part of their time on an adjacent island, Noomuckamis, two small buildings were erected, so that the missionary could follow his people. For a time this station was vacant, but for a few years graduates of our Indian schools have held the position of missionary teacher under the supervision of the other missionaries.

PRESENT CONDITIONS AMONG THE INDIANS

The Indian population of Canada, taken from the most recent Government report, is 103,774. Of these 40,442 are Roman Catholic, including all the Indians of Nova Scotia, New Brunswick, Quebec, and nearly all in Ontario and British Columbia, as well as many in the North West provinces. Of the remainder, 32,038 are distributed among the Anglican, Methodist, Presbyterian and Baptist Churches and are to be found chiefly in Western Canada. Between 9,000 and 10,000 are to be found in other denominations, the rest, over 21,157, are said to hold native beliefs.

The word pagan should be unknown in a land like Canada with so many Christian churches. According to a government report there are twenty-five Indian reserves still classed as pagan in religion, and ten with no religion at all. These are located mostly to the north in the MacKenzie, Yukon and British Columbia districts, with a few bands also near the borders of Manitoba.

Boarding Schools

Each of the denominations at work centres its strength in the uplift of the children, gathering them into schools, preferably boarding or industrial schools. At first the Indians were not anxious to have their children go from home to enter a boarding school, but residential schools have proved satisfactory. The Indian nature is fond of a wandering life, and when trapping season, berry or

fishing season comes he still wants to be off, hitches up his pony, picks up his tent and family and is off. As for school—yes, the children will be back again; but this is not a very satisfactory way of fitting Indian boys and girls for the life of modern Canada, so the remedy was boarding schools. Each child with the consent of the parents, is signed into the school and remains there till he or she is eighteen years of age, unless in case of sickness that is infectious. Many of our Indian boys and girls become infected with tuberculosis before entering the school. This has been brought on by sudden change in conditions on the reserves—a new mode of living, different food, sleeping in houses with doors and windows tightly closed. They do not yet understand the meaning of pure air. Their wigwams had plenty of air long ago, and warm skins kept them from feeling the winds that blew about them. A sick child is not always removed to his home, as the parents would not know what to do for him. He is taken to a mission hospital and cared for by the missionary nurse and government doctor—another way in which both our Government and Church are doing all they can to better Indian conditions.

But what about these boarding schools? We should rather call them "industrial homes," for the Indian boys and girls learn to love these schools long before they are ready to graduate from them. They study the regular public school course and when they reach the higher classes the girls must take their turn in the sewing room, learning to make their own

clothing ; or attend to the dormitories, make the beds, sweep and dust. On certain days they must be in the kitchen learning to bake bread and to prepare dinner; or maybe it is laundry day and five or six of them betake themselves to the tubs, under the assistant matron's care. Where there is a trained nurse on the staff or a member of staff who has such a training, instruction is given in first aid to the sick, with the result that the Indians will now appeal for one of their older children to go home to help nurse the sick. So far only a few of our schools have had the help of a nurse, but we hope that in time all will have it.

Boys in boarding schools are given a training in mixed farming, including care of stock, dairying, gardening, the growing of cereals and roots, the care and use of farm machinery and kindred duties that go with such a method of farming.

To be in a position to give this industrial training, the Indian Department a few years ago made a number of new regulations requiring better and larger accommodation in all boarding schools as well as sufficient land around the school to make such a training possible. At present four of our boarding schools have been raised to Grade A, two by the Society and two have been rebuilt by the Indian Department. While the educational and industrial training given in these schools is of value, this is not the first and highest duty of the members of staff, but rather the spiritual and moral uplift of the children under their care, so that the teaching

of the Bible in day and Sabbath schools, morning and evening family worship and the hourly associations with Christian workers, are no small factors in training our Indian boys and girls for Christian citizenship.

A proper proportion of their time is given to healthful outdoor sports, including basket ball, skating and football. The children have in many schools their mission band and Christian Endeavor meetings, these usually conducted by themselves.

In holiday time, the month of July, the children go to their parents' homes; or, if it is a busy time on the farm, the older boys will be allowed off duty earlier to help their parents. Small boys of fourteen to sixteen will plough many acres for sowing grain or help to cut large fields of hay or wheat. Once it was a common thing for the older Indians to laugh at their children imitating the white man's ways, and coax them back to the old Indian habits of squatting on the floor and eating Indian fashion from the dinner pot, but now they are proud to show how improved their children are. A visitor to some of our older and progressive reserves will find the Indian in a comfortable log or frame house, while his children bake the bread, set the table and serve a cleanly meal. A modern stove, organs, sewing machine and other furniture are in evidence. The farm looks tidy and progressive, with all necessary implements, and his cattle and horses cared for. All these ideas have emanated from the mission home.

Day Schools

Then there are the day schools, and some of these are semi-boarding schools, for the children come long distances, the government providing them with a mid-day meal which the missionary teachers make ready with the help of the older children. At one of these, Moose Mountain, the Assiniboa Indians have built a log house near the school, the window sashes and doors being provided by Government. Here the Indian school children stay from Monday to Friday during the winter, cared for by an Indian and his wife. The Government again supplies part of the food, but the Indians help, and our mission boxes provide comforts in the way of bedding and clothing, while the missionary whose house is not far away takes a general oversight. In spring and fall two large wagons are provided and these drive over the reserve every morning collecting the children and taking them back at night. If this proves successful other day schools will try it.

On some of our reserves we have day schools where the children are more or less irregular in their attendance, owing to the roving habits of their parents, but these schools are only intended for the smaller children, it being the wish of the Indian Department that sooner or later all the children be sent to a boarding school, where a better industrial training is possible than in the day school.

Supply and Maintenance

The Indian Department pays the salary of the teacher in the day school. In boarding schools

the Indian Department gives a per capita grant of \$100 for each pupil up to a certain number, this is determined by the size of the school building and \$125 per capita where the W.M.S. owns the school building, the extra grant being to cover the cost of repairs. The Women's Missionary Society in all these schools meets the salaries of the staff, except that of the nurse and the farmer. The former is paid by Government, the latter is met by the farm.

There are many aged and sick Indians on the reserves, who, but for the bales of supplies sent by the Women's Missionary Society, would find life very hard in these transition days. It is the policy of our Society not to pauperize the Indians, but to stand by them when they are in need and so we tell them, in the words of one of our missionaries, addressing his band :

"As long as you are healthy God expects you to support yourselves ; but, if you are sick and in need, the friends of Jesus will not be slow to help you."

On some of the poor reserves there are children who could not attend day school, but for the clothing sent. In the boarding schools the boys and girls are signed into the institution until the age of eighteen and the Women's Missionary Society is responsible for their keep. The older ones earn what we give them in clothing, for we must remember, that the larger boys and girls spend only half of each day in the school room, the other half in working for the mission, either on the farm or in the domestic affairs of the school.

RESULTS AMONG THE GRADUATES

In all our schools there are about 500 children in attendance, and the older boys and girls are members of Christ's Church. If the school is near a town, the children and staff attend the Presbyterian church for morning service, Sunday school being held in the school itself. Such are Birtle, Crowstand, Portage la Prairie and Alherni.

The boys and girls are interested in all that our church is doing for them, and keep in touch with our mission and our mission with them after they leave the school. Some return to their parents' home as headquarters, others are married and take up homes of their own. Our missionaries prefer them to take up homes of their own, as they may better carry out what they have been taught during their school days.

An interesting colony of graduates is to be found at File Hills, where the Government has set aside a section of land for them. The farms are from 180 acres upward in size. The first graduate to enter the colony 13 years ago was Fred Deiter. To-day he has a farm that any white man might be proud of. The colony has grown to a considerable size and is one of which the government inspector is proud. Notable visitors are motored out to see what the Indian may become when care and sympathy are shown him in his development. The Wanakapu Indian church, built by the graduates, is one of the interesting features to be seen.

Not all our graduates have such a choice spot as the colony in which to settle. The majority must

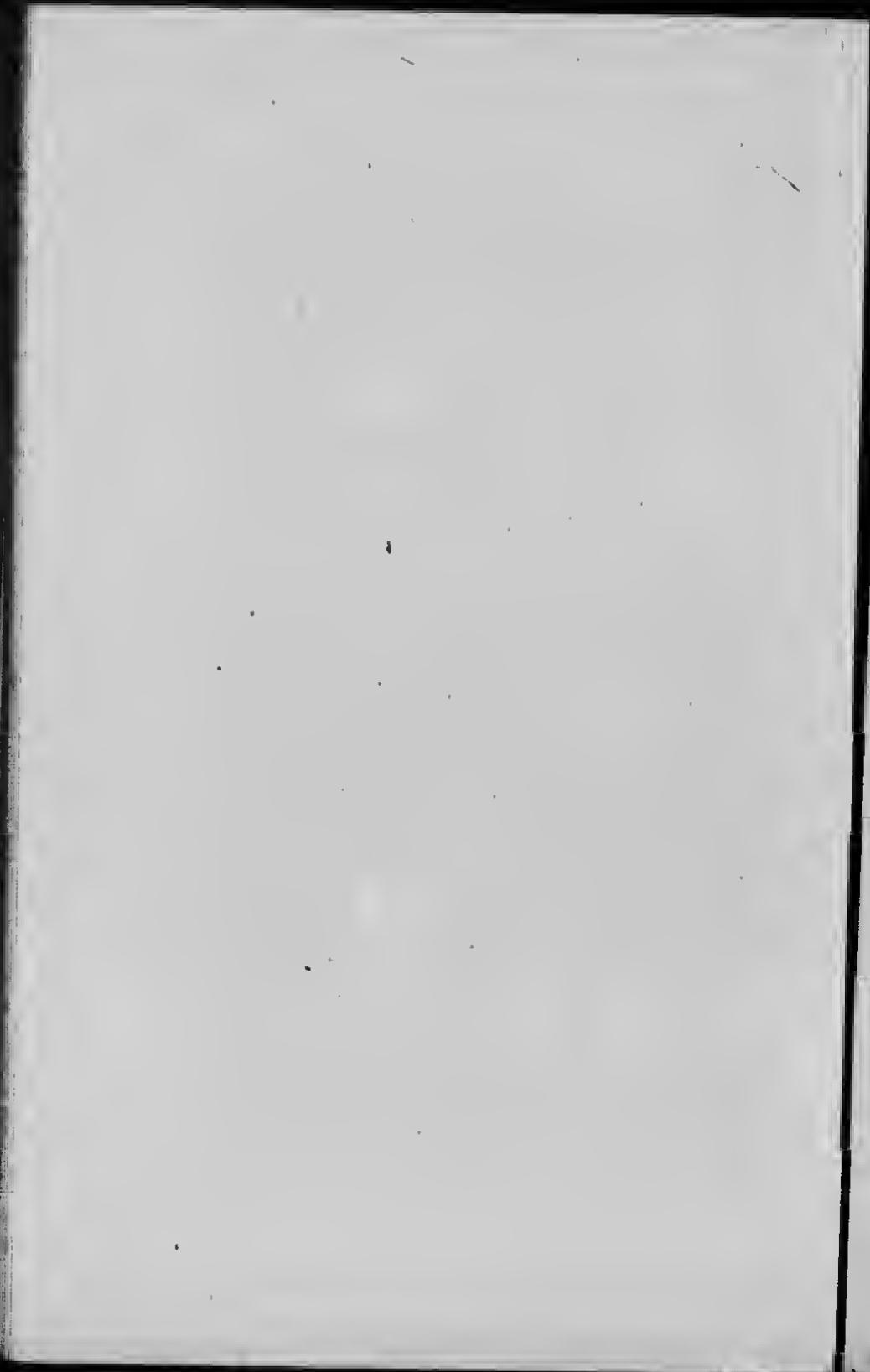
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INDIAN CHILDREN, ALBERNI BOARDING SCHOOL



take up land on their own reserves, and with the sympathy of the mission behind them they succeed well. The educated boy or girl thinks of his or her own welfare. The girl refuses to be treated as a chattel, she selects her own husband, conducts her home on modern lines and demands the respect and treatment accorded to Christian white women. The boy refuses to conduct his life like his pagan father and seeks to apply what he has learned at school, even though it be on the farm where the father and mother have not yet discarded old Indian methods. He brings his Christianity with him, and if there is a church on the reserve, as there usually is, he becomes a faithful attender and desires to share in Christ's work among his own people.

Unfortunately the nearer civilization creeps the greater the danger to our Indian boys and girls. The more earnest, then, must we be to gather them into the fold and shepherd them, that they may hold steadfast their ground of Christian training and this is being done. Here is the testimony of one of the Indian chiefs on Vancouver Island, a fine stalwart type of man when he met our W.M.S. secretary for Indian work :

"Twenty years ago I was coming up on the coast steamer. A white man was on board and was pointed out to me as a missionary. I approached him and said, 'Won't you send us a missionary to make us good and stop fighting and quarrelling,' and now to-day you see the result."

The Indians of British Columbia lead a somewhat different life from the prairie bands. They have

long been in contact with the white man, being employed by sealing and whaling companies and in the canneries. Their women are also industrious; their basket weaving from cedar roots commands a high price. They are beginning to realize that there is something more in life than hunting and fishing. One reason for their change of view is attributed to the fact that they are not as prosperous as they once were, and that it is becoming more of a problem every year for them to get enough to keep from being hungry, even though they obtain most of their food from the sea. Commercialized fishing has to a great extent driven the fish from their former haunts to more inaccessible spots. Government restrictions have also curtailed the Indian's former liberty of fishing.

Another matter which is going to help the uplift of the Indian is the firm stand that the Government has taken in forbidding the "Potlatch" or Indian "Give-away" Feast. The winter months, which have been devoted almost exclusively to that form of amusement, and which consequently kept them constantly in a very excited and unnatural frame of mind, are now used in more profitable ways.

In British Columbia our graduates are necessarily forced when at the canneries and fisheries to mix with other nationalities. Sabbath observance is very lax, and the Indian cannot readily understand why he or the mission should keep Sunday when stores are open, settlers working, and fisheries offer extra pay for working on the Lord's Day. Our

graduates are anxious to do what is right and we must not forget day by day to commend them to God's tender keeping, that when temptation faces them they may be strong to resist.

CONTRAST IN ONE GENERATION

We must be patient and plodding in seeking to uplift the Indian. We cannot expect in one generation to bring the Indian to the stage at which we ourselves are, and which has required many hundreds of years.

Yet what do we find in but one short generation of our Indian mission work? Instead of the tepee the majority are in comfortable, clean houses; instead of the wild hunter's life, the majority of the plains Indians are turning to farming, the coast Indians becoming honest wage earners; instead of pagan ignorance and superstition, fathers and mothers are asking for schools for their children and taking their sick to the mission hospitals; instead of heathen worship Christian churches are dotting the reserves, and volunteers in all our schools are anxious to become helpers to their own people. A wider interest is developing both in church affairs and in world-wide conditions; outstandingly so is the interest in the present European war. The Indian's loyalty and offers of aid to the mother land from progressive reserves has been a matter of splendid satisfaction to those who are following the uplift of our aborigines. The Indian has a new hope for his race, and we must help him to realize it.

Dr. Baird of Winnipeg some years ago wrote :

"One remembers with some encouragement that the Indian is in his way a religious being; even in his heathen condition the objects which command his reverence are not such as appeal to many other heathen peoples. When he worships the Great Spirit he realizes that he cannot make a material image of what he worships. Nothing more tangible or near at hand than the sun or the north wind will he adore, and while, like any other son of Adam, he needs a renewed heart, there exists in his serious and in a measure refined nature, a soil to work in such as does not lie ready to the hand of every worker in the Master's vineyard. 'God is able of these stones to raise up children unto Abraham.'"

* * * * *

Our missions are for the most part in lonely districts, seldom visited by the traveller. Here are stationed our missionaries, upwards of fifty faithful men and women; and though they might often grow weary with the isolation and monotony of their lives, yet they count it not such for Christ's sake. Already they have had the joy of seeing many of the young and not a few of the old accept a Saviour who is not the white man's alone, but the Indians' too. Their vision in the not-far-distant future is a rising generation of Christian Indian citizens in a land once theirs, now ours and theirs.

Let us be kind to the Indian, learn about him, pray for him and for those pagan reserves, that the way may be opened for Christ to enter and our loved "Kannata" be His from shore to shore.

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Et selbert
Relling R
Sifton x d
Roblin †
Pipestone
Toulon, x
Winnipeg
Portage l
Dauphin

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Cochrane
Warren †
Toronto
Schools

Map of Work of the Women's Missionary Society

DOMINION OF



BRITISH COLUMBIA

1. Atlin x
2. Telegraph Creek x
3. Terrace †
4. Barkerville †
5. Notch Hill †
6. Hosmer †
7. North Thompson †
8. Loggers' Mission (Coast) x
9. Ahousht, I.S.
10. Alberni, I.S.
11. Ucluelet, I.S.
12. Dodger's Cove, I.S.
13. De Roche †
14. Vancouver.

ALBERTA

1. Grande Prairie x
2. Vegreville x & S.
3. Stand Off †
4. Endiang †
5. Bowell †
6. Milk River †

SASKATCHEWAN

1. Muscowpetung, Pasqua's and Piapot, I.R.
2. Mistawasis, I.R. & S.
3. Crowstand, I.S.
4. Lashburn †
5. File Hills, I.S. & R.

x Hospitals

† Home Mission Fields

MANITOBA

1. Lizard Point, I.R.
2. Okanese, I.R.
3. Birtle, I.S.

S. Educational Work

Society of the Presbyterian Church in Canada (W.D.)

OF CANADA



4. Et selbert, x & S.
5. Rolling River, I.R.
6. Sifton x & S.
7. Roblin †
8. Pipestone, I.R.
9. Teulon, x & S.
10. Winnipeg.
11. Portage la Prairie, I.S.
12. Dauphin Plains †

ONTARIO

1. Lake of the Woods, I.S.
2. Cechraus †
3. Warren †
4. Toronto

I.S. & I.R. Indian Schools and Reserves

- QUEBEC**
1. Kippewa †
 2. Namur, S.
 3. St. Philippe de Chester, S.
 4. Point aux Trembles, S.

Jewish Work at Montreal, Toronto and Winnipeg.
Work Among Chinese Women, Toronto and Vancouver.
Deaconess Work in Toronto, Hamilton, Ont., Winnipeg, Man., Edmonton, Alta., Ferns, B. C.
Strangers Work, Montreal, Toronto and Edmonton.

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APPENDIX I.

THE NEW HEBRIDES

BRIEF SUMMARY

The New Hebrides constitute a group of islands first discovered in 1606, in the Southern Pacific, 900 miles north of New Zealand. Other islands were discovered in 1774 and the group named New Hebrides by Captain Cook. Their formation is volcanic with high mountain ranges running throughout, and coral reefs fringing the shores. Vegetation is dense and the products those common to the tropics. The people belong to the Melanese race. They are shrewd and observing but inferior in strength and endurance to the whites. Polygamy, cannibalism and infanticide prevailed, especially in the early years, but much has been done through the entrance of civilization and Christianity. Their religion is one of spirit worship and of fear. The women were in a most degraded condition. A woman or child was bartered for so many pigs.

The government of the islands is now under the dominion of the French and British. Liquor and other vices of the white trader have made this joint government of the islands difficult, and many problems are yet unsolved.

EARLY MISSIONS

Our Canadian Church

The first missionary was John Williams, sent out by the London Missionary Society in 1839. He landed on the Island of Erromanga and met a martyr's death. The first foreign mission field of our Canadian Presbyterian Church was the New Hebrides, and Nova Scotia sent the first missionaries, Dr. and Mrs. Geddie landing on Aneityum in 1848. Mr. Geddie was spared to see long years of service for his Master. A summary of his work is left on record, inscribed on a tablet placed behind the pulpit in the church at Anelcauhat :

"In memory of John Geddie, D.D., born in Scotland in 1815, minister in Prince Edward Island seven years. Missionary sent from Nova Scotia to Anelcauhat, Aneityum, for twenty-four years. He labored amid many trials for the good of the people, taught many to read, many to work, and some to be teachers. He was esteemed by the natives, beloved by his fellow laborer, the Rev. J. Inglis, and honored by the missionaries in the New Hebrides and by the churches.

When he landed in 1848 there were no Christians there, and when he left in 1872 there were no heathen.

He died in the Lord in Australia, 1872.

I. Thess. 1-5th."

The London Missionary Society gradually passed over its work to the Presbyterians. A church was formed and in 1853 missionary teachers, the first in the New Hebrides, were sent to re-open Futuna. Erromanga, "The Martyr Isle," was opened in 1857, and Tanna 1858. Disaster befell the mission. Measles, introduced by traders, swept away one

third of the population of Ancityum, Tanna and Erromanga. The heathen blamed the missionary, and in 1861 Gordon and his wife from Prince Edward Island were murdered on Erromanga. A brother came forward to take his place and he also was murdered about ten years later. The following years, 1871-2, saw three other missionaries join the staff from Canada, Rev. Dr. and Mrs. A. H. Robertson went to Erromanga, Rev. Dr. and Mrs. McKenzie to Efate, and Rev. Dr. and Mrs. Annand to Santo.

The Christian party, now growing stronger, frustrated an attempt of the heathen to murder our missionary on Erromanga. This was the turning point in the story and Dr. Robertson, who passed away in 1914, lived to see the martyr island Christian.

Aid of Other Missions

Early in the history of the mission Australia, New Zealand and Tasmania joined hands in an effort to preach Christ to those so comparatively near their shores, and, as the great Australasian colony grew, it assumed, with the consent and help of Scottish and Canadian churches, the charge and oversight of the mission.

The autobiography of John G. Paton, one of the missionaries to the islands, was published at this time and thrilled Christendom with fresh zeal. The fund raised by the venerable missionary himself aided considerably in advancing the work among the islands. This fund still continues, and the missionaries supported by it form part of the synod.

Later Conditions

In 1894 the New Hebrides Synod, representing all the missions, established the Training Institute at Tangoa Santo. Dr. Annand acted as its worthy head, his wife aiding in the training of the wives of the students until their retirement in 1913.

With the retirement of Dr. McKenzie, his death a few months later in 1914 and the passing away of Dr. Robertson that same year while on furlough, our direct touch with the New Hebrides Mission ceased.

One happy link remains, for the wives of these noble missionaries of our Church, women of great devotion to the work, are still spared, though not in active service. Through long years they, too, labored amid unnumbered trials and difficulties, and to-day rejoice in the great harvest, for a large proportion of these islanders are now communicants, supporting their own schools and native evangelists.



APPENDIX II.

TRINIDAD AND BRITISH GUIANA

BRIEF SUMMARY

Trinidad is the most southerly of the British West India Islands. Next to Jamaica it is the largest of the group, and lies off the northern coast of South America, about 350 miles north-east of British Guiana.

After its discovery by Columbus it came under Spanish rule, but was ceded to the British in 1797. There is a small mixed population of Spanish, French and Africans. A number of English and Scotch people have come in connection with the government and commerce. There is also a colony of Portuguese, now Protestant, with a congregation in Port of Spain in connection with the United Free Church of Scotland. The remainder of the people are largely East Indian. The climate is too hot for white labor, and though the abolition of slavery in 1838 threatened ruin to the planters, Trinidad survived by the establishment of emigration from India and a system of indenture, whereby the laborers are freed after a certain number of years.

"The government of Trinidad opened an agency in Calcutta, the object of which is to engage men and women to come to Trinidad to labor on sugar, cacao, or cocoanut estates. For

the first five years they are engaged on the sugar, cacao, or cocoanut plantations, cultivating the fields or in the factories. After five years they either remain on the estate as unindentured labourers, or remove to the neighboring villages or towns, some to continue as agricultural labourers and others to become shopkeepers, etc. Later many buy crown land and settle in the interior, while others become merchants."

The majority remain in Trinidad. In religion the larger portion are Hindus, some are Mohammedans, and both have their temples or mosques.

ORIGIN OF OUR MISSION

It is among the East Indians, numbering about 250,000, that our Church labors. The mission was begun through a visit to Trinidad of Dr. John Morton of Nova Scotia in search of health. His interest in the East Indians resulted in our Church establishing work there, and appointing Dr. and Mrs. Morton as the first missionaries in 1867. San Fernando became the centre of operation. As the work extended, other centres were opened at Princetown, Tunapuna and Couva.

Schools

To gain a foothold, Dr. Morton began preaching to the coolie convicts and interesting the children of the laborers on the estates. His efforts were encouraged by the managers, and one or two schools were begun. This was followed by a plan whereby the government agreed to co-operate with our mission in the establishment of schools. Estate schools were opened and "the planters wiped away the reproach of neglecting the children of their

indentured immigrants." There are now over-sixty of these schools assisted by government and under their inspection, and they are increasing year by year. Our missionaries have control in other matters, appointing the Christian teachers, who are drawn from the graduates. These take further training in Naparimo high schools, one for boys and one for girls. In the primary schools there are over 9,000 pupils. A large number of these are also found on the roll of the Sunday schools.

Iere Girls' School

In the earlier years of the Mission, Mrs. Morton's sympathy was drawn towards the neglected Indian girlhood around her. She gathered ten or twelve of these together, giving up part of her house to them. Here they lived and were taught in the atmosphere of a Christian home until they went forth into the world as the wives of Christian Indians. In 1909 this was merged with the "Iere School" at Princetown, which was opened in 1905 and over which Miss Archibald has been the devoted head. There is an enrolment of 40 girls; some are orphans, some the daughters of Christian teachers, and others the daughters of East Indians who wish their daughters educated in a Christian atmosphere. In addition to school studies they are given training in domestic affairs suited to their future environment.

From the first, native teachers had to be trained for the primary schools, and for this experienced Canadian teachers were sent by the Eastern Board. The first of these was Miss Blackadder, whose in-

fluence and successful work is still remembered, though she has now retired after 37 years of service. A normal training college was later established in 1894.

In 1892 a regular school was established for the training of native preachers and catechists. This grew into the Presbyterian College, and the first six graduates were ordained for the ministry in 1914.

Christian congregations are organized in the several districts, and are gradually exerting a wider influence over the community. There is a growing spirit of liberality and movement towards self-support amongst the members. The report of 1915 closes with these words :

Increase in the attendance of children in our schools ; better equipped teaching staff ; better Bible teaching ; young well trained teachers offering themselves for the work of preaching the gospel ; the growing prestige of our Christian community ; well settled and prosperous Indian districts, waiting our advent with the gospel—what more encouraging prospects could be desired ?

If we can but assist the native church to hold on its way and enter the open doors, both here and in the neighboring colony of British Guiana, there are splendid and encouraging prospects before the Trinidad Mission, and the harvest will gladden the sowers and the reapers alike.

BRITISH GUIANA

Work among the East Indians was extended to Demarara in 1885, further extended in 1896 and called "The British Guiana Mission." The territory is a land of many waters ; four large rivers cross its bounds. On account of its low-lying condition dykes extend the whole length of the colony.

British Guiana became a British Colony in 1831. The population is similar to that in Trinidad. The great industry of the colony is the cultivation and manufacture of sugar.

Our first missionary, Mr. Gibson, arrived in Georgetown, the capital, in 1885, the Church of Scotland assisting in his salary. He labored earnestly till death took him by fever in 1888. No successor was sent until 1896, when the proprietor of one of the plantations at Better Hope asked that a missionary be sent by our church and offered generous assistance, which he has since continued. Rev. J. B. Cropper of Halifax was appointed.

The work is now carried on from three main centres—Better Hope, Essequibo, Berbice. Each missionary has a small staff of native catechists. Besides the indoor services at all the different stations, there are open air services, day schools, night schools and Sunday schools. In these schools lies our great hope for the effectual evangelization of the thousands of heathen still untouched.

It is the hope of the mission to develop educational work, which is urgently required, and bring well trained workers from the older field in Trinidad to take charge. These can better meet the needs of "the Westernized East Indian." Meantime, the great majority of the people have grown up without any religious guidance, caring nothing for their own religious teachers and knowing no other. It is ours, then, to pass on the glad tidings of salvation.



MICROCOPY RESOLUTION TEST CHART

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APPENDIX III.

MISSION STAFF

CENTRAL INDIA

Indore

Rev. and Mrs. W. A. Wilson,
D.D.
Rev. and Mrs. Robt. Schofield,
B.A.
Miss Jessie Duncan.
Miss Janet White
Miss Harriet Thompson
Miss Elizabeth McMaster,
M.D., C.M.
Miss Ethel Glendinning
Miss Lisbeth Robertson
Rev. and Mrs. A. A. Scott, B.A.,
B.D.
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*Miss Christine Jansa.
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MAP.

Missions of the Canadian Presbyterian Church.
Deaconess and Missionary Training Home.
The Mission of the Deaconess.

INDIA.

Map; The Village Well; School House, Baraswa;
Ambulance, Neemuch Hospital; Hospital, Indore; Neemuch
Dispensary.

HONAN.

Map; Chen Tai Tai; A Family of Christians; Lesson in
Geography; Blackboard Exercise; Ironing, Honan;
Erskine Hospital; Women's Work, Wei Hwei; Hwai-King
Kindergarten.

SOUTH CHINA.

Map; "Marian Barclay" Hospital; Ward la Hospital;
School Boys, Kong Moon; School Girls, Kong Moon.

FORMOSA.

Map; Laundry Day, Tam-sui; Women's School, Tam-sui.

KOREA.

Map; Tearing Korea; Largest Church; Hoi Ryung.

CANADA.

Map; St. Andrew's Hospital; Leaving Sifton Dispensary;
Grand Prairie Hospital; Canora Hospital; Boys' Home,
Vegreville; After Ruthenian Service; Boys' Home, Taulon.

FRENCH MISSIONS.

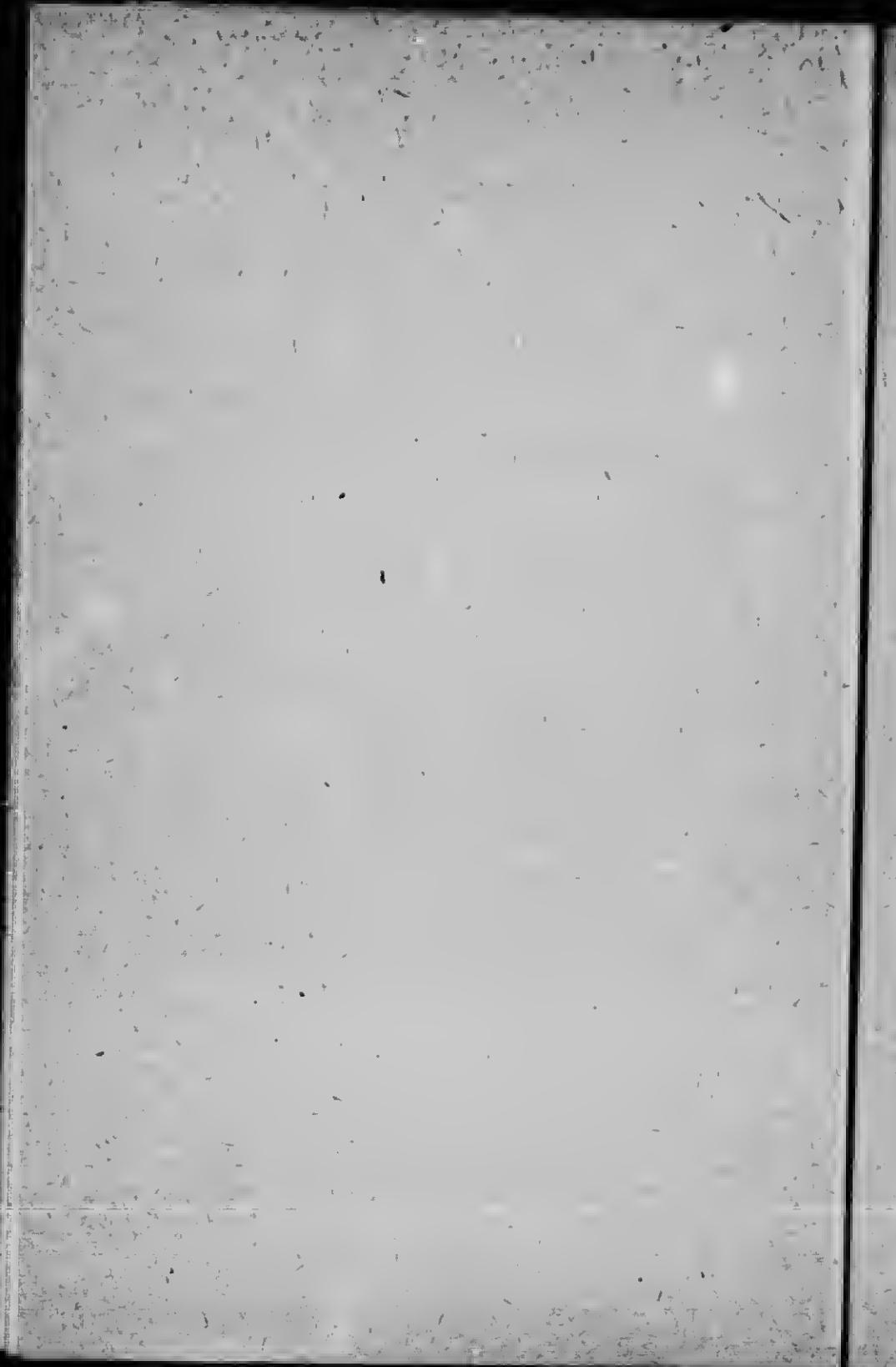
Pointe-aux-Trembles; Namur School; Namur Town;
Loretteville School; St Philip de Chester Dormitory.

THE JEWS.

Jewish Christian Church; Boatload of New Comers.

INDIANS OF CANADA.

Papoose; Baby's Grave; Portage la Prairie School;
Albani Pupils; Chief Star Blanket; Red Cross Meeting;
File Hills.



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