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The World for Christ.



Monthly Letter Leaflet.

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

Vol. VII. TORONTO, MAY, 1890. No. 1.

SUBJECTS FOR PRAYER,

CANADA—The French Canadian Missions; the Indians of the North-West; Rev. John McKay and Miss C. B. McKay, Mis-ta-wa-sis; Rev. Geo. Flett, and Mr. John Black, Okanase; Mr. G. G. McLaren and Miss McLaren, Birtle; Rev. G. A. Laird, B.A., Mrs. Laird, Miss E. M. Armstrong and Miss McLean, Crowstand; Rev. D. H. McVicar, B.A., Mr. Alex. Skene and Mrs. Skene, File Hills; Rev. W. S. Moore, B.A., Miss Jessie A. Brown and Mrs. Hockley, Muscowpetung; Rev. Hugh McKay, and Mr. E. F. Ferry, Round Lake; Mr. Magnus Anderson and Mrs. Anderson, Stoney Plain; Rev. John McArthur, Bird Tail; Miss B. Walker and Miss Fraser, Portage La Prairie. (The above are the names of the missionaries, teachers and ladies engaged in the actual work. Earnest prayer is also asked for all our missionaries' wives.) For the Chinese in America.

“But now they desire a better country, that is an heavenly.”—
Heb. xi. 16.

“But the father said, Bring forth the best robe and put it on him.”—Luke xv. 22.

Fourteenth Annual Meeting.

THE Fourteenth Annual Meeting, of the Society was held in McNab Street church, Hamilton, on Tuesday and Wednesday, April 8th and 9th. The attendance was large. An unusually full programme of business was transacted, and the proceedings throughout were marked by an intelligent, earnest and devout spirit. As a full account of the business will be found in the Annual Report, a few items only need be mentioned here.

An important change was made in limiting the number entitled to entertainment during the Annual Meeting. It was agreed that in addition to the Board of thirty-six who are to receive entertainment, each Presbyterial Society shall be entitled to send one delegate besides its President. Each Auxiliary shall be entitled to one delegate besides its President. Each Mission Band shall be represented by its President or her substitute. These delegates must be members of the General Society (thus entitled to vote), and shall be provided with entertainment during the annual meeting. All other members of the Society shall be welcome to attend the annual meeting and to vote, but the Hospitality Committee shall not be responsible for their entertainment.

No change was made in the representation on the Board, and no change of constitution towards giving money to support Mission work other than among heathen women and children.

The status of members with regard to fees was considered. Opinions were freely expressed but no changes were made, it being understood that Life Members continue to pay the annual auxiliary fee.

It was agreed to discontinue the sending of *The Letter Leaflet* free to life members, except to such as are now residing outside of the Dominion. The reasons for this change are two: (1) It seems unfair that life members should continue to receive *The Letter Leaflet* gratis, now that other members of the Society, paying the annual fee, are obliged to subscribe for it; (2) The sending of a free copy to life members has been the cause of much trouble and confusion in the various branches. Presbyterial Secretaries, having only paying subscribers on their lists, will find their work simplified.

In order to secure the attention of the largest possible number of members to the more important fields, it was agreed to transpose the subjects on the Prayer-card, many of the summer meet-

ings being thinly attended owing to holidays, etc.—the subjects for April and November to be exchanged for those of July and August.

RAILWAY CERTIFICATES.

Delegates who were present at the Annual Meeting and failed to secure the reduced railway rate, through the agent at point of starting being unable to supply them with the usual railway certificate, are asked to communicate at once with Home Secretary, Mrs. Shortreed, 224 Jarvis Street, Toronto, at the same time enclosing the written certificate given them in Hamilton.

References to Clothing sent to Okanase, Muscowpetung, File Hills and Portage La Prairie.

Rev. Geo. Flett writes :—“ As for the clothing I think we will have enough for the school children, as we have not many now, we sent eight children to the Birtle school.” Clothing was sent to Mr. Flett, by the Huron, Orangeville and Brandon Presbyterian Societies and by Winnipeg.

Rev. W. S. Moore states, that, “ the clothing for the Reserves has all been distributed, a similar quantity next year would be highly appreciated by us all.” Whitby, Paris and Toronto Presbyterian Societies supplied clothing for Muscowpetung.

Mr. A. Skene says :—With regard to the clothing, we found a good supply and almost everything very suitable.” Peterborough, Owen Sound and Toronto Presbyterian Societies forwarded clothing to File Hills.

Miss Walker writes :—“ Will you kindly thank the ladies of Ormstown Auxiliary for the bale of clothing sent last month. It came just when we were needing more clothing.” Chatham Presbyterian Society and Ormstown Auxiliary sent clothing to Portage la Prairie.

Acknowledgment of Clothing, and News of the Opening of Another Boarding School.

EDMONTON, N.W.T., *Stoney Plain Reserve, Feb. 18, 1890.*

MR. M. ANDERSON,—We are glad to see that you are again

taking a lively interest in our mission work, and officiating as formerly, we hope that you may be long spared to assist and cheer us in our labour of love and mercy, and that we may see the fruit of our work more abundantly displayed in our midst. We have very good reason to hope that our efforts towards their well-being will not be in vain, although we are hindered very much by the schemes of the R. C. priest, who would like to see this mission station abandoned, we have kept our own if not more than our own with them. Our attendance of children has been very encouraging, but since the influenza epidemic first made its appearance on the Reserve, the attendance has been very small, there have been no deaths.

The Boarding school is nearly complete, but we have not admitted any of the children, because it is being used as the school-room, the new school not being ready for them. Our labours will be considerably increased when the children are under our own charge, but we trust that they will be greatly improved thereby, as they will be taught all that is necessary to make them useful and economic house-keepers.

The clothes arrived in safety and were speedily reduced in quantity, owing to the great need of clothing among the Indians, as the small reserved stock was destroyed by the fire last Spring. The most of the new material is in our possession still and some of the quilts which are kept in reserve for the children of the Boarding school.

In answer to your kind inquiries we send the following:
Ans. 1st. There was no more clothing sent than was necessary.

Ans. 2nd. We always keep a small supply on hand which we distribute among those whom we know really require it.

Ans. 3rd. Some of the Indians bring a little wood for the school-room fire, but so seldom and in so small quantities that it really cannot be considered as compensation for what they receive, we have to give clothing to the adults that they might send the children regularly to school. Ans. 4th. All the suggestions we can make is that we would like more clothing for girls and boys from five to fourteen years of age, they wear their clothes longer and in proportion much stouter than those living in cities, the unmade clothing is also very serviceable as the girls help to make their own.

I may mention that a very great change has been made among

the Indians since I came among them, their houses are more carefully built and finished, are kept much cleaner and the people themselves are more particular about their dress and personal appearance, and more industrious than formerly. They follow our example in many things, and we think that those who will be taught in the Boarding school will show greater improvement, when they have left us and become the heads of families. Those who have been taught here and are married have made better house-keepers than those who have not. They are more cleanly and attend more to the household duties, and when calling upon us appear very respectable. The children have made considerable progress in their work, they have made quite a number of stockings for themselves, they have also made some underclothing and other useful articles of dress.

Mission Work Among the Chinese in California

OAKLAND, CAL., Feb. 5, 1890.

MRS. W. S. MOORE.—As I am now in California I did not receive your letter when it arrived at the Mission, and consequently the delay in answering.

The climate here is very fine indeed, flowers bloom all year in the gardens, almost all tropical fruits grow abundantly. February is the greatest month of the year for oranges, and immense quantities are being shipped now. Thousands of Chinamen are at work almost all year in the vineyards and orchards picking, cutting, drying, packing, etc. My brother drove me through Vaca Valley to see the fruit growing, and it was indeed beautiful, immense orchards of peaches, plums, apricots, figs, prunes, cherries, oranges, pomegranates, nectarines, apples, lemons, etc., yield their respective fruits there, great and beautiful vineyards display very many varieties of grapes and other smaller fruits. The fig trees bear three crops during the year, orchards and vineyards require a great deal of labour, apart from the fruit picking, to keep them in a healthy convenient and fruit-bearing condition. Grape vines are kept pruned down to the height of from one to one and a-half feet, and thousands of tons of grapes are picked from them and simply laid out on trays to dry in the sun for raisins. Labour is very high, and a very great deal of it is done

by Chinamen who are slow but steady, trustworthy and diligent labourers. ~~The Chinamen also live in their own houses, great numbers occupying one house and board themselves, these considerations are inducements to employ Chinamen in preference to white people. Chinese women are very seldom seen here, I believe very few of them come to California.~~ ~~The Chinamen purchase very little of anything here, but have their clothing and most of their provisions sent to them from China. Their bodies are also sent to China when they die. A short time ago a leper was turned out on a street in San Francisco to die, the authorities, however, had him taken to the pest house, the lepers try to hide themselves from the authorities, but, whenever they are discovered they are taken to the pest house. The inhabitants of California are not as a rule characterized as being God-fearing people, so that the lives of many of the employers of the Chinese are not in accordance with the Christian religion, this of course, makes mission work amongst them very difficult. Indeed, though there are very many good, consecrated, earnest Christian workers, and a great deal of work is being done, yet it is sad to notice how many, how very many, utterly disregard God's claims upon them, violate His commands, profane His Sabbath, and live as though there was no eternity. In very many districts they have no Sabbath law, and business and pleasure are both carried on on Sabbath. Sabbath by many is kept as the great sports day.~~

In one town in California half as many divorces were granted as there were marriages during the year.

The Chinese population of California numbers 75,000, and in San Francisco there are 22,000.

The Presbyterians and other denominations carry on mission work amongst them, and keep evening schools for the purpose of teaching them English. They have also provided a home for Chinese women and children who have been rescued from slavery. The average attendance at all the evening schools in California is 900, and the number of Chinese baptized in the Christian faith about 550.

I was invited to a meeting of an American W.F.M.S. in this city, to tell them something about our work amongst the heathen. Of course, I told them all I could about the Indian work.

I have also had the pleasure of hearing Dr. J. K. Smith preach, and of teaching a class in his Sunday school for one Sabbath.

I am sorry to say that when last I heard from the Mission (the letters having been delayed by storms were three weeks old), the children and cook had influenza, and some of them so ill that they had to be watched all night. Shortly before taking the influenza they had the measles, from which they all recovered. I sincerely hope the influenza may not be fatal to any of them. Mr. Moore is certainly having a great winter's care, I am anxiously hoping for their speedy restoration to health. May the Lord grant it,

Mr. Moore baptized another of our Indian women, also a number of the children a short time ago.

I would desire to write my most hearty thanks to those who requested the parcel of which you wrote to be sent to me. I thank you for all such kindness and I hope soon to be back to the work. I am sorry that I cannot write more about the work, especially amongst the girls of our school, but next time I write I hope to do so, the girls, I believe, who are not ill are getting on very well with the cooking, baking, etc. A few weeks ago I had a very good, interesting and amusing letter from two of the boys. I should almost like to send it to you.

Special Training for Girls.

TUNAPUNA, TRINIDAD, B. W. I. Feb. 3, 1890.

MRS MORTON.—I enclose to you a copy of a letter written to the Maritime Provinces because a part of it concerns you, as Chando was our brightest girl in Red Hill School. It has been quite a trial to us, but from past experience we know that our labour has not been in vain in regard to her, that such marriages are not legal is frequently a help to us because the separation that often ends them does not require a divorce. Chando has told several that she does not like the man, but these Indian children never think of disobeying their parents in such matters.

The school is going on as usual; it seldom averages over twenty. They have a weekly service from the Catechist in the little thatched room; some of the parents seem interested. The whole cost for the year was only sixty-eight dollars and thirty-two cents.

We could wish that the same amount of money brought in as good a return in every place. I am trying to get time to have a woman's meeting there. I have them weekly at two of our stations and fortnightly at two others. We feel sure they are increasing the interest among the women. My Bible woman relieves me occasionally by taking a meeting entirely herself; she is quite capable and very much respected. We sew; sing native hymns, learning the words; and spend a good deal of time in Scripture instruction and prayer. We have rented a cottage near and taken in four of our Christian girls for special preparation as the future wives of our helpers. I superintend them in every way. A respectable Creole woman who assists in the school has hourly charge of them. We hope a great deal from this new movement; it is required as much for their protection as for their education, in most cases. You will understand this from reading my enclosure. The parents are in very many cases unwilling to give their girls. They are worth just so much money in the matrimonial market; we could get smaller ones more easily, but are not prepared to take many yet. I expect great help from my daughter in this undertaking; if spared she will be with us in a few months.

Mr. Morton will write as to the expenditure of the remainder of your money for last year. We are in fair health and were never more eager in our work. The night cometh, slowly it may be, but surely. I think we are both too eager; our minds seem to wear out the body; but the old proverb comes in here, *we don't want to rust out*. Perhaps you will advise a happy medium; so do I, but never attain it. We feel very much encouraged in our work; we have had a long and trying warfare with heathenism in this field; we can speak confidently of progress in the last year or two. It was not hindered perceptibly by our visit home; this we take to be a hopeful feature in the case. We do so much wish to be spared a few years longer if it be God's holy will.

There is much to make us cheerful and thankful. Our children are all well and doing well. The Lord was very tender with us in regard to the two younger ones. All through an unhealthy wet season they did not miss one day at school—all the time we were in Canada.

Miss Blackadder has no doubt written you about her work in Tacarigua. She noticed a marked improvement in the attitude of the people towards our work, while her return was the signal

for a marked advance in every way. Her health is fairly good now. Our new comers are all well and hard at work.

SAD STORY OF THE MARRIAGE OF CHANDO AND THREE OTHER CHRISTIAN GIRLS TO HEATHEN MEN AT TUNAPUNA.

There is only one thing to make us sad and it is strange that it should have happened just when we were bestirring ourselves to do more for girls. Three Christian girls have been given to heathen men and one threw herself away. Some months after we came to Tunapuna, a Hindu lad came to the door bringing his little sister, about three years of age, and asking us to take her. They were orphans and he was obliged to leave the little one alone, while he worked in the cane field. He said if we could not take her he would put her in the Church of England Orphan Home, which is near Miss Blackadder's school—supported by Government. We could not take her—it was just before our visit home seven years ago—so he put her into the institution above referred to and there she was baptised by the name of Eugenia. About two years ago the brother, having built a neat thatched cottage and taken to himself a wife, wished to have his sister with him, so he took her out of the Orphan Home and sent her, though very irregularly, to the Tunapuna school. She attended Sabbath school and church, was in my class and I became quite fond of her. She sometimes worked in the cane-field and was eager in paying two cents a week to the church. Her brother, who is still a heathen, talked about marrying her, but Mr Morton threatened him with the law, she being under twelve years of age. We were scarcely out of Tunapuna last May when he married her to a heathen man and she now lives with him seven miles away from us. She was in church last Sabbath.

The finest girl in our Red Hill school was Mary Chando; she is now thirteen years old and was baptised at her own request about a year ago. Latterly to keep her in school we paid her a trifle for teaching sewing. I often told her mother who is a Mohammedan, not to marry Chando, that we would see she was provided with a good husband. I trembled for Chando while in Canada but to our great joy we found her unmarried on our return. Her mother came to see us and told us that everybody was talking about her keeping such a big girl unmarried, "but" said she "I tell them my daughter is not eating or drinking your food." I gave her a Scripture lesson and prayed with her and she

went away promising to send Chando to be carefully taught and prepared for marriage, but, with all the treachery of a Mohammedan, gave her, four days after, to one of her own faith. This is a great sorrow to us: we had taken so much trouble with the girl and she was quite a favourite. I tried to get her to stay with me some time ago but, after making out two days, she got home-sick and told me with tears in her eyes that Kadam, her little brother, would be crying for her. At Christmas she was with us for three days and seemed quite happy. The case is a sad one. A Christian father who had got into drinking habits and bad company gave his little daughter, Jane Gulabuaah, under eleven years of age to a heathen man of nearly 50 years and of filthy and degraded habits. When remonstrated with by Mr Morton he said "Sahib, if you are not pleased I will take her away again." You may hear more of this case. The fourth that of a . . . is perhaps the most painful of all. Particulars cannot be given here. We feel that we must do something more for the protection and elevation of girls in our own district. We have hired a cottage on the next lot, at our own expense and are making arrangements as fast as we can to take in a few of the age here considered marriageable. I hope to write you soon again. In the meantime remember us at the throne of grace, and plead for your young sisters—plead.

ACKNOWLEDGMENT OF RECEIPT OF BOX.

I think I promised to write to you about the box your Society (Ottawa Presbyterian), sent for Trinidad. We found it very acceptable. Those who had made the most attendance at school, whether heathen or Christian, carried off the dolls in triumph. Such nice gifts are a great help in making the school popular, and we need all the help we can get in this line, as it is a very hard and wearing part of our work, to keep up the attendance.

~~Zenana Work in Rutlam.~~

INDORE, February 12, 1890.

MRS. CAMPBELL.—Thanks for your letter of 14th December. I am glad to hear you are so far better as to be able to resume you

old work and hope that health may be granted you to continue in it. You ask for a report of the work of which I have the superintendence. You know that two years ago, on account of Mr. Wilkie's going home and Mr. Murray's death it was arranged that Mr. Campbell should come to Indore—at least till some one could be sent from home to relieve him—which at first we hoped would be within a few months. But time went on, and we are here still I am sorry to say. This absence from Rutlam I need scarcely tell you has been injurious to the work there, especially to my department of it. Mr. Campbell goes up quite frequently for a day or two, and occasionally I have gone with him, but the expense and the fatigue and the want of suitable accommodation there as well as of a conveyance to enable me to visit the houses, except such as are within walking distance, have deterred me from going oftener. Yet the work has not been entirely neglected. Our native Christian women keep up visiting the houses or zenanas themselves and send me reports of those visited, the number of women present, etc. I send you translations of a few extracts from the report of one of them, as it may help to show you what is being done. As to the girls' school I see there is no use our trying to keep one up till we are living there, so that I may be able to give it constant personal care. This I think is a very common experience in India even where work has been long established. I am sorry this letter has been so long delayed but I have not been well for the past few weeks.

Translations of extracts from Zenana helper's report :

“October 15th. We went to the Bari Bakhar. In the first house there were ten women present. We sang two hymns and then I read from Matt. xxvi., instructing them and telling them that this was all true. In the second house there were sixteen women. We sang three hymns and then I read and spoke to them from Jer. xvii. They heard with joy and learned a hymn from me. Oct. 16. Went to the Bohra Mohulla. In the first house had eighteen women. We sang two hymns. First L. spoke, then I read and spoke about Job. In the next house, twenty-five women. Sang a hymn. L. spoke, then I read the Parable of the Prodigal Son and spoke to them about it. They heard gladly and asked me to come regularly. After this I became very sick. Dec. 2. We went to the Bari Bakhar. There were ten women present. First sang ; L. spoke ; then I followed

speaking from Genesis, showing them their state. We sang and explained another hymn. Dec. 13. Went to the Bari Bakhar. First sang, then L. spoke. I followed, reading Matt. xi. and last verse. Read an aneudoté and spoké earnestly. They listened with much joy. Sang two more hymns."

Home Life in Santo, New Hebrides.

November 18, 1889.

MRS. ANNAND. — You ask for further information about our people and their home life and customs. I presume you know very little about these natives, so I shall be the more free to write of their life. To understand the dress and some customs here, you must remember that this is a tropical country, the temperature averaging close on the maximum line of heat. Our coldest season averages quite as much heat as your summer months in Canada. The houses are for shelter from rain, very seldom from cold, and clothing is not required for warmth. As the visitor sees the people on the sea-beach, they look happy and gay as they lie on the leaves or sand under some dense foliage, laughing, talking or playing about, one might conclude they are quite happy; however they are not. Many have disgusting sores on their bodies, others look haggard and worn, especially the women. The village here consists of a cluster or several clusters of grass huts as totally devoid of orderly arrangement as can well be imagined. The shape of the houses resembles somewhat a boat turned bottom up and covered with thatch made from the leaves of the sago palm. The hut is about eight feet high in the middle, and from twenty to thirty feet long. The door is a hole in one end, from two to three feet high and about two feet wide. Within one of these huts live a man and woman and perhaps a child or two. The girls are sold away in marriage when ten or twelve, and boys at that age sleep in the men's eating house, or social house. This latter house is just a roof with both ends open. Two or three sets of cooking stones and places for fires are seen in every hut, as no woman is allowed to eat food cooked on the

same fire as that on which her husband's food has been cooked. Broken dry wood for fires is stuck up along the roof of the huts, also clubs, spears, bones of pigs, fish and birds. A trough or two, in which puddings are made, a few mats rolled in leaves, and a few other sundries, varying in different houses, but generally of little value, constitute the furniture. There are no seats or beds. A dirty mat spread on the ground, with a stick for a pillow, forms the bed. The whole inside of the hut, if somewhat old, is shining black with smoke, so also is nearly everything within it. They sleep, cook and eat in these huts, lie there when sick, and when they die are buried within them. This is one of their most abominable customs, namely burying their dead in their dwelling houses, sometimes not covered one foot in depth. For fifty or more days, according to rank, the husband at least, must remain indoors the greater part of his time, in the house where his wife is buried. You can scarcely imagine it possible for a human being to exist in such a place. A fire is kept burning most of the time over the grave to consume the gas rising from the grave. In this village to-day, the twentieth day since the death of an under-chief's wife was celebrated. Every tenth day a feast is held. The chief, with one or more of his remaining wives, has been keeping continual guard over the grave. Forty days more of the mourning remain. They seldom or never wash during mourning, so you can imagine what they are like. When mourning for the dead, they rub themselves all over with white ashes or lime. In regard to clothing, the women only wear a few leaves, and the men a very narrow strip of calico or matting. The women have their hair cut so short that the skin shows, except a ridge from back to front, over the top of the crown; this is left from two to three inches long. The hair of the men is worn fairly short, and being curly it makes a good protection from the sun. They wear no head covering, a wooden comb and a bunch of feathers generally adorn the head of the men. Sometimes shells, pigs' tusks or other ornaments are attached to the wool. A small piece of wood or a stone is worn through the septum of the nose. Beads, both home-made from shells and European, are worn by men and women round the neck. The women's girdle is often of native beads, with a small belt of matting worn a little lower on the hips. The men wear nice bead armlets, also a few of the women wear beads around the wrists and ankles. For

dances and great occasions, a pretty mat with a beautiful fringe is worn, instead of the everyday leaves, also feathers and paint—red, blue and black. In their daily labours, both men and women work together, unless at certain kinds of work. The women gather nearly all the firewood, but the men make all the canoes, although the women sometimes help to drag them out of the forest. The women have the heaviest share of the common drudgery to do. At the present time our work is moving along hopefully and with encouraging progress. Our Sabbath services, both morning and evening, are well attended. We have the majority of the people of the village present at every service. However, the total number in the village is only 105. Our average attendance is about sixty. Sabbath is now a kind of holiday with the people; very few of them go to their regular work. There is some latent opposition to us in some quarters, but as yet we have encountered none openly. How soon it may break out, I do not know; but surely Satan will not give up his claims here without a struggle. At mid-day, Mr. Annand goes to a village on the mainland and holds a service on a public dancing ground under a great banyan tree. After he had been there two or three Sabbaths, the male population came over in a body, wishing pay for having listened to him. So on getting nothing, the following Sabbath some of them would not attend. However, some of them still wish him to hold service. Just now we have four Santo lads living with us, two from this village and two others from the other side of the island. We have a family of nine adults and a child to provide for, besides ourselves. Thus you see that we have some labour in providing material things. Native food is now scarce here. Yesterday, Mr. Annand, was away by boat four or five miles, for yams and taro, but only got about a week's supply. He expects to make two more voyages this week of six ten or twenty miles, for food for people and fowls.

Our school is very poorly attended as yet, but we are thankful that they attend on Sabbaths. I must now close. Pray for us, dear friends.

Box Received in Good Condition.

SANTO, NEW HEBRIDES, January 9, 1890.

MRS. ANNAND. — Your letter dated October 25th, in reference to the box from Westminster, came to hand last night by a small trading vessel. The box arrived in good condition by the *Day-spring* about six weeks ago. I have written to Mrs. Scouler acknowledging the receipt of it.

I am thankful to say that we are both pretty well and working on hopefully among our people. There is a good deal of sickness among them just now. We have had three deaths this week—two young men at this village and a woman at the village on the mainland where Mr. Annand holds service. They had all been ill for quite a time. One of the young men died of consumption and was ill before we came to the island. We fear that all died in darkness. The young man who died of consumption did not wish to hear of a Saviour. Mr. Annand saw him two days before he died. He had been placed in an old house to die, with some bananas and a bamboo of water within reach. He told Mr. Annand that he was not going to die and seemed very bright and cheerful and allowed Mr. Annand to speak to him of a Saviour. Can it be possible that a ray of light dawned upon his poor dark mind? There was very little sorrow shown at his death. The people made fun of his being so thin and still living so long. The other young man was the finest looking youth on Tangua about five months ago. He was one of our boat's crew almost every time we went boating. We have no hope for him. He seldom attended church while he could, and did not come to school. It is so sad to see them passing away in the darkness. May God grant that His bright light may soon shine into their dark minds. I must close, thanking your Society for the *Monthly Letter Leaflets*. I value them highly. We wish you every blessing and our united kind regards.

MISSIONARY EXERCISES.

(FIRST PAPER.)

Mission Work in the Islands of the Pacific Ocean.

BY MISS FERRIER, CALEDONIA.

THIS year you are to learn something of mission work in the lovely islands of the South Pacific Ocean. You know that in your geographies these islands are called one of the grand divisions of the earth, Oceanica, and are divided into three parts viz: Polynesia, Australasia and Malaysia; but with the exception of Australia, New Zealand and a few others they look so small on the maps, and we are told so very little of them in lesson books, that we are apt to think they are scarcely worthy of notice. This, however, is far from being the case, as they are over one thousand in number, many of them large, very fertile and exceedingly beautiful. The larger ones seem to have been thrown up from the bed of the ocean by volcanic action and are mountainous. The smaller ones are the work of a tiny creature, scarcely larger than a pin's head, called, though improperly, for it is not an insect, the coral insect. It looks like a tiny jelly-like speck, and has the power of taking from the sea water the lime it contains, and building up islands and reefs or rings of coral round the large islands. As soon as these little creatures reach the surface they stop working, but the storms and waves gradually deposit sand, mud and sea-weed so that in course of time a soil is formed, and coconuts and other seeds are driven by the waves or dropped by birds on the new-made soil, until the ocean rock becomes a lovely island fit to be inhabited. This process is still going on and new islands are being formed. These islands of the Pacific are inhabited by two races quite different both in appearance and language, the Malay Polynesian and the Papuan. The Malays are of Asiatic origin and are descended from Shem. They are tall, well formed, their skin a light yellow, their hair black, smooth and glossy. Their language, of which there are at least seven different dialects, is soft and musical, but so different from ours that it is almost impossible for them to pronounce English. The Papuans are descended from Ham, their skin is dark, though

not quite black, their features are plain, they have crisp hair of different shades, but never smooth or glossy. Their language is quite different from the Malay, and on almost every island inhabited by this race a different dialect is spoken.

When these island groups were first discovered the inhabitants were all degraded savages, quarrelling with and devouring one another, but they have since become the scene of some of the greatest triumphs of the Gospel and the story of Mission work among them is deeply interesting. It begins with the formation of the great missionary Society known as the London Missionary Society, which was formed in 1795, and consists of Christians of various denominations, who unite together to send the Gospel to the heathen. Shortly before its formation Captain Cook, who had been sent out by the British Government to explore the Pacific, had published a pleasing account of his voyages, in which the beauty and fertility of the newly-discovered islands were described as forming a striking contrast to the miserable and degraded condition of their inhabitants, and the information furnished by this book and the interest it excited in England, induced the Society to begin its work, by sending a band of missionaries to settle on some of these islands, and try to teach the poor heathen the way of salvation through Jesus.

QUESTIONS : What part of the world is to be the subject of our missionary studies this year ? What name is given to the whole of these islands, and into what three parts are they divided ? Give some reasons why these islands should be better known ? How do the larger ones seem to have been formed ? Of what tiny creatures are the smaller ones the work ? Describe their mode of work and how the bare rock is gradually changed into a fertile island ? Name and describe the races that inhabit these islands, first the origin, appearance, language etc. of the Malay Polynesian, second of the Papuan. In what condition were these islanders when first discovered by Europeans ? Has Mission work among them been successful ? By what Missionary Society was it first begun and when was this Society organized ? What induced the London Missionary Society to adopt the islands of the South Pacific as their first mission field ?

NOTICES.

THE Board of Management meets on the first Tuesday of every month, at three o'clock p.m., in the Managers' Room, Knox church, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, being introduced by a member of the Board, are cordially invited to attend.

Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. Shortreed, 224 Jarvis Street, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers or children in the various Mission Schools, should be addressed to Mrs. Harvie, 24 Willcock Street, Toronto.

Letters containing remittances of money for the W.F.M.S. may be addressed to Mrs. James MacIennan, Treasurer, 10 Murray Street, Toronto.

All correspondence relating to the sending of goods to the North-West, or other Mission fields, will be conducted through the Secretary of Supplies, Mrs. A. Jeffrey, 130 Bloor Street West, Toronto.

All requests for life membership certificates should be sent to the Recording Secretary, Mrs. G. H. Robinson, 625 Ontario Street, Toronto.

Directions about The Monthly Letter Leaflet.

1. The year begins with the *May* number. 2. Subscription, 12 cents a year, *payable in advance*. 3. Subscription may begin at any time (one cent a copy), but must end with the *April* number. 4. All *orders and money* to be sent through the Presbyterial Secretary to Mrs. Telfer, 72 St. Alban Street, Toronto.

INCREASE!

Presbyterial Societies.

- QUEBEC *Quebec.*—Chalmers Church Auxiliary.
SAUGEEN..... *Harriston.*—Guthrie Church Mission Band.
LANARK AND
RENFREW.. *Perth.*—Knox Church Juvenile Mission Band.
“ *Ramsay* Auxiliary, in connection with St Andrew's Church, Almonte.
BRANDON.. *East Prospect.*—Auxiliary.
“ *Carberry.*—“Pioneer” Mission Band.
KINGSTON..... *Belleville.*—St. Andrew's Church Mission Band.
BARRIE..... *Becton.*—Auxiliary.
4 Auxiliaries and 3 Mission Bands.

PUBLICATIONS.

- No. 29. The Mother at Home, by Pansy, 3 cents each.
15 cents per doz., or 2 cents each.
- “ 22. The Beginning of It.
“ 21. A Study in Proportion.
12 cents per doz.
- “ 37. What is Foreign Missions' Rightful Share.
“ 32. An Appeal from the Mother of a Missionary.
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| 33. The Society at Springtown. | 23. A Partnership. |
| 31. A Transferred Gift. | 13. Thanksgiving Ann. |
| 26. Po-Heng and the Idols. | 10. For His Sake. |
| 25. A Plea for our Envelopes. | 7. Mrs. Pickett's Miss'y Box. |
| 24. The History of a Day. | 3. Voices of the Women. |
- 8 cents per doz.*
- No. 28. Bringing up the Ranks to the Standard.
“ 27. A Lesson in Stewardship.
“ 17. Why we should keep up our Auxiliaries.
“ 4. The Importance of Prayer.
“ 2. Giving, and Giving up.
- Free.*
- No. 36. Objections to Missionary Work.
“ 35. How much do I owe.
“ 34. Our Hour of Prayer.
“ 38. The Silver Sixpence.
“ 20. Our Mission Fields.
“ 19. Our Plan of Work.
“ 5. Questions Answered.
“ 1. Self Questioning.
- Prayer Cards.
Envelopes to Auxiliaries formed since Annual Meeting.
Mite Boxes, 1 cent each.
Envelopes, one large containing 12 small, 1½ cents each.
Map of North-West, with Indian Reserves marked,
unmounted and unvarnished, 25 cents.
Muslin Map of Honan, \$2; Formosa, \$1; Trinidad, \$1.
To be obtained on order. All postage prepaid.
- For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto.
Applications for Annual Reports to be made to the Home
Secretary, Mrs. Shortreed, 224 Jarvis Street, Toronto.