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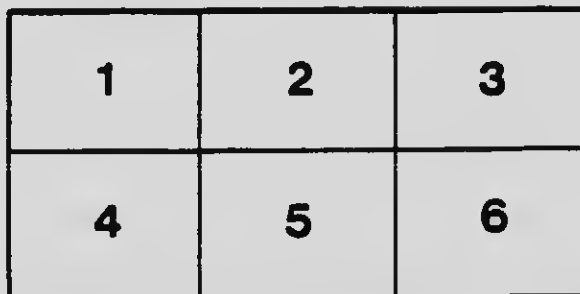
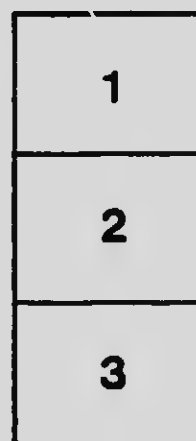
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With The
Boys and Girls
in Our
Mission Fields



"The World for Christ"

WITH THE BOYS AND GIRLS IN OUR
MISSION FIELDS

A STUDY BOOK FOR MISSION BANDS AND
YOUNG PEOPLE



ISSUED BY

THE
WOMAN'S FOREIGN MISSIONARY SOCIETY OF
THE PRESBYTERIAN CHURCH IN CANADA
(W. D.)

ROOM 619 CONFEDERATION LIFE, TORONTO

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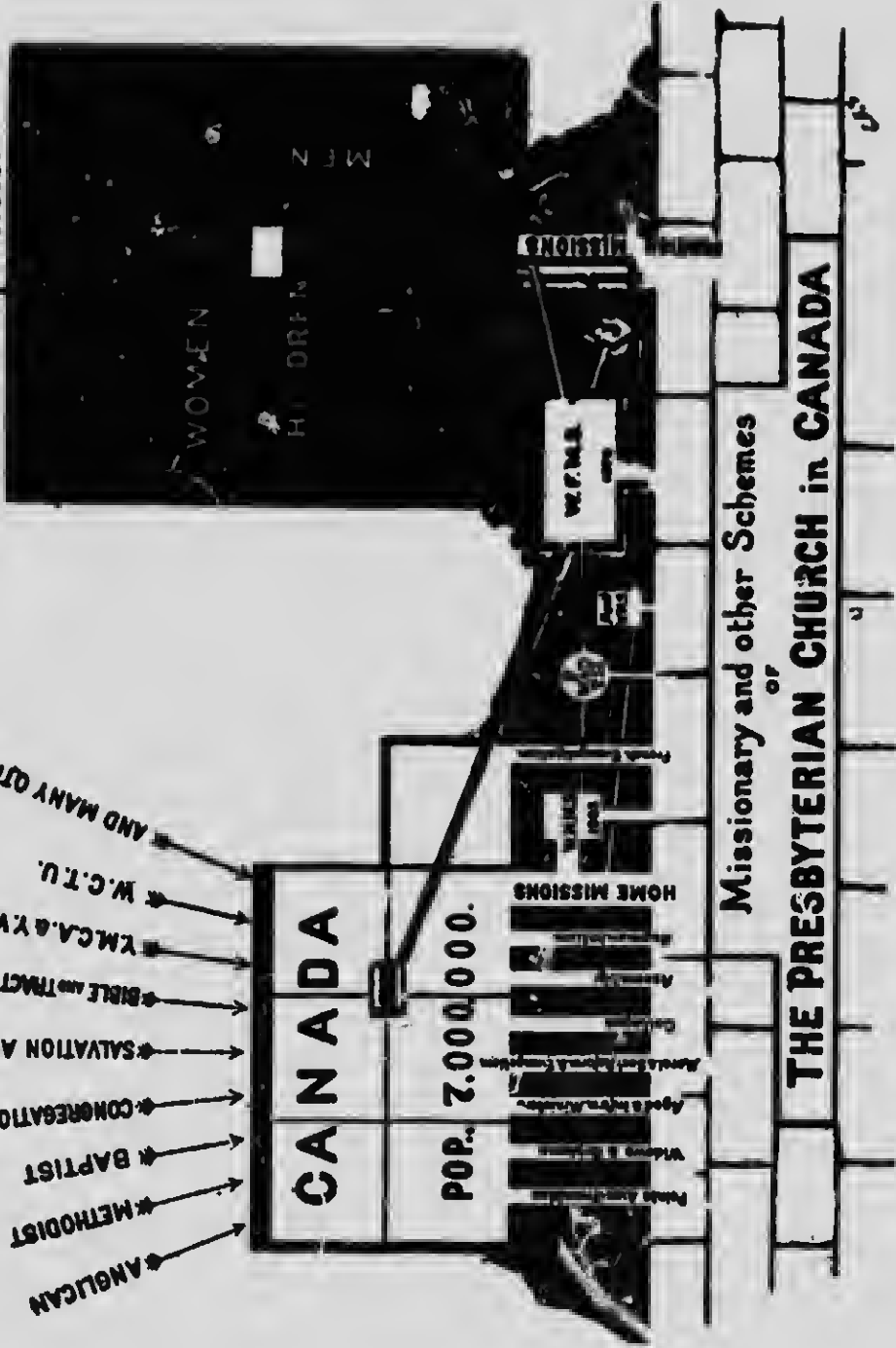
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14,000,000, in heathen lands
for whom The Pres-Church in Canada
ALONE is responsible.

- ▶ ANGLICAN
- ▶ METHODIST
- ▶ BAPTIST
- ▶ CONGREGATIONAL
- ▶ SALVATION ARMY
- ▶ BIBLE AND TRACT SOCIETIES
- ▶ Y.M.C.A. & Y.W.C.A.
- ▶ W.C.T.U.
- ▶ AND MANY OTHERS



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PREFACE

The following chapters have been compiled in response to an oft-repeated call from the Mission Bands and Auxiliaries for material on the foreign mission fields of our own church.

The work in these fields is so immense and many-sided, that while each chapter deals with the field in general, preference has been given to the work among the young people, where material was available. It is hoped thereby to bring the boys and girls of the Mission Bands and Sunday Schools into closer touch with our foreign children as seen to-day in the mission schools.

The information gathered is by no means exhaustive and is preferably put in narrative form with the object of stimulating leaders to seek further details in the individual missionary's work as found in current numbers of the "Tidings," "Record" and other church papers.

The programmes accompanying each chapter are merely suggestive. It is expected that leaders will adjust them according to the needs of the Bands, adapting them for meetings occurring near the festivals of the year, or services connected with congregational life and work.

The material has been gleaned from various sources, including leaflets, letters and reports from the missionaries and the Canadian Presbyterian Year Book. We would acknowledge also valuable aid kindly granted from Miss M. Waters, of the New York W.F.M.S. Board in connection with the general historical parts on India and China, as found in her junior hooklet, "Our Work in Far Away Lands."

The fields dealt with in this volume are India, China (including Honan, Macao and Shanghai), Formosa, Korea, Canadian Indians.

JANET T. MACGILLIVRAY.

BESSIE MACMURCHY.

TORONTO, October, 1911.

**PROGRAMME FOR MEETING ON PRESBYTERIAN
CHURCH.**

Singing—Hymn 250, "The Son of God goes forth to war."

Scripture Reading—(I. Samuel 3 : 1-19.)

Prayer.

Roll Call.

Offering.

Prayer after Offering.

Singing—Hymn 304, "Stand up, Stand up for Jesus."

Lesson Story.

Singing—Hymn 245, "True-hearted, whole-hearted."

Questions and Answers on Lesson Story.

Talk on the Church Committees and W.F.M. Societies—(Illustrated by large chart).

Singing—Hymn 304, "Brightly Gleams Our Banner."

Prayer—Almighty and everlasting God, the brightness of faithful souls, fill the world with Thy glory, we pray Thee, and show Thyself by The radiance of Thy light to all the nations of the world, through Jesus Christ our Lord.

Amen.

THE PRESBYTERIAN CHURCH IN CANADA

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 efforts have been far more influential than they could have been, if the narrow sectarianism of a previous generation had prevailed. Our church 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 sway 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 2,233 congregations, 1,087 ministers, 234 foreign missionaries, 280,000 communicants. In addition to its work at home, it has missions to the Indians of the West and British Columbia, to the Chinese, Japanese and Jews in Canada, to the New Hebrides and Trinidad, and West Indies and is responsible for 14,000,000 people in India, China, Japan and Korea, who depend absolutely on us for the new life in Christ. Twenty-five cents a week per family is our share towards the evangeli-

zation of the world in this generation. Would this mean any great sacrifice from even the poorest of our people—can we be relied upon to bear our honest share? 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 men 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, the church members, and the congregation. 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 committees, or groups of men, each of which has charge of a certain part of the work of the church, called "Schemes." These are: The Committees of Foreign Missions including Mission to the Jews, Home Missions, Augmentation, French Evangelization, Assembly Fund, Colleges including Deaconess Home, Social and Moral Reform and Evangelism, Aged and Infirm Ministers, Widows and Orphans, Pointe-aux-Trembles.

FOREIGN MISSION COMMITTEE

The first of these—the Foreign Committee is one in which Mission Bands and Junior Societies are especially interested. This committee has charge of missionary work in foreign lands, and the Indians, Chinese and Jews in Canada. It appoints and sends out our missionaries, provides for their support, has over-sight of their work, manages the executive work at home.

WOMEN'S BOARDS

In connection with the Assembly's Committees of Foreign Mission for the Eastern and Western Divisions there are three Woman's Boards, the Board of the Woman's Foreign Missionary Society, Western Division, Toronto; the Women's Missionary Society, Montreal; and the Woman's Foreign and Home Missionary Society, Eastern Division, Halifax. Your Bands belong to the Woman's Foreign Missionary Society, Western Division, with headquarters at Toronto. The officers of this Board are a president, vice-presidents, secretaries and treasurer, whose names you will find in the annual report and in "Tidings." The Secretary for Mission Bands, who is specially your secretary and is much interested in you, has oversight of all the Bands belonging to the Society. She corresponds with your Presbyterial Mission Band secretaries and keeps in touch with all your work. When a new society is reported she sends a letter of welcome from the Board along with a package of literature, and suggestions for methods of work, and is on the look-out for any new and helpful literature for the Bands, each new society is entered in the Band roll book and reported in the "Tidings." The Mission Band secretary attends the weekly meetings of the Board, those of the Executive and Publication Committees, and the annual meeting and at these reports the work and progress of the Mission Bands.

Another officer, of whose work you should be familiar, is the Treasurer of the Board. The money sent for foreign missions by all the societies belonging to the Board goes finally through her hands; and is given by her to the general church treasurer and forwarded by him to the fields. It is important that you should understand just how your gifts should reach the Board Treasurer. They should not be sent directly to her by the treasurer of your Band or Junior Society, nor to the general treasurer of the church. Your treasurer should make out a draft or money order for the amount, and send it to the treasurer for foreign missions of your Presbyterial Society. The Presbyterial Treasurer will then send a receipt to your treasurer and will forward the money to the Board Treasurer. The address of both the Board Treasurer and the Secretary for Mission Bands will be found in the annual report and the "Tidings."

The Secretary-treasurer of Publications is also a very important officer for the Bands, her address is room 619 Confederation Life Building, Richmond Street East, Toronto. From her can be procured supplies of literature for use at meetings, extra copies of "Tidings", on the back cover of which will be found a list of the leaflets published by the society.

MISSIONARY AND DEACONESS TRAINING HOME

This is a part of the Church's work in which girls will be specially interested. It is managed by a joint committee from the Home and Foreign Mission Committees and Women's Boards, and here are prepared for service at home and abroad the young women of our church. 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, Auxiliaries and Mission Bands, 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, Toronto, 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 band. The deaconesses are trained in simple nursing, but this looked too serious a case for her to tackle, 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. Perhaps some of our Band members when in the city will call on the Superintendent, Mrs. Livingstone, and see the home life of the students. You will always know the church deaconess when you meet her by the blue uniform and bonnet and silver St. Andrew's cross given on graduation.

Our society takes its share in supporting the Home by giving \$1,200 yearly, so that the Bands have their part in this work. Besides the yearly support there is the purchase money of \$25,000, of which very little is paid, and to which congregations and individuals are contributing.

PRESBYTERIAL SOCIETIES

The Auxiliaries, Mission Bands and Associate Societies in the churches of a presbytery form what is known as a Presbyterial Society.

Its officers are similar to those of the Board, there is a special Secretary for Bands, who has oversight of all these societies in her presbytery. She also corresponds with the Board Secretary for Mission Bands and sends to her an annual report of this work.

MISSION BANDS

Every individual Band has its officers and frequently in addition a leader or superintendent to have oversight of its work. This leader trains the officers of the Band for their duties, outlines plans of mission study and work, corresponds with her Presbyterial Mission Band Secretary, and is careful that once a year a full and correct report is prepared by the Band Secretary and sent to the Presbyterial Mission Band Secretary.

THE FOREIGN FIELDS

Now how is the work carried on in the Mission Fields themselves?

In the first place, the Assembly's Committees have eight of these fields: in India, China, Formosa, Korea, Trinidad, British Guiana and New Hebrides, and among the Jews, Chinese, Japanese and Indians of Western Canada.

A MISSION

Each Field is divided into a number of Missions. Just as a committee means a group of men appointed by the Church to have charge of a certain part of its work, so a Mission means all the foreign missionaries under appointment by the Foreign Committee, who are within a certain part of a Field. The Missions are named from their positions in the Field, as the Central India Mission, or the North Honan Mission.

A STATION

These Missions are also divided and their divisions are called Stations, and consist of all the foreign missionaries appointed by the Committee within certain districts prescribed by the Mission.

MISSION WORK

The work itself is of various kinds. The preaching of God's word by our missionaries, foreign or native, whether it be a personal talk with only one individual, an address to a small group of people gathered together in town, village, or country, or a sermon to the hundreds of persons who often attend the services of our mission churches, is known as Evangelistic Work. To this work also belongs the care

of the churches, the Sabbath schools, zenana visiting, the oversight of the native Bible women and other helpers, and all the many ways in which missionaries and native helpers alike are trying to win men, women, and little children to a saving faith in Jesus Christ.

Missionary physicians, both men and women, carry on what is called **Medical Work**. They make personal visits in town and country, and have charge of mission hospitals and dispensaries.

Trips made through the country districts by the missionaries are known as **Itinerating Tours**. There is both evangelistic and medical itinerating, and in this way many places are visited where the natives have never before heard the Gospel message.

Our Missions have all grades of schools under their care, from kindergartens to industrial schools and colleges. Also training schools and station classes for native teachers and Bible women; theological seminaries for preparing natives for the ministry; and classes for medical students and nurses. This is called **Educational Work**. In some stations are printing presses, where Bibles, Testaments, and other literature is published in the native language.

FOREIGN AND NATIVE MISSIONARIES

Foreign Missionaries are those men and women who are appointed by the Committee of Foreign Missions, and sent out by it to our Mission Fields. Ordained ministers and other missionaries, both men and women, have charge of the evangelistic and educational work, and the missionary physicians and their helpers care for the medical work. Much work is also done by the wives of missionaries, who are of invaluable assistance.

Native Missionaries are the men and women trained by the Missions to help in carrying on the work, as ordained ministers, evangelists, teachers, Bible women, physicians and nurses. The love and devotion which they show to the work, proves not only their appreciation of what the Gospel has meant to them, but also their longing to bring these same blessings to all those who are still in need of them.

OUR SHARE IN THE WORK

What now is our share in this missionary work of the Presbyterian Church? Surely it is a part of the work of the Church in which, as loyal Presbyterians, everyone must help, from the tiniest Band member, and Sunday School scholar, to the men and women who in the home land or on the foreign field, are bearing the burden and responsibility of the work. We must all do our part to hasten the time when there shall be no place the world over, where the Gospel message has not been made known.

It is for this very reason that you girls and boys are gathered in Mission Bands, Young People's Societies, and Sunday Schools, that you may learn to love this great cause, and to work and pray for it; and to give towards its support.

THE RELATION OF THE W.F.M.S. TO THE CHURCH'S WORK **Its Aims, Methods, Responsibilities**

The work of the Woman's Foreign Missionary Society of our Church was begun in 1876 in response to the request of the General Assembly's Foreign Mission Committee, that the women of the church assume the support and development of woman's work in the foreign fields.

Conditions in the foreign mission fields necessitated then as they do to-day that woman's work be distinctive.

Previous to 1876 organized effort by Christian women for such work had been begun first in the old land in 1834 by an interdenominational effort—The Society for the Promotion of Female Education in the East. It was not until 1868 that any denominational organization came about and Woman's Foreign Missionary Societies were organized under the several Protestant churches. Their special work became known throughout the Christian world as "Woman's work for women and children in heathen lands."

Our own Canadian church fell into line shortly after the union of Presbyterianism in Canada. The Society was organized in two divisions—the Eastern and Western, taking as its motto: "The World for Christ." The Society ranks tenth in the list of similar societies in Canada and the United States in its income for foreign work; the combined income of the W.F.M.S., East and West, being this year over \$100,000.

RELATION TO THE FOREIGN MISSION COMMITTEE

The W.F.M.S. of the Western Division is auxiliary in all its work to the Assembly's Foreign Mission Committee (Western Division). Its object is the support of all work for women and girls in those foreign fields under the care of that committee, and the support of all distinctive work for women and children in Canada among the non-Christian people over which the Foreign Mission Committee has charge.

The Foreign Mission Committee sends on to the Woman's Board all estimates for woman's work. The Committee also consults with the Board regarding woman's work and the appointments to the mission fields, but final action and power rests with the Assembly's Foreign Mission Committee.

RELATION TO THE CHURCH

The W.F.M.S. thus forms an integral part of the great missionary force of our church both at work at home and abroad. It represents just one special branch of missionary effort for which our church stands responsible. And while each department of the church's work has its rightful proportionate claim on our sympathy and support—the challenge and appeal of the women of non-Christian lands stand out with touching significance. On the shoulders of the W.F.M.S. 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.

PRESENT STRENGTH

Auxiliaries.....	884
Mission Bands.....	515
Membership.....	32,693

METHOD OF WORK

The plan of work for the Western Division was based on methods already adopted by similar organizations in particular of the Woman's Board of the Presbyterian Church, Philadelphia. Auxiliaries and Mission Bands are organized in congregations, the minister of the church first giving his approval. Each member pays a small annual fee, thereby is known the membership of our constituency and the available strength. These Auxiliaries and Bands are grouped into Presbyterial Societies and a further grouping of Presbyterial Societies into Provincial is under consideration. A large representative business meeting of the General Society is held annually when the officers of the General Board of Management are elected.

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 sent home by the missionaries, 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 home branches in touch with each other and with the foreign fields through the leaflets, helps, and "Foreign Missionary Tidings," which is the monthly and official organ of the Society.

Each Presbyterian Executive has charge of the development of work within its Presbytery with the assistance also of the Travelling Secretary, whose time is at the call of the Society under the direction of the Board in the spread of information regarding the work and the organization of branches as opportunity affords.

The chart at the beginning of this little book with its accompanying key will aid the children and young people of the church in our Bands, Sunday Schools and Young People's Societies to understand better the great work of the Woman's Foreign Missionary Society.

The following lessons will teach you about these missionaries, and the countries to which they are laboring.

QUESTIONS ON LESSON STORY

1. To what branch of the Church of Jesus Christ do you belong?
2. Why is it a famous missionary church?
3. What is the name of your division of the Presbyterian Church?
4. Is it doing its share in the great missionary cause?
5. Of what is an individual church composed?
6. How many courts has the Presbyterian Church? Name them.
7. What is a Church Session? A Presbytery? A Synod? A General Assembly?
8. What are the Committees appointed by the General Assembly?
9. How many of these Committees are there? Name them.
10. In which are you specially interested?
11. How many Women's Boards of Foreign Missions are there in Canada?
12. Under which one do your Bands belong?
13. What officers has it?
14. Which three should you know about especially?
15. Why can you call the Secretary for Mission Bands your Secretary?
16. What can you tell about her work?
17. What is the work of the Treasurer of the Board?
18. Through whom should you send to her your gifts for foreign missions?
19. What is a Presbyterian Society?
20. What are Mission Bands?
21. How many Mission Fields has the Assembly's Committee of Foreign Missions?

22. What is a Mission? A Station?
23. What is Evangelistic Work? Itinerating? Medical Work? Educational Work? Industrial Work?
24. How are Bibles, Testaments, and other literature obtained in the native language?
25. Who are Foreign Missionaries, and what is their work?
26. Who are native Missionaries, and what do they do?
27. As loyal Presbyterians, how must we share in this missionary work of our church?
28. When was the W.F.M.S. founded? and why?
29. Describe the beginning of Woman's Work in Foreign Missions.
30. How many divisions are there in the Society, and give its motto?
31. Describe the Society's relation to the Foreign Mission Committee and to the church.
32. Tell about the method of work in the Society.

PROGRAMME FOR MEETING ON INDIA

Singing—Hymn 412, "Thine for ever, God of Love."

Prayer.

Scripture Reading—Ps. 91 (in concert.)

Roll Call—(Responses: Names of rivers, mountains and cities of India).

Lesson Story.

Singing—Hymn 443, "From Greenland's Icy Mountains."

Offering.

Prayer after Offering.

Map Exercise—(Placing of gilt paper stars on mission stations.)

Questions and answers on Lesson Story.

Singing—Hymn 366, "At even ere the sun was set."

The Lord's prayer.

INDIA 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 Nerbada River. South of this plain and divided from it by two ranges, the Eastern and Western Ghats, is what is called the Deccan, or South Country, surrounded on three sides by the Indian Ocean.

There are many large rivers besides the Nerbada, 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, and from then until March it seldom rains, and the weather is beautiful with almost constant sunshine. By the end of March it begins to grow warmer, a strong west wind sets in, which by April becomes a hot wind and, together with 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, seldom seen at other seasons, are to be found 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.

PEOPLE

This great country has nearly 300,000,000 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. The Aryans 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, and 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, aid them in time of war, 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.

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

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 southern villages 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, weave, 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 consists of many 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 places 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.

The wealthy Mohammedan women are never seen on the streets, and to no one even in their homes, excepting their fathers, husbands, or brothers. They leave their homes seldom 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 fathers' 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 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. They also wear what is known as the chuddar, a cloth wound about the head and shoulders. They wear all the jewelry they can secure, on their toes, ankles, fingers, wrists, arms, neck, nose, ears, and hair. The 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. None of the women, even the wealthy, wear anything upon their feet excepting rings and anklets. The older girls and boys dress like their parents; but little children, until eight years old, have no trouble whatever about their clothes, because, like the little Africans, they do not wear any! High-caste babies are very cunning with their rings and anklets, and sometimes a string of beads around their waist.

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 babies, 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, so the boys walk to the nearest town.

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, Moham-medanism, Demon-worship, and Parsi-ism. Hinduism is a series of forms used for the worship of the god Brahma. The priests are called Brahmans, and teach that four classes of men were created by Brahma. I. The Brahmans, or priests. II. The Kahatriyas, 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 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 about 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.

When the Hindus conquered India, the savage tribes they found there were mostly Demon-worshippers, and the few of them 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.

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.

Is it not sad, girls and boys, to realize that nearly the whole of the 300,000,000 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 1,000,000 native Christians. We will learn where in that distant land our missionaries are working, and what share your Bands and Junior Societies 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 one thousand Protestant missionaries working in that land, belonging to more than eighty different Societies and Boards. There are nearly as many native ministers.

Our Presbyterian Church has one Mission, Central India.

CENTRAL INDIA MISSION

Our Canadian Church at first helped the American Presbyterian mission in North India, but as we became more interested a special field was given to us in 1877, known as Central India, 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 3,000,000. Our stations are at eight 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 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 ready to go out among their own people

Our mission stations are:—

Indore
Mhow
Neemuch
Rutlam

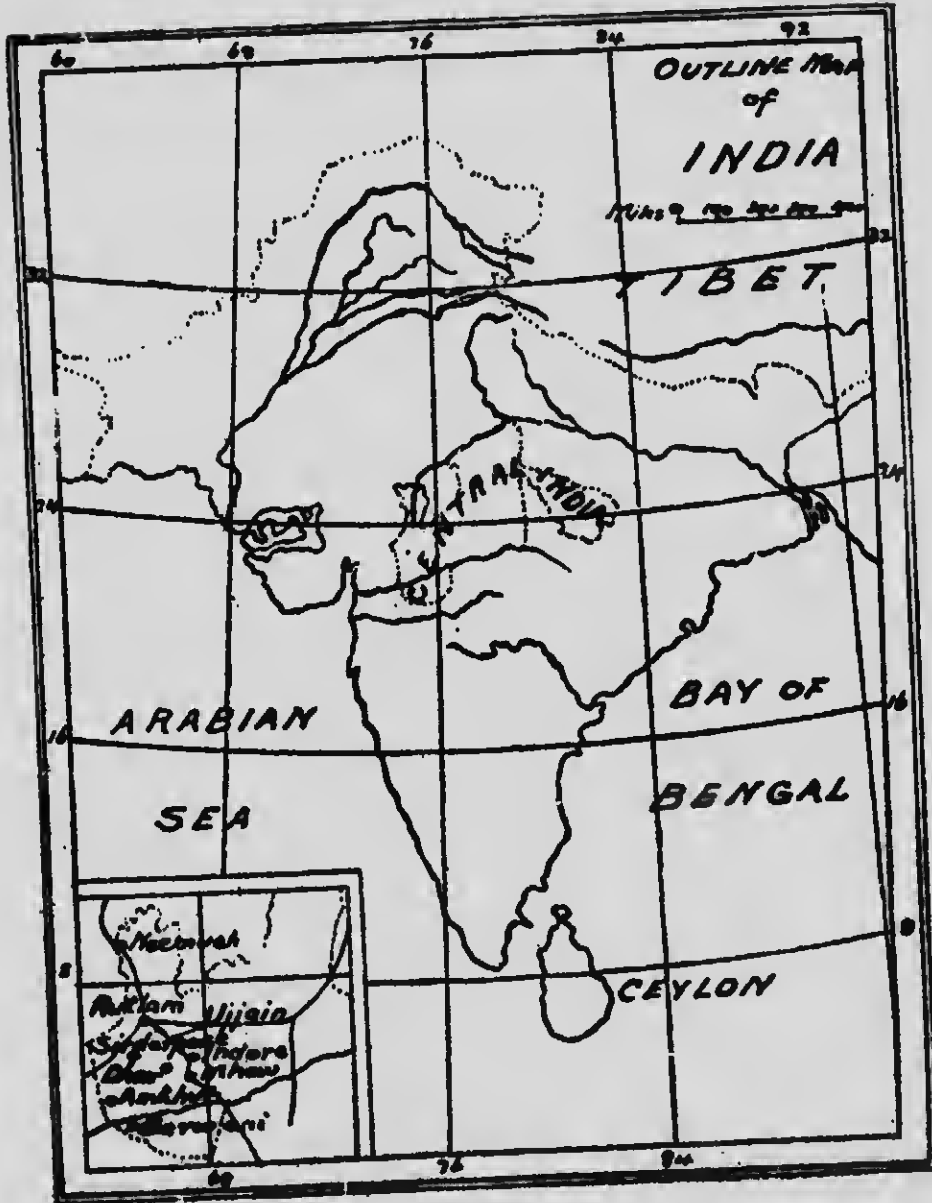
Ujjain
Dhar
Amkhut
Barawha

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 sixty-one missionaries, of whom twenty-two are single women, four being doctors and four trained nurses.

During the cool seasons of the year, November to March, the missionaries take tents and carts, and native helpers, and travel about among the villages. A village consists of 50 to 80 hamlets among clusters of trees with about 500 acres of farm land and one large water tank or well for all.

Many of these villages now welcome a visit from our missionaries and love to hear their message, but many, many more never hear. There are 17,000 villages in Central India. One or two missionaries



will have as many as 2,000 in their district and only a small fraction can be visited in a year. The missionaries are glad if they get the people even to listen to the little organ and a hymn. They will leave a few Scripture verses or a Bible story hoping some one in the villages is able to read it to them. Only 10 in 100 of all the men and boys can read, and only 1 in 100 of the women and girls. Now and again our missionaries are surprised to find a village has heard the story of Jesus; someone there has been a patient in one of our hospitals and has carried home the story and the whole village is eager to hear more.

There will not be time to tell of all the work in one short chapter, but let us see what is being done for the boys and girls for they will be India's men and women of to-morrow.

AMONG THE BOYS' AND GIRLS' ORPHANAGES

A few years ago after one of India's dreadful famines from lack of rain, hundreds of starving children were seen wandering about, our missionaries were filled with pity and cabled home to know if we would send money for food, gather the children together and save those they could. Several hundreds were gathered in and orphanages for boys and girls begun.

You will find the girls to-day at **Neemuch Orphanage** under Miss Campbell's care. There are 132 in the home, all being carefully brought up as Christian girls in school and house work. One beautiful thing is told of this home "the voice of prayer is never silent." They are thanking God for what the boys and girls in Canada have done for them and asking that we will send them more missionaries each year, praying too, that God will make them helpers among their own people. Out of their own pocket money which they earn either as pupil teachers or from fancy sewing, they buy Bible stories and tracts and send them away among the villages. Girls in India cannot go out alone preaching or teaching in the villages unless accompanied by one of our women missionaries.

You will find some of the boys gathered at "Rasalpura" school three miles out from Mhow. The name is in memory of Norman Russel one of our workers who dearly loved the boys and girls of India, but God took him just when he was planning how these orphan boys might grow up to be useful Christian men able to earn their own living. Do not forget that for a boy or girl in India to confess Christ often means persecution by their friends, cast out from among their relations and not allowed to earn a living. So this school is called an Industrial school. It provides a means for these boys earning a living when they grow up. They weave rugs, blankets and silk. Of the 136 boys in the orphanage at present 20 are under ten years of age. The younger boys work half the day and go to school the other half. The older ones work all

day and earn a wage. At Rutlam the older boys are taught printing and under Dr. Campbell's guidance they publish yearly many hundreds of Hindi tracts, hymn books, and a monthly missionary paper. At Rutlam also Mrs. Campbell has for many years carried on orphanage work. Thirty-seven girls are under her care.

DAY SCHOOL

Miss Clearihue's school at Mhow is typical of the day schools, for we cannot visit each school, there are so many. These day schools become Sunday Schools on Sunday. The non-Christian people are not anxious to send their girls to school so two calling women go around from house to house each morning and gather the children. Both calling women were themselves once pupils. Two or three native young women assist as teachers, before their marriage they too were pupils, in one of the orphanages. Interesting and often sad stories could be told of each child. Miss Clearihue tells of a little girl who was a pupil in her school a few years ago and was taken away by her parents and married to an old man who had several wives. She was cruelly treated but kind friends got her away and she was allowed to return to school. How pleased she was to come back. Her face is losing its look of misery and the smile is returning. In the school Hindu and Mohammedan, high caste and low caste sit side by side. What possibilities in all these little lives! Will you not pray that from among the children of our schools many may be numbered as children of our Lord.

WIDOWS' HOME

We have still another class of school the most pathetic of all and for which you must not forget to pray, the Widows' Home, where 97 girl widows live and are being trained. In India there are to-day 3,021,470 girl widows under 15 years of age, and of these 93,034 are under 10 years. When a little girl's future husband dies who has been chosen by the parents, even though the little girl has never seen him, her hair is shorn, her jewels taken from her. She is nearly starved and told the gods are angry with her. How much it means to these poor little girls when they hear about our God who loves them and wants them to lead happy, useful lives. All these girl widows are trained to earn their own living either in industrial work such as weaving and sewing or as teachers and helpers. A number also marry and their Christian homes become an example to the heathen about them. One of these young women has passed on to be trained at Ludhiana School of Medicine for Women. You must ask your president to tell you more about this school for it is the only one in North India where

native girls may train for doctors. Part of the givings from our Bands goes to pay for Ratnabai's education, and one or two others from Neemuch and Indore schools who are there (see report).

BOARDING SCHOOL

The oldest school is the Girls' Boarding and High School at Indore, 107 are on the roll, many of them the children of our first pupils, and nearly all the children of our native Christians. The girls work hard in school and help in the house work as well. They range in age from little ones studying the Hindi alphabet to those in what corresponds to our fifth year classes and on to matriculation. Both at Neemuch Orphanage and at Indore and Dhar the schools have a Y. W. C. A. corresponding to the mission bands, where they study and work for missions. Their donations are not always in money. Last year they sent gifts of thread, buttons, handkerchiefs and drawn work to the India National Missionary Society where they were sold and the proceeds used for the spread of the gospel in India. It is from girls such as these attending our schools that we hope to see some of India's future leaders. All over India to-day we are told it is the girls trained in our mission schools who are becoming the heads of India's advanced schools for her young women. Our great hope then is in India's boys and girls becoming Christian and they will if we do our part to show them the way.

THE BHIL CHILDREN AT AMKHUT AND DHAR

There is still another branch of the work we must take a peep at. Just as in Canada we have the original people who inhabited our land and whom we call the Indians, so India has her aborigines; one section of which is called the Bhil tribe. They were driven back by their conquerors into the hill and jungle districts, have become very poor, and are worshippers of evil spirits of all kinds whom they fancy inhabit everything about them. They are a very timid people, live simply and are poor. Our missionaries saw their great need, and that they were despised by the other races so began work among them at Amkhut. They have grown to love Dr. Buchanan and his wife who live among them at Amkhut. They look to the missionary as their minister, doctor, teacher and father. Many of them have given up worshipping the evil spirits. Amkhut is reached from Dhar after a rough drive of 40 miles over jungle trail.

In one of the villages the people decided to build a church and called for volunteers to provide the timber. Every hand went up. The church was built as a labor of love, no money was needed. They

give generously every Sunday to help on Christ's work. Their collection would seem strange to us for it consists of eggs, chickens, goats, grain, etc.

Some of the native Christian boys and girls who have finished school at the other stations and are married have come to settle among these people, set the example of a Christian home and show them how to farm the land. Here too the missionary's wife has a school of Bhil girls whom she mothers and trains. These will become useful Christian women able to take their part well.

A number of the older boys are hoping to become Bible helpers. Our missionary tells us they are so devoted to their studies that you will see one climb a tree, another in the corn fields, another on the road going to work all with a book in hand studying their lessons, and one he saw sitting on the floor doing three things, making butter in a bowl with one hand, keeping off the flies with the other and his note book open before him memorizing.

Dr. Margaret O'Hara's Orphanage at Dhar is composed mostly of these Bhil girls saved in famine times. She is very enthusiastic over them. On several occasions she had invited the government inspector to visit her school. He always passed it by; but one day not long ago he came. Three or four of the girls were brought up to read. "Well, Dr. O'Hara," he said "you have taught the monkeys to read." These children are known among the people of India as "the monkeys of the jungle," but our missionaries are proving how worthy these boys and girls of the jungle are and making of them bright and capable men and women, earnest in their desire to better their conditions and help in winning India for Christ.

HOSPITAL WORK

There is much to learn about India's boys and girls from the hospital work in India. India had no hospitals till Christianity set the example and many of our boys and girls first hear of Christ when lying ill in the mission wards. As in all other heathen lands India has many terribly cruel practices in times of sickness at the hands of her medicine men or witch doctors. In all India there are only 300 trained doctors for 300,000,000 people and about one half of these are Christian women missionaries. When you remember that women and girls in India will not let a male doctor attend them nor go to a men's hospital nor dispensary you can understand how sorely they need the help of our women doctors and nurses; but so few are willing to go from Canada. Except the leper hospital at Dhar there are in Central India no mission hospitals for the men as yet, but one is to be built at Rutlam with Dr. Waters in charge and a second at Barawha under Dr. McPhedran. We have three hospitals for women and girls, at Indore, Dhar, and Nee-

much. Dr. O'Hara and the other missionaries visit the leper hospital bringing comfort and cheer to those sad hearts and telling them of Jesus' love and the home beyond the grave. Our four women doctors treat about 30,000 patients each year. Some of the pupils from the schools become nurses to assist and there is one trained nurse from Canada at each hospital. Our doctors and nurses love the work, but they are so overworked that they will break down if we do not answer their call for more helpers. Perhaps some of the mission hand boys and girls will answer the call and help in this noble service as missionary doctors or nurses to India's needy sick ones.

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, in the Mission Chapel, or 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 educate 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.

QUESTIONS ON LESSON STORY

1. What country are you now studying, and where is it?
2. Tell what you know of its climate and why trying to missionaries?
3. What is the number of its inhabitants?
4. What can you tell of the life of its girls and boys?
5. What are the religions of the land?
6. Which is the hardest for the little girls? Why?
7. What country sent the first Protestant missionaries to India?

8. When did our church take up the work, and where?
9. How many stations and missionaries have we to-day?
10. How many villages in Central India, and how are they cared for?
11. Why was orphanage work begun, and where?
12. Describe a day school.
13. Why the need of a widow's home?
14. Where is the girls' high school? What results are hoped for?
15. Who are the Bhils, and what work is being done?
16. Why special need of medical women in India?
17. Where are our hospitals?

PROGRAMME FOR MEETING ON NORTH HONAN

Singing—Ps. Sel. 14, "The Lord's my Shepherd."

**Scripture Reading—"The Great Commission," St. Mark 16:
9-20.**

Prayer.

**Roll Call—(Responses: Names of Church Missionaries in
North Honan.)**

Singing—Hymn 562, "We have heard a joyful sound."

Lesson Story.

***Hymn—"Once Again dear Lord we Pray."**

Questions and Answers on Lesson Story.

Offering—(Prayer for God's blessing on their gift.)

Singing—Hymn 377, "Abide with me."

The Lord's Prayer.

* Words in "China for Juniors," tune Dijon, To be sung by four Band members.

CHINA COUNTRY

Away around on the other side of the world from where we live is a great country called China. By its own people it is known as The Middle Kingdom; the Flowery Land; the Celestial Empire; the Hills of T'ang; and Far Cathay.

It is a very old country, with records reaching farther back than the time of Abraham. It is also very large—five million square miles—about twice the size of the whole United States with Alaska.

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 like that of New England, and wheat 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. They have 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, 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 and opium.

PEOPLE

There are between three hundred and fifty and four hundred millions of people in this great land. You girls and boys can scarcely

realize what this means, but perhaps you may understand it better when told that if all the people in the world should march in a single line, every fourth person would be a Chinese.

Now, how do all these millions of people live? They are governed, as they have been for four thousand years, 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, and the Manchu. In "China for Juniors" we find the following items of interest about each: "Confucius lived during the reign of the Chow family. One of the Emperors of the Tsins built the Great Wall. 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 that we need remember, for the very good reason that the Manchu family is still on the throne."

In 1875 Kwong Su, a little boy five years old, 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, has ever since, until her death in November, 1908, been the real ruler of China. She ruled until the little Emperor became of age, and finding afterwards that he wanted to introduce customs which she did not approve, she deposed him and resumed the government. In 1898 the Emperor had ordered all the children in his country to be gathered into schools, and taught more as girls and boys are here in our land. There were to be higher schools and colleges for the sons of the nobility. His aunt would not have these new customs, and most of the Chinese people were afraid of them. It was largely these changes that made the people fear and hate the foreigners; and caused the Boxer Rebellion of 1900, when many missionaries were murdered or driven out of China. Since then, however, many of the reforms the Emperor desired have been carried out. The government now has good schools.

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. And now China has another baby Emperor—little Pu Yi—who was only two years old when enthroned December 2nd, 1908. The country must be ruled for him until he grows up, and this is being done by his father, Prince Chun.

Think what it would mean for that great land, and for the Church of Jesus Christ, if only this little Emperor, when old enough, should become a Christian!

China's people live in many villages, larger towns, and great cities. Their houses are built of wood, 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 stone platform about two feet high, called a kang, underneath which a fire is lighted for both heat and cooking, the heat being carried through it 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. They sit at small, low tables. The rice is eaten with chop-sticks, 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. The boys are taught to read and write. The poor little girls seldom have this advantage, but are frequently hired out to service. Sometimes they are even sold, unless they are betrothed, which means engaged to be married.

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 girls and boys of China are much like you in many ways. They too have their times for work and times for play, and greatly enjoy their games. One sad thing, however, prevents their ever being happy as you Christian children. 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 religion can be, that it causes the people to live in such superstition.

RELIGION

There are three principal religions of China: 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, if there is one; and at other times, money. Every house has also a second shrine—a picture of the kitchen god—which is pasted over the fire place. The family is careful to pray to this idol every day, 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.

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 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 idols of these spirit-gods and their great gods Confucius and Buddha. 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.

Do you not long to send them Christian teachers who will tell them of our loving Father, the only true God, and of His dear Son who died for them? When our Saviour had finished His life here on earth, and was about to return to His heavenly home, He gave His disciples this last great commission, "Go ye into all the world and preach the gospel to every creature." There is no one country in "all the world" where there are so many people still worshipping idols, as China, and who will never know better until we obey our Lord's command and carry them the Good News. We have many missionaries already doing so. Your own church shares in the number of them.

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 3,500 missionaries.

Our Presbyterian Church has three missions, North Honan, Macao, Shanghai, with the following Stations:

I	II	III
North Honan	Macao	Shanghai
Changte ho	Kong Moon	
Wei Hwei Fu	Shek-ki	
Hwai King Fu	San-Ui	
Tao K'ou		
Wu An		
Hsiu Wu		

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 bitterest opponents and the last but one province to hold out against the entrance of the Christian missionary.

This province has at its head a governor appointed by the Imperial Government at Peking, who is resident at the Provincial Capital, Kai Feng Fu. In this province alone there are 1846 cities, towns and important villages, only 29 of which are occupied by any Christian mission. Population, 35,316,800.

The location of our mission is that part of the province of Honan

lying north of the Yellow River. It is somewhat triangular in shape, measuring from north to south 170 miles, from east to west 185 miles. It contains the prefectures of Chang-te with 7 counties, Wei Hwei with 9 counties, Hwai King with 8 counties. Each of these 24 counties has its county town besides several walled cities, and hundreds of villages.

To reach Honan.—In the early days it required a laborious journey of about four 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.

The population of North Honan is 8,000,000, of whom the majority 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, some 5,000 at the latter point. The native Christians number about 2,300.

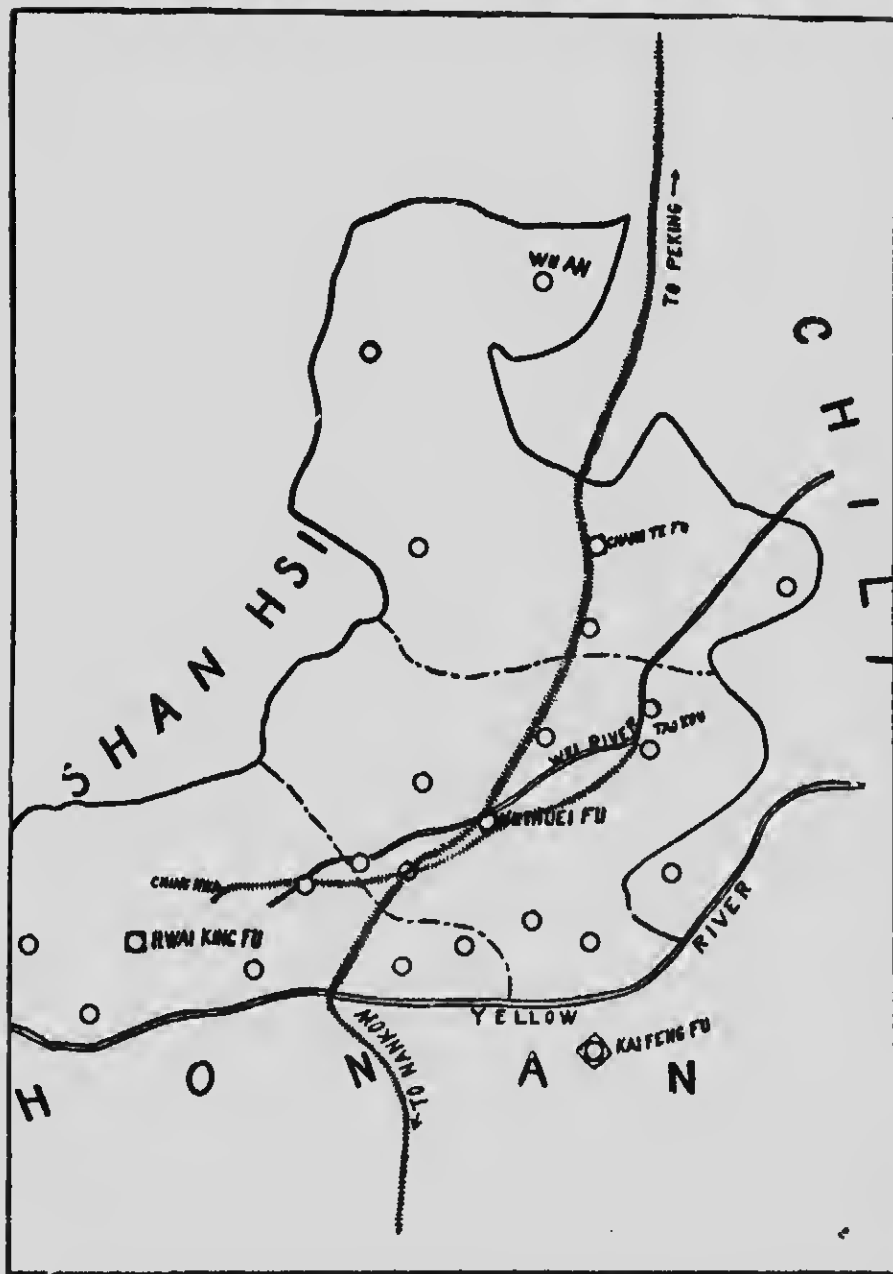
Most of the people in the cities own land to a larger or smaller extent; all are fond of gardening. Spinning and weaving of silk are carried on, and these as yet are done by hand. The principal articles of commerce are wool, skins, fur, all in the raw state; appliances for manufacture, as in western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

The people are largely vegetarians. 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.

The Mission Staff.—The staff numbers (1912) twenty-four male missionaries, fifteen married women and ten single women, forty in all. Of these, there are five medical men and one single and two married medical women.

EARLY MISSION HISTORY

An entrance to Honan was gained only after months of waiting and bitter opposition, fulfilling the prophetic words of Hudson Taylor, "The Canadian Church must enter Honan on its knees." Pioneer missionaries, Goforth and Dr. Smith, followed by Dr. McClure and D. MacGillivray, took up their position at Pang Chuang in 1888-9, a station of the American Presbyterian Board in the neighboring province of Chili, 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 into Honan, preaching and healing by the wayside, seeking a permanent entrance, if possible, into a Fu city. They



found, however, 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, and not till 1894 was a permanent entrance gained into the capital city of Chang-te.

Evangelistic and medical work were established, 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, though none suffered death, many faced cruel torture rather than deny their Lord, and after dire persecution, these became the nucleus of the native Christian Church in Honan, which to-day numbers several thousand.

All our missionaries escaped with their lives after grave hardships and many wounds. The mission property at Chu Wang and Hsin Chen was totally destroyed. At Chang-te, the two mission houses and the chapel were turned into Chinese forts, and afterwards restored. The Chinese Government paid indemnity for all that was lost.

When work re-opened better centres were available at the capital cities of Chang-te, Wei Hwei and Hwai King.

Since then two new stations have been added, Tao K'ou and Wu An, both walled cities and a sixth is being opened at Hsiu Wu. At these six 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 also find a collection of native buildings, these are: at Changte the men's and women's hospitals and dispensaries, girls' boarding school, boy's primary school, and a brick church, "Knox," with its rooms for the men and for the women's classes; at Wei Hwei a men's hospital and dispensary, high and normal school for boys, girls' primary boarding school, and a brick church building, "Rosedale"; at Hwai King the hospital and dispensary, boys' primary school and chapel, etc.; at Tao Kou and Wu An the buildings are in process of erection, including chapel, medical and school buildings, and missionaries houses.

All these buildings indicate a busy life for our missionaries. Added to all the care of training classes is the street and chapel preaching in the heart of these great cities. Numbers of Chinese pastors and Bible-women are now ready to help and go with the missionaries as they travel about among the villages. 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 it builds a chapel and supports a preacher or teacher. Even at villages where they have no regular pastor some leading Christian will take charge. We are told of one point Lishiat'an, thirty miles from Chang-te where lives a Mr. Miao, he came four years ago 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."

Our missionaries letters and reports are full of just such incidents as these. China is finding out her gods are but of wood and stone. Slowly but surely the message of the living God is being accepted and the Christian Church of China is becoming a power in the land. We must pray earnestly that Honan may proclaim Christ King.

AMONG THE BOYS AND GIRLS

The work among the boys and girls should be of special interest to our Mission Bauds and Sunday Schools. If we win the boys and girls of China to love Christ it will mean that many of their parents will listen and in a few years these boys and girls will have Christian homes of their own, and take their places in the work of the Church in China in a way that the older men and women cannot.

China is anxious to establish schools throughout the land, but has not enough trained teachers and is looking to our mission schools for supply. She is also sending young men in large numbers and a few young women to Japan, England and North America to be educated in western ways and come back able to teach her people in the new high schools, universities, hospitals and training schools to be established.

The Christian mission schools are turning out Christian teachers as fast as they can, and our hope is that the many hundreds of Chinese studying abroad may return with a knowledge of Christianity. The College Y.M. and Y.W.C.A.'s. of our land are aiming to come in touch with these Chinese young people and are seeing that the influence they meet with in Christian lands is for the best. As an instance of the possibilities of these Chinese boys:—the son of one of our Chinese mission-

aries in Canada took the gold medal in law at McGill University, Montreal, and has gone back to China as one of her Christian teachers and reformers.

Our mission schools in Honan are boarding schools. There are two schools for girls at Changte and Wei Hwei, and three for boys at Changte, Wei Hwei and Hwai King. The Chinese are not so anxious for girls' schools. It has not been their custom. Their religion teaches them to look down on little girls, even to get rid of them if they have too many or are too poor to keep them, some are sold as slaves and never see their homes again. It is the Christian Chinese who are willing to send their girls to school, so it is largely such girls and boys who attend our schools, although many non-Christian parents are willing to send their boys if there is no government school.

Like other children they do not always want to go and to be under school restraint, especially as children do much as they please at home in China.

Our schools are more than public schools where the children learn to read and write and so on up to the high school grade; they are Christian homes where many happy years are spent. At holiday times in the summer and at the Chinese New Year the children love to go home to see their parents and friends and tell about what they have learned; the girls of how they now go with unbound feet, keep the house clean, care for their own bodies by bathing and exercise, things little known in China. They do not understand that to train the mind to attention and self-control they must exercise the body and keep it in healthy condition. On account of footbinding in China, little girls know little of play and exercise and Miss Pyke tells us they take to it slowly. Each girl takes her turn in housework, keeping dormitories and rooms tidy, cooking the food, washing, ironing, sewing and helping in the garden.

Chinese boys and girls have good memories, the Chinese ancient habit of memorizing helps greatly, and over and above their regular school lessons they commit to memory passages of scripture. Many easily win our Sunday School diplomas and when they leave school are well versed in our Bible, know well the life of Christ, and something of Church history. The main thing in all their schooling is to win the confidence of both boys and girls and lead them to Christ.

At Changte girls' school 111 have passed through, 68 are now in attendance. Miss Pyke who has been in charge since it opened in 1906 is helped by a Chinese Christian teacher, also by a pupil teacher who took a special course in Peking.

At Wei Hwei the primary girls' school begun by Mrs. Mitchell has 29 on the roll. After finishing a five years' course here the older girls may pass on to Changte for more advanced work and then go on to Peking as two or three of our girls have done and return as teachers or helpers in our mission.

There is a Christian Endeavor Society in each of the schools (boys and girls) which the young people conduct largely themselves. Mrs. Mitchell tells us how interesting their meetings are and how they seldom forget you here in Canada and thank God that you have given them this school. The president of Wci Hwei girls' society is a young girl of bright promise and sweet character. In a year she is to marry the eldest son of the eldest son for several generations back. This means she is to be the head of the clan and will have an influence over all the family connection, and we feel sure it will be a Christian influence.

Of those who have gone through our schools many are now in homes of their own and a number are teachers and helpers. Let us not forget to pray for these boys and girls that when they leave school they may be kept faithful and made a power to win others from the temptations of heathenism around them

MEDICAL WORK

Another needy part of the work in China is the medical branch. The Chinese know little of the laws of health and cleanliness; how to prevent sickness by keeping the air and all about their person clean and pure. Their cities and villages are so crowded, and most of the people are very poor, water is often scarce and the air and homes filthy from dirt and bad drainage. Many sad cases come to the mission hospitals too late to be cured. Many women and children are afraid to come to a male doctor and are left to suffer and die from disease. A little girl 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 lifting off the cataract grown over the eyeball. The blind cannot always be cured because the patient may have come too late (see Dr. Dow's report W.F.M.S. 1911, page 23), 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. One of the brightest elders in our mission is blind, Li of Hwai King Church. Dr. Menzies taught him to read the blind symbols. He is printing for himself some of the books of the Bible and can write rapidly. He is a great help in conducting the service, how quickly his fingers will run over the raised type as he reads from the gospels. He sings all the hymns off by heart, four and five long verses at a time.

The Chinese women and girls are not secluded as they are in India,

and will sometimes allow a male doctor to treat them, but there are many who would rather die, and hence the great need of women doctors and trained nurses.

We have only one hospital for women in Honan at Chang-te. Dr. Jean Dow treated 960 patients last year, a great many for one doctor alone. At none of the four hospitals have we trained nurses from Canada to assist. Our doctors have to train the Chinese men and girls as best they can, and they have turned out splendid assistants at the dispensaries and in the wards. The hospitals have not the comfortable buildings and equipment like the Canadian mission hospitals, the Chinese are not ready for that except at the coast where they understand European ways. 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 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.

China is bearing about nurses and hospitals in Christian lands and soon will want them for themselves. How much it will mean if we can send out nurses to train up Christian Chinese nurses. There are forty Chinese young women, most of them Christian, studying in Europe and North America to become doctors and nurses in their own home land. There are now two Christian Chinese women physicians in China who treat annually from 15,000 to 30,000 patients. They are assisted by a number of Christian Chinese nurses. What a splendid work they are doing, but they are in a distant province and what are these among a population of 400,000,000?

QUESTIONS ON LESSON STORY

CHINA

Honan

1. Give some of the names by which China is known, and how far back does its history date?
2. How many people live in China, what are their chief industries and customs?
3. How is the country ruled, and who is the present ruler?
4. Who was Confucius?
5. What religion makes them so unhappy, and why?
6. Name some of the idols commonly worshipped.

7. Who was the first Protestant missionary, and what great work did he accomplish?
8. How many missions has our Church in China and where? Which was begun first?
9. How would you go to North Honan?
10. Tell of its extent and people.
11. Was Honan difficult to enter, and how was it accomplished?
12. Name on map present centres of work.
13. How many missionaries are there? Indicate some of the work carried on.
14. Why is work among the boys and girls so important in China to-day?
15. Tell something of the girls in Chang-te school.
16. Tell of the work at Wei Hwei schools for both boys and girls.
17. What medical work is there in Honan? Why the need?
18. Name two great needs in the extension of medical work in Honan. How is the opportunity being met?

PROGRAMME FOR MEETING ON SHANGHAI AND
MACAO

Singing—Hymn 358, "Jesus Stand Among Us." (Sung Softly)

Scripture Reading in Concert—John 10 : 1-16.

Prayer.

Singing—Hymn 454, "O Where are the Reapers?"

Lesson Story.

Recitation—"Christian, Hearken! none has taught them."*

Offering and Prayer.

Questions and Answers on Lesson Story.

Roll Call—Responses: (Animals of the Bible).†

Singing—Hymn 368, "Sun of my Soul."

The Lord's Prayer.

* Africa for Juniors, p. 62.

†Leaflet—Animals of the Bible.

SOUTH CHINA

Macao

Macao mission at once suggests the name of China's first protestant missionary, Robert Morrison. Here he began his work for the London Missionary Society. Here too came William Milne the first translator of the scriptures in Chinese, Dr. Peter Parker the first medical missionary and Dr. Hobson who founded the first hospital.

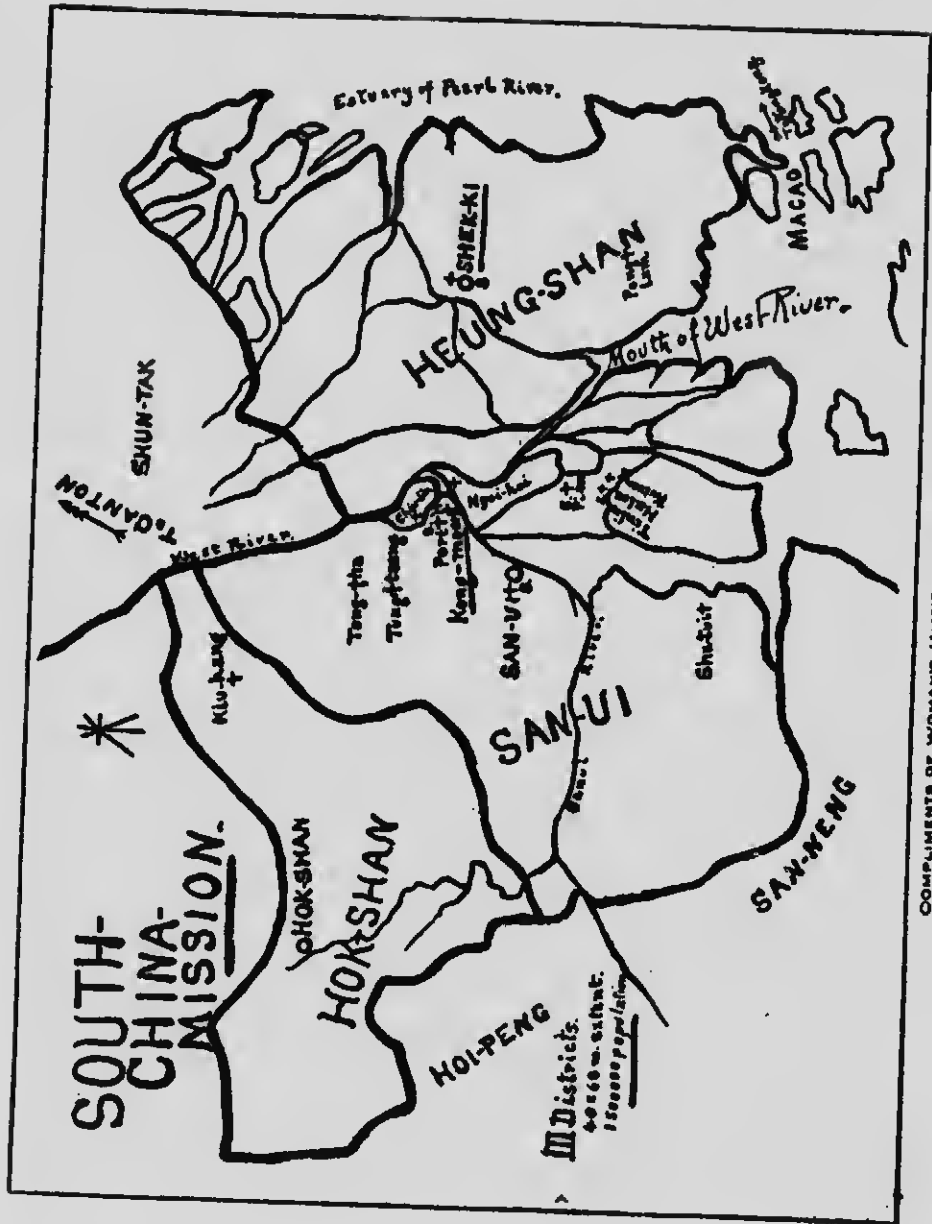
Macao is a Portuguese colony and in the early days missionaries from Christian lands found it possible to land there, study the language and then proceed to other centres to open up their work.

The delta at the mouth of the Canton River, of which Macao forms a part, is one of the most thickly populated spots in the world. Within a space of ninety miles long and fifty wide many millions find a home. 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, banana, orange, sugar cane, rice fields, mulberry fields with strange Chinese villages, large and small, nestling 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, only the lightest clothing can be worn, as in India, fans have to be kept going in the houses and only the night brings relief.

Our missions lie 80 miles inland from Macao, at a large city, Kong Moon, which is the headquarters of our work. The mission property lies two miles north east of Kong Moon city, at the port of Kong Moon. Property has been difficult to secure, and though the mission began in 1902 the buildings are only now being erected and consist of three missionary houses, a hospital for men and one for women called the "Marian Barclay Memorial" hospital gift of the women of Montreal.

There are several other large cities in this district in which we are trying to secure land to build, eight of these cities have been entered and some of them are two or three times as large as Kong Moon. In Shek-Ki, a city of 200,000, a splendid work has opened up and is carried on in "Knox" Church, the gift of one of our Canadian Churches. The services are thronged with men and women who listen attentively



COMPLIMENTS OF WOMAN'S MISSIONARY SOCIETY, MONTREAL.

scarcely a communion service passes but there are one or more women over seventy years of age asking for baptism.

Another city, San-Ui, of 300,000 people, is connected by rail with Port Kong Moon and work has begun and there is a successful church.

From these centres work has opened up in large villages, and cities, in all some preaching places are reported. A number of these villages have been opened up through the return of young Chinese from Canada and the United States taught in our Sunday Schools. The Chinese Christians in Canada gave last year \$3,734 to help the work among their fellow countrymen in the Macao Mission. Mr. Yip, a Chinese Christian from the United States, is pastor at his own expense in our chapel at Pie Toz. Mr. Chin Kin Pui from Calgary is in charge of our chapel at Ha Low. Others might be mentioned among them, Mr. Yuen Shing who recently left Toronto "to tell his people in the homeland of the Saviour you have taught me and whose I am and whom I serve." Surely such results make our mission worth while.

AMONG THE BOYS AND GIRLS

Three schools are soon to be opened among the boys at Santa Ui, Shek-Ki and Ha Low. Four girls' schools have been begun at Shek-Ki, Pie Toz, Kong Moon and Kong Moon Port, with an enrolment of 97. These are under Miss Dickson's care. The daughter of Mr. Yip, whom we referred to before, is the teacher at Pie Toz. Some of these girls have gone on to boarding school at Canton to prepare for teaching. Miss Dickson and her Biblewoman visit these schools once a month and encourage the teacher, visit in the homes of the children who attend. Many of their mothers are idol worshippers.

In San Ui city Miss McLean has a school of 45, eight of whom are small boys. With the exception of five, all are from heathen homes, thus giving the Biblewoman and the missionary opportunity to enter many homes in different parts of this big city. A number of the larger girls are learning to love Christ, but as yet none have been baptized because of their parents objecting. Pray for these young disciples that they may prove faithful. Many more schools for boys and girls could be opened up had we more teachers. At present there is a staff of eleven workers, two of whom are medical, one of them Dr. Jessie McBean.

The hospital for both men and women so long and eagerly waited for will be completed this year. This work has had to be carried on at dispensaries and many very sick ones who needed hospital care could not be treated. When we think of the population of the Macao field, one million and a half, there is urgent need of more workers.

QUESTIONS ON THE LESSON

MACAO

1. Where is Macao Mission?
2. Why is the name famous?
3. Why did our church begin work here?
4. Name the stations, and how many missionaries are there?
5. Have we any medical work, and where?
6. What schools are there for boys and girls, and how is the work carried on?
7. Instance the help Chinese Christians are who return from Canada.
8. What are the Chinese Christians doing in Canada for this mission?

SHANGHAI

Shanghai is one of China's greatest cities, world-famous as a commercial centre, noted over the Christian world as a great missionary centre. Here all our missionaries land whether they go inland to Honan or south to Macao, 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 in land.

The city of Shanghai is situated on the bank of the river Hwang-poo, 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, crossed by many quaint bridges. The city is in sections, Chinese and foreign, the latter with its French, German, American and British quarters. These are representative "types of the best and the 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 a restful garden, famous among which is the tea house and garden from which 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 near 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. It may be the foreign policeman in our foreign section will 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 customs.

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 becomes more in 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 on a beautiful estate with spacious grounds covered with bamboo or other native trees or the cedars and maples of Japan.

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

On 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 hearing 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. Evan's care where any missionary stranger is welcome, 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, the America 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?

CHRISTIAN LITERATURE SOCIETY

Many more 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-three 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 in our own land have been added to their studies such as history, geography, science, literature of other nations, etc. 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, and here are located a staff of translators and missionaries who are expert in the Chinese language, each with one or more Chinese scholars assisting, turning out books, books which will in the very best way meet China's thirst for knowledge in her schools and universities. Added to this a monthly magazine is edited by our missionary and enters many schools and colleges, and is welcomed by many of the native pastors and Christian scholars. So heavy has the work become that the Society is asking for 100 more men. A young woman university graduate has been sent out to assist Dr. MacGillivray, and eventually when Miss McNeilly has learned the language she too will take up translation work. Think of the work yet to be done when "not one-half of one per cent. of the books needed have yet been produced!"

One branch of this work which must not be passed over is the translation of books for women and children. 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. 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 stories to enjoy and which will help them the better to understand our western homes and the meaning of the Christian life.

AN INTERDENOMINATIONAL MISSION

There is much else in Sbangbai we might spend time over, for there are many interesting mission schools, hospitals and homes of an interdenominational nature. To these also our missionaries give what surplus time they can spare. They attend the "Union Church," and through it

many branches of city mission work are helped or begun. We will mention only one of the most pathetic, "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. Mrs. MacGillivray's story of "Little Disappointment" (see "Tidings," May, 1910) gives a picture of one of these sad hearts. To-day the smile has come back, life has a bright side to it, she has found a friend, two friends, the missionary and Jesus.

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 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 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 foundations are based on the teachings of Christ.

SHANGHAI

1. Why is Shanghai important to our church?
2. Where is it? and tell something of it as a city.
3. Name some of the classes of people you will meet.
4. Name some of the important mission buildings.
5. Which is the oldest mission press? and tell what you can about it.
6. What special branch is our church interested in, and what missionary represents us?
7. Why are the missionary societies printing so many books?
8. Is anything special being done for the boys and girls in this work?
9. What is the "Door of Hope?"
10. Where is the danger line in China to-day, and where should we stand?

PROGRAMME FOR MEETING ON FORMOSA

Singing—Hymn 262, "Onward, Christian Soldiers."

Prayer.

Scripture Reading—St. Matthew 5 : 1-10.

*Roll Call—(Responses: The Girls of the Bible.)

March—(Each child drop offering into plate when passing desk.)

Prayer after Offering.

Singing—Hymn 263, "Oh Safe to the Rock that is higher than I."

Lesson Story.

Questions and answers on Lesson Story.

Singing—Hymn 370, "Softly now the Light of Day." (Sung softly.)

Prayer—O God, who hast made of one blood all nations of men to dwell on the face of the earth, and didst send Thy blessed Son to preach peace to them that are afar off and to them that are nigh, grant that all the people of heathen lands may seek after Thee and find Thee; and hasten, O Lord, the fulfilment of Thy promise to pour out Thy Spirit upon all flesh, through Jesus Christ our Lord.
Amen.

* e.g. Hagar, Miriam, "The Little Maid," (Naaman), Esther, Jairus' Daughter, etc.

JAPAN

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 one 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 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 those two countries. The greater part of the population is Chinese, about 2,500,000 of the 3,000,000. Japan was anxious to get hold 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 form the staple food. A farm is small and the fields not enclosed by fences, but by little mounds 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 upward, Tai Peh, the capital fourteen miles from our station, has almost 50,000, mostly Japanese; two Chinese cities closely adjoin it making the total population over 100,000.

PEOPLE AND RELIGION

The Savage Tribes

Many years ago the Chinese immigrated 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 on them. 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 fall. 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 have their women and girls practice 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 a 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, 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, 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—Shintoism teaches the worship of the Emperor and has many other 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.

A number of the Japanese who have come to Formosa have accepted Christ in the mission schools of Japan, and these 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.

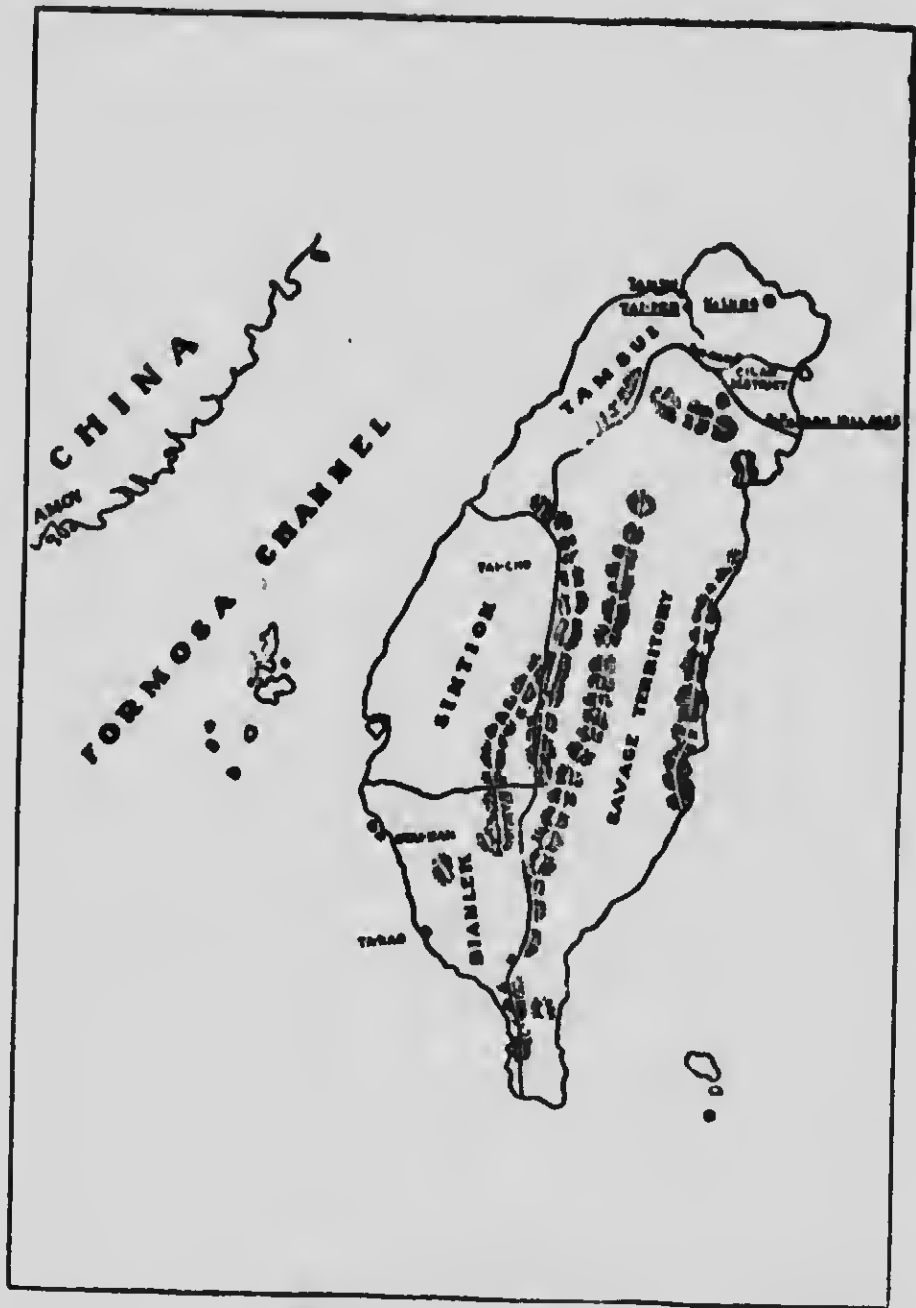
MISSIONS

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.

Rev. George Leslie MacKay was our first missionary. 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 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 he had twenty churches. The people of his native county, Oxford, Ont., built him a home and college to train the young ministers. This College is known to-day as Oxford College.

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

Tamsui on the north coast of Formosa where MacKay first landed is to-day our chief station, besides some fifty preaching stations in charge of native ministers. If you were to visit Tamsui you would find Oxford College, MacKay Hospital and dispensary, the Girls' School, several missionaries' homes and a bible training school for the wives of the students who are to become preachers. A student will often bring his wife and family and the wife is trained as a Bible helper. They are eager to learn to read and make earnest students and workers. We have one boarding school for the women, with some sixteen enrolled and a waiting list of several more; quite a few are middle aged



FORMOSA

women. They will sit for hours over their books, so anxious are they to learn to read our Bible. The subjects taught are singing, sewing, reading, writing, geography, hygiene, etc. Mrs. Koa, the late Dr. MacKay's daughter, takes worship with them when the missionaries are not there. The women take turns in preparing the meals and keeping the home. Some stay one term, others two, then go back to their home churches as helpers.

WORK AMONG THE BOYS AND GIRLS

No school has yet been begun for boys by our mission, but they come to Sunday School in good numbers and there learn to read the Bible. Many could not read before and so few Chinese men can read that it is difficult to get teachers. When the Japanese get the public schools well started the boys will soon be able to read and more can be done for them. More missionaries are needed to push on this part of the work.

The girls' school was begun in 1907 and is a boarding school for Chinese girls from twelve years of age upward. They enter for a term of three years. This kind of life is quite new to them and it is natural that they should feel strange and homesick, especially was this so of the two little savage girls of the Atayai tribe. They appeared at the door of our school a year ago dressed so strangely in savage garb of home woven material but kindness won them and they are doing well. One had to go home but another came in her place which shows the savage tribes think well of what our missionaries are doing. Let us hope they may soon be welcome listeners to the missionaries' message of the truth. There are some forty-four girls in the school, all happy, bright pupils. Their lessons are quite difficult, they study the same subjects as in the Japanese government schools with Christian teaching added. They learn to read in their native tongue, which is Chinese, Japanese is also required so there is a young woman from one of the mission schools in Japan assisting. A few of the older girls wish to learn English. With the assistance of a matron the girls take turns in the domestic affairs of the school. Thus our missionaries hope to turn out well trained Christian girls who in turn will be an example in their homes and helpful to others. They are lovable girls, sympathetic and interested in all that our missionaries tell them of news from afar. On hearing about the Chinese famine, Miss Kinney tells us they gave over \$20, and in a way that may seem to our boys and girls somewhat curious. They have little or no 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. Our building is too small and we are hoping soon to have one with accommodation for ninety.

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 a touring picture which our missionaries often take. "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 labore:s to His harvest."

GENERAL

Our staff of missionaries in North Formosa is not very large, only fourteen (including wives and four single women) for one and a half millions of people. They are giving their time largely to the training of young men and women from among the Chinese, who will be teachers of their own people. Twenty-three students are in attendance at the Theological College, Tamsui, and a union Anglo-Japanese College is to be founded at Tai-peh, which will strengthen the work. Already at over fifty preaching stations a resident native evangelist lives with his family. He conducts all religious services, teaches the villagers to read in their native tongue, the Bible being his text-book, and seeks in many ways to be helpful. The native church has begun a home-mission fund for the widows and orphans of Chinese pastors. Most of the pastors have to subsist on very small salaries.

In the medical department our one doctor, Dr. Ferguson, treats over 5000 patients a year, including those visited in their homes. The present hospital is small and many patients have to remain in the inns until a bed is vacant. While there the evangelist or Bible-woman visits them and they become familiar with the name of Christ. The "MacKay Memorial Hospital" is about complete and will be more adequate to the need. This new hospital is located at the city of Tai-

peh (or Tai-hoku) about fifteen miles by rail from Tamsui. It is probable that the headquarters of the mission will be in this capital city, now that entrance is possible. Meantime Dr. Ferguson is training native assistants but is anxious for another doctor and nurse and a medical woman from Canada to help him.

The Japanese with their progressive methods are establishing modern hospitals in the large cities of Formosa. How much it would mean if the nurses could be trained in a Christian hospital!

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.

QUESTIONS ON LESSON STORY

Formosa

1. Where is Japan, and of what is the country composed?
2. On which island is our mission?
3. To whom did Formosa originally belong, and of what does population consist?
4. What are the chief industries of the island?
5. What is meant by "the savage tribes," and what is being done for them?
6. When did Formosa first hear of Christ, and what happened that caused Christianity to be forgotten?
7. What missions occupy Formosa, and where?
8. Who was George Leslie Mackay, and why is the name honored?
9. How many missionaries have we in Formosa?
10. Name the headquarters of the mission, and kinds of work carried on?
11. What opportunity is there for work among boys?
12. Tell what you can of the girls' school.
13. Where is "Mackay Memorial" Hospital?
14. Name the great needs in the extension of medical missions.

PROGRAMME FOR MEETING ON KOREA

Singing—Hymn 557, "I Love to Tell the Story."

Scripture Reading—St. Luke 4 : 16 -22.

Prayer.

Bible Reading—Medical Missions as found in the Bible.

Lesson Story.

***Singing—Hymn 263, "O Safe to the Rock that is higher than I."**

Questions and Answers on Lesson Story.

March—(Each child drop offering into plate while passing desk.)

Prayer after Offering.

Singing—Hymn 337, "Jerusalem, My Happy Home."

Prayer—O God, the sovereign good of the soul, who requirest the hearts of all Thy children, deliver us from all sloth in Thy work, all coldness in Thy cause; and grant us by looking unto Thee to rekindle our love, and by waiting upon Thee to renew our strength, through Jesus Christ our Lord. Amen.

* May be sung as solo and chorus.

KOREA

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, Lumen 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 as a land to which her overflowing population might emigrate, and with Japan's sympathetic attitude towards Christianity let us hope Korea will benefit by Japan's rule.

The influence of China is still seen in Korea in the language of her schools, religion and 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 of 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," 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 get on 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 it 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, offer a prayer, then tie 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 on 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, 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.

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.

CANADIAN MISSION

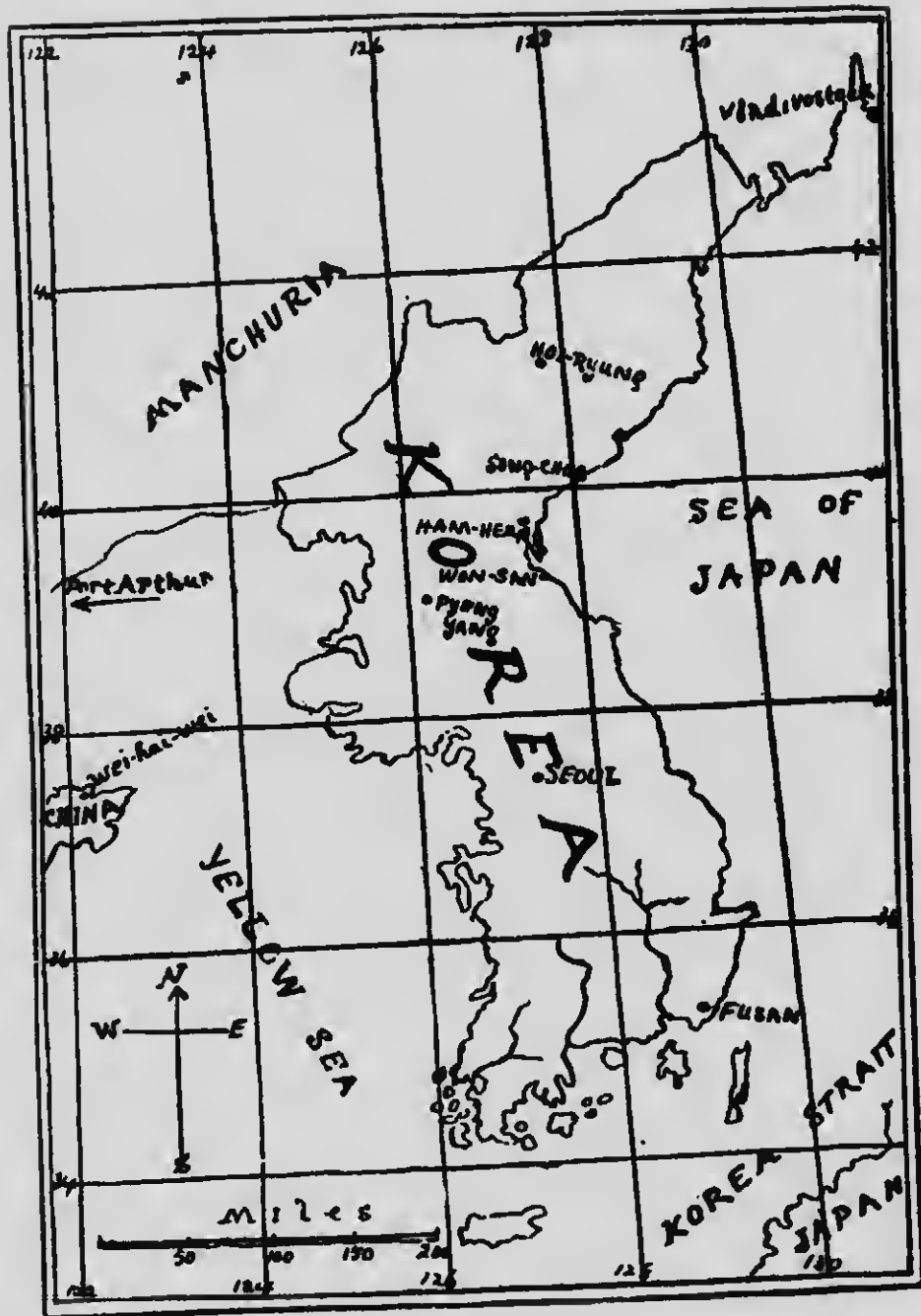
Our Church has been given the north-east corner as its special share of Korea to evangelize.

MacKenzie, of Korea, is the name first associated with our mission. His first mission work was among the fishermen of Labrador, where he did have 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 take hold. He landed at Seoul and after learning the language went on to Sorai, and the appeal he sent home from the little hand 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. About one hundred in the whole field had ever heard the gospel before. To-day the work has grown to three stations with a fourth about to be opened:

Wonsan,
Song Chin,

Ham Heung,
Hoi Ryung,

There are eighteen missionaries altogether and about 10,000 Christians; with 300 preaching points over which the native pastors and Bible women have charge. So growing is the field that our missionaries' plea is for enough missionaries to shepherd the flock until the native church can stand alone. At the three city stations many activities are going on of church services, Sunday Schools, girls and boys academies, preachers and Bible women's training classes, prayer meetings, night schools, etc., etc. The new station, Hoi Ryung, will minister to the many Koreans who are migrating to Russia and Manchuria. In this new section many are poor and ignorant, and schools are badly needed.



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 even among the poor coolie class many boys 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 housekeeping 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 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 long 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. Among the villages in Wonsan district there are twenty-three schools, five of which are for girls, with an enrollment of 304 boys and 126 girls. In the city of Wonsan is a large girls' school and a boys' academy with 74 on the roll. Some of the older boys are sent to Ping Yang to be educated as ministers at a theological college. For the working boys a night school is being started. They are all earnest students of the Bible. Many of them win our Sunday School diplomas and seals. In Wonsan city the church membership is 360, and they contribute towards the support of the two schools and two teachers.

In Ham Heung district you will find twelve schools for small boys and six for girls with a girls' school in the city, 50 on the roll, and an academy for boys, 62 on roll. In Song Chin you will also find an academy for boys and a girls' school nicely arranged with European seats and desks. In the district also are a goodly number of village schools all taught by Korean Christians.

A word about the medical work for we have two doctors among our workers, Dr. Grierson and Dr. Kate McMillan.

Koreans think disease is caused by evil spirits and therefore only magic will cure. They never imagine that diseased skin or eyes, 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. She 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.

While the patients are waiting their turn at the dispensary our Biblewomen and workers tell them about Jesus. They are all good listeners and as a result carry away the story and tell it to others often in distant villages. As a consequence when the Biblewoman arrives there are many ready to purchase copies of the Scriptures.

GENERAL

God has blessed the work by sending good Biblewomen and pastors; the women are trained by our women missionaries. Miss McCully, who has been many years in our mission, devotes all her time

to this work and a woman's Bible School has been started at Ham Heung for all the field. In the letters you will read of Hannah, Mary, Dorcas, Lydia, Phoebe, Esther, Miriam, some sixteen altogether. They like to be called by Bible names.

These Biblewomen devote their time travelling about in the cities, visiting in the homes, exhorting the mothers to hear about Jesus and put away their idols and the fear of evil spirits. They trudge over the mountains in heat or in cold visiting the little groups of Christians where there is no teacher, reading and selling the Bible and tracts. The salary these women get is paid for by the native Christians. Hannah has been loaned from Wonsan to distant Vladivostok on the Russian border. A missionary says, "If you want to develop a new group of believers give me a trusty Biblewoman." Koreans all over our field are sending messages for a teacher for themselves and for their boys and girls. In the new district to the far north 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. She proved a wonderful exhorter and a living example of Jesus' words, "a little child shall lead them." The native church of Korea is hoping soon to have a Bible in every home. We believe God is specially blessing Korea because her Christians are so earnest in the great principles which Christ taught.

1. 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 in the capital 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.

2. 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.

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

4. 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 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. Japan lies on the one side and China on the other, all are awake and wondering what about this Christ! Is Christianity for us?

1. A 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."

QUESTIONS ON THE LESSON

1. Where is Korea, and to whom does it belong?
2. What can you tell of the customs and life of the people?
3. What religion has Korea?
4. How did Korea first hear of Christ?
5. What led our church to begin work?
6. Tell of a school boy's life up to manhood.
7. How are little girls treated?
8. Where are our mission stations?
9. Is there any medical work?
10. How many schools are there and where?
11. Name some of the Bible women and what work are they doing?
12. Why is the Korean Church so fruitful and important as a centre of work?

PROGRAMME FOR MEETING ON CANADIAN INDIANS

Singing—Hymn 54, "Jesus Keep Me near the Cross."

Scripture Reading in Concert—1st Corinthians, 13th Chap.

Prayer.

Roll Call—(Responses: Names of Indian Reserves.)

*Recitation—"A Missionary Acrostic," (by four Band members).

Offering.

Prayer after Offering.

Lesson Story.

Singing—Hymn 46, "There is a green hill far away."

Questions and Answers on Lesson Story.

Singing—Hymn 306, "Jesus, Shepherd of the Sheep."

Prayer—"O God who art love, grant to Thy children to bear
one another's burdens in perfect good will, that Thy peace
which passeth understanding may keep our hearts and
minds in Christ Jesus our Lord. Amen.

* Free leaflet, obtainable at publication rooms.

THE CANADIAN INDIANS

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. 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 discovery of the high state of civilization reached by the Aztec's 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 they were once a distinct nation, and the tribes which remain to-day are remnants that finally dwindled down to a 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 them 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 they 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 Quebee 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 Micmaes in the Maritime provinces; the Mohawks, Cayugas, Onondagas, Senecas in Ontario, the Crees, Ojibways, 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 waupoose the rabbit.

In religion they believe in a great Spirit who made and rules the world, but there are other spirits, some good and some bad. 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 away west; the spirit takes several

moons in getting there. In their religious services they make feasts and sacrifice, 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 witch doctor 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.

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 is gone and none but a very wicked person would appropriate anything, for that would make the spirits angry and some evil thing would happen.

The Indian has many good qualities which we must seek to preserve. We must not judge him by the specimens that camp around towns. To get the real Indian we must go back into wilder country. There you will find a man full of contempt for cold, hunger, danger, a man full of hospitality, kind parent and true friend, faithful to his promise, industrious 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 potlach,—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 never thinking of to-morrow, but spending all he has got. So we must teach the Indian the nobility of giving, of economy and forethought for to-morrow. Then again 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 1000 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 Okauese 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 honourable 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.

EARLY DAYS IN CANADA

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 to give up his freedom and his home.

In Canada the Indian's first impression of the white man was through the Hudson 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 recognized owner of the land, all 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 took up choice places questionings arose with the Indian 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 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 his furs and horses and left him poor, brought his fire-water along 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 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.

EARLY MISSION DAYS

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 advisor, and now in this 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 a mission.

OUR CHURCH BEGINS ITS WORK

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, an other to build, set out by caravan June 6th, 1866. They journeyed with eleven carts and a light waggon. 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 horses 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 and where was located a band of Crees.

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 which was built the following year (22 on the roll), and a church to accommodate 150. The factors of the Hudson Bay Company were glad of the vicinity of a school and sent some of their children thus helping to defray the cost.

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 a Christian man lived on with the Indians. Chief Mistawasis of another band to the south, who had met with Mr. Nisbet and his helper McKay, sent a request from his tribe for a resident missionary. Thus opened up our second mission with Mr. McKay as its head. His daughter began a children's school at her own expense, which was later taken over by the church and is still a prosperous day 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 till her death, for twenty-five years. The Indians loved her as a mother, and many, young and old, first learned the name of Christ from her lips.

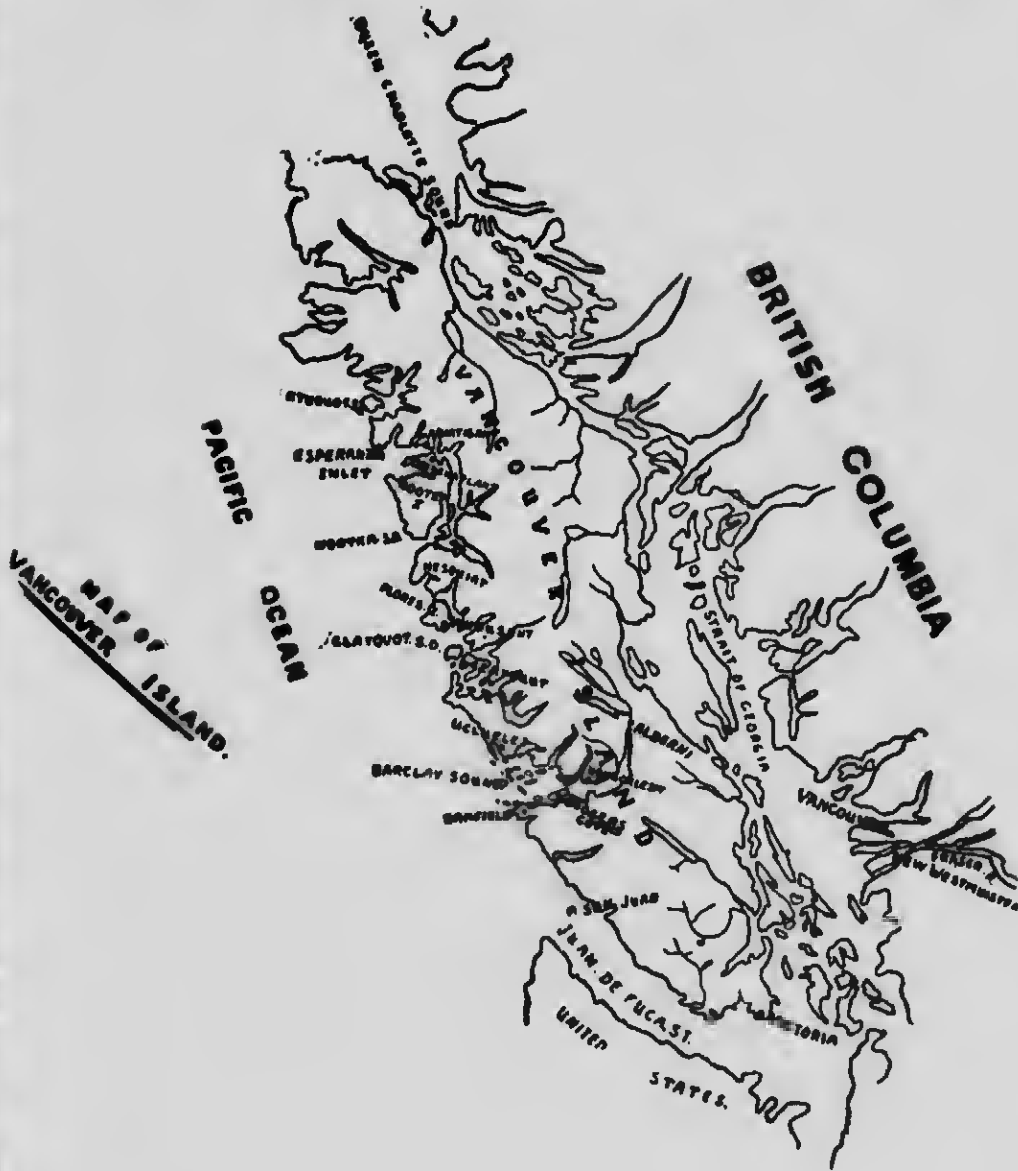
It was after the North West Rebellion of 1885, when the Christian Indians remained loyal, that the Presbyterian Church became enthusiastic for the Indian missions and greater work was undertaken.

OUR MISSIONS

Our missions to-day are at the following points.

- | | | |
|----------------------|----------------------|-------------------|
| *Lake of the Woods, | *Portage la Prairie, | †Swan Lake, |
| Rolling River, | †Okanase, | Lizard Point, |
| *Birtle, | †Bird Tail (Beulah), | *Crowstand, |
| Pipestone, | †Moose Mountain, | †Hurricane Hills, |
| *Round Lake, | *File Hills, | Muscowpetungs, |
| Pasquah and Piapot's | †Mistawasis, | †Makoce Waste |
| Reserve, | *Alberni, B.C., | Prince Albert), |
| †Ucluelet, B.C., | Dodger's Cove, B.C., | *Ahousaht, B.C. |

Those marked with a star have boarding schools, those with a



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dagger day schools on or near the reserves, those with no mark have only evangelistic work on the reserves and are near enough to one of the boarding schools for their children to attend:

In all we are reaching twenty-one centres and have 8 boarding schools and 7 day schools.

PRESENT CONDITIONS

Schools

The Indian population of Canada is estimated at 110,000, of these 39,000 are Roman Catholic, including all the Indians of Nova Scotia, New Brunswick, Quebec, most of those in Ontario and many in the West. About 30,000 are distributed among the Anglican, Methodist, Presbyterian and Baptist churches, and are to be found chiefly in Western Canada.

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. Each of the denominations at work centres its strength around school work. Many of the schools are boarding and industrial schools. At first the Indians were not anxious to have their children go from home to enter a boarding school, but boarding 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, bitches up his pony, picks up his tent and family and is off. As for school! yes the children will be back again; but not a very satisfactory way of fitting the 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 brought on by the sudden change in conditions—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 the Indian's conditions.

But what about these boarding schools? We should call them

rather Industrial Homes, for the Indian boys and girls to love these schools long before they are ready to be graduated. 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 take themselves to the tubs under the assistant matron's care. The boys must take their turn looking after the wood, drawing water, attending to the outside chores among the fowls and cattle, horses, etc, or help in the field, for some of our schools have valuable farm lands about them and the yield of farm produce helps support the school. After breakfast and supper comes family worship, a Bible lesson for the opening day and for its close. Play time, too, is not forgotten, nor the confidences between teacher and pupil,—all these finer touches help to constitute the school a *home*.

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 the grain or cut large fields of hay or wheat. Once it was a common thing for the older Indians to laugh at the white man's ways which their children imitated, 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, his children bake the bread, set the table, serve a cleanly meal. A modern stove, 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.

Then there are the day schools, and some of these are semi-boarding 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 Assinaboia Indians have built a log house near the the school, the window sashes and doors 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 waggons 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.

BRITISH COLUMBIA

In British Columbia our schools are all on Vancouver Island. 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 also are industrious, their basket weaving from cedar roots commands a high price.

For about 200 miles up the west coast of the island are dotted some 18 tribes of Indians. To reach the first of our boarding schools at Alberni means a sail of 21 hours, then on again for 21 hours rough sail to Ahousaht. Each of these schools is beautifully located in a richly timbered area. Sufficient has been cleared to make valuable gardens. These lovely but lonely spots are soon to hear the chopping of timbers, as the railway line is already within four miles of Alberni. 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 a fine stalwart type of man when he met our W.F.M.S. secretary for Indian work was: 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, "Wont you send us a missionary to make us good and stop fighting and quarreling, and now to-day you see the result."

At Ucluelet is one of our oldest day schools, another lonely spot but 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 lonely grave of our pioneer missionary, Mr. Swartout. While on an errand of mercy for his Indians his sail boat foundered in one of the Pacific's mighty storms.

From Ahousaht one of the graduates has lately gone to take charge of Dodger's Cove. This is the first time these Indians have heard the gospel in their own tongue by one of their own people.

RESULTS

In all our schools, and there are about 450 children in attendance, 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. Such are Birtle, Crowstand, Portage la Prairie, Alberni.

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 10 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, and notable visitors are motored out to see what the Indian may be 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 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 along 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 pulled up from 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.

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.

RESERVE WORK

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

is largely, 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.

Let us look at a few of the reserves which are typical as space forbids mention of all.

Lake of the Woods is our farthest east mission. Here several bands of Indians are scattered over a large area from Kenora north. The Mission property consisting of the boarding school and mission house is situated at a beautiful but lonely spot on Shoal Lake an arm of Lake of the Woods about forty-five miles from Kenora where all supplies are obtained. Spring and fall—when the ice breaks up—all form of communication with the outside world is cut off. It has been difficult to get workers on account of the isolation. Then too the Indians were at first strongly pagan. Their head chief Powawasin has all along objected to any of the white man's ways, either in education or religion, but Powawasin has recently passed away and a change is taking place; education and Christianity will gain headway. They see what our school is doing for the girls and boys who have attended. Chief Redsky's children have all entered our school and have been a credit. A number of the children are Christian though their fathers and mothers are pagan and object to their being baptized.

On the reserves the houses are of log, kept clean and comfortable. Very few do any farming. They work in the lumber camps, hunt, fish, pick berries and wild rice. The missionary, Mr. Dodds, preaches at four or five points on the lake and is received with kindness. Sometimes he finds an Indian dance going on, but they respectfully stop and listen to the Bible story. Our missionary and his staff are earnestly working and praying that the hearts of these Indians may soften and the pagan ideas may soon vanish under the influence of the mission.

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. 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 till to-day it is one of our Christian reserves. 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 and papooses in the old time moss-bags, 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 smoothly parted and hanging and a tartan sbawl as the outer garment, the second have advanced to the stage 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 Shepberd" or "Jesus loves me." You can never forget the impression. Morning service over, the mislsonary Mr. McLaren, 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 prayer-meeting and W.F.M.S. Auxiliary.

Birtle Boarding School, sixteen miles from the Reserve takes its name from the nearby village of Birtle on the Birdtail River which it overlooks. The pupils come not only from Birdtail, but from the neighboring reserves to the south and east, Rolling River, Okanese, Lizard Point. Near the school is a valuable farm which serves as a training ground for the hoys as well as a source of supply for the maintenance of our big family of fifty-four. Here too is a faithful staff of workers some of whom have seen long years of service and who today can point to this and that bome on the reserves where the children are now grown up Cbristian graduates of our school. One of these has recently taken a partial course of training for nurse and deaconess.

Close to the school stands the government cottage hospital with its government nurse and doctor whose ministry and sympathy in times of sickness is a strength to our missionaries in their work. This is the only hospital belonging to our Presbyterian missions, but the government is hoping to establish others at necessary points as the way opens.

Crowstand—The Indians at this reserve are known as Cotes hand and occupy a territory of 21,172 acres surrounding the town of Kamsack on the Canadian Northern. The land is rolling and covered with bluffs of poplar and willow with large tracts good for farming and bay crops. Here live about 250 Indians. They both hunt and farm but have proved a difficult band to manage as owing to the closeness of the town they get much fire-water. Every possible means is tried to stop it and punishment is meted to those who sell it. The Indians are doing well by their farms and are sympathetic to the missionary, Mr. McWhinney, who has spent many years among them.

Our boarding school known as Crowstand is located about three miles

from Kamsack and has some forty-nine pupils in attendance. There is a farm of 380 acres in connection with the school which supplies it with good buttermilk, beef, etc. All pupils attend the morning service in the church on the reserve. It was built by the Indians and is kept in good repair. Nearby is the Indian grave yard with little marble headstones.

The children from the school have done much to lead the older Indian to more progressive ways, houses that were once untidy are now clean and comfortable from the examples set by the little girls in house-keeping, and the farms on the reserve which once yielded 1500 bushels now yield 25,000, and all through the influence of our Indian school boys.

People said to our missionary when he took up his work, "You cannot make Christians of the Indians." This he has found untrue for many have said to him "I will put by the old and take Christ instead."

File Hills Reserve in North Saskatchewan where our fine new school has just been built by the government 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; such determined opposition was shown to the "Jesus Message" as they call it. Four bands of Indians have here an extent of 75,000 acres, about 22 miles from Qu'Appelle, 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 that 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, poor building, and insufficient accommodation, but to-day there is opened a large substantial building capable of accommodating sixty, and the parents once so bitterly opposed are rejoicing with the children. The missionary has won their confidence; they see her message in a new light. Near here is located the Indian colony already 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.

* * *

Thus we see that in our Indian work as in all the foreign mission work of the church, our hope lies in the boys and girls. But we must be patient and plodding. 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 apostles to their own people. The Indian has a new hope for his race, and we must help him to realize it.

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 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 Indian's too. Their vision into 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" may be His from shore to shore.

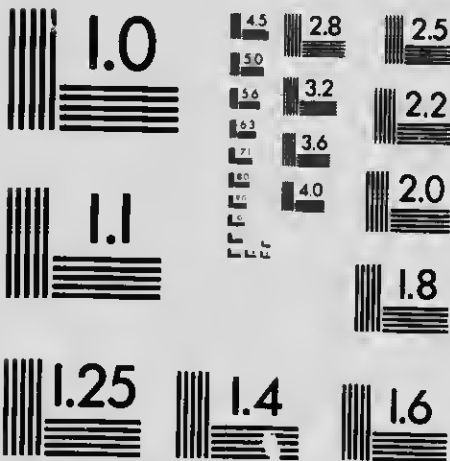
QUESTIONS ON LESSON STORY

1. Where did the Indians come from?
2. How did they get their name, and where do we get the name Canada?
3. Are there many tribes in Canada? name some.
4. What is their religion?
5. Name some Indian good qualities and some weak points.
6. How did the Indian live in early times in Canada?
7. Who were his first white friends?
8. What agreement did our government make and when?



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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9. What did the churches agree to do for the Indian?
10. How did our church first come to take up the work?
11. Who was Rev. James Nisbet?
12. Who was Miss Baker?
13. Name our three first missions.
14. How many centres are we reaching, and what schools?
15. Describe an Indian Boarding School.
16. Describe an Indian Day School.
17. How do Indians of British Columbia and the plains differ?
18. Tell of the origin of work in British Columbia.
19. What results follow the school work?
20. What is a reserve?
21. Describe work on a progressive reserve.
22. Name and describe one of the difficult fields.
23. What changes are taking place in Indian customs?
24. Tell of an Indian Christian church.
25. Are our missionaries hopeful of the Indian race?
26. What should be our part?

EXPLANATORY KEY TO THE CHART

Proportion. Each square represents one million souls. The rest of the diagram does not pretend to be strictly in proportion.

The Red Lines indicate that part of the Church's work which is under the Foreign Mission Committee.

The White Line in the large grey block between the "men" and the "women and children" is merely to show the proportion of the one to that of the other.

The Small White Block in the centre of large grey block represents those who have become Christians, and those who are directly under Christian influence.

The Thick Dark Line at the upper edge of "Canada," represents a liberal estimate of those who might rightly be called "heathen" or "pagan" in our own land.

The Red Block in the centre of "Canada" represents the Indian population.

CANADA.—Population 7,000,000.

The general work of our church is provided for through the several "schemes" which are: Pointe-Aux-Trembles, Widows and Orphans, Aged and Infirm Ministers, Social and Moral Reform and Evangelism, Colleges, Assembly, Augmentation, Home Missions, French Evangelization, Foreign Missions.

NOTE.—The order of these corresponds with the Chart. The givings of the Sunday Schools and Young People's Societies go through the channel of Congregational giving to the schemes Pointe-Aux-Trembles, Home and Foreign Missions.

Through the Home Mission Scheme our Church seeks to provide Gospel privileges wherever the need is felt; in the opening up of new work throughout our land; in mining and lumher camps; in sparsely settled districts and among new settlers and foreigners. Immigration Chaplains are also stationed at ports of entry to welcome and keep in touch with all immigrant classes.

French Evangelization seeks to give an open Bible to French Canadians, and to provide a liberal education through the Point-Aux-Trembles Schools (a special scheme) at which over 6,000 French Canadians have been educated since the schools were taken over by our Church in 1880.

The White Block Marked W. H. M. S. represents the Woman's Home Missionary Society (1903). It has charge of Hospital and Medical Work in the Yukon, British Columbia, North-West and other Provinces. Its work is chiefly among the foreigners who have come to live in Canada. It also assists with Institutional work in Winnipeg and certain Home

Mission Fields (assigned by the Home Mission Committee). The W. H. M. S. is Auxiliary to the Home Mission Committee of the Church.

The Small White Block Marked Mont'l W.M.S. represents the Montreal Woman's Missionary Society. It assists in French Work and certain Home Mission Fields, and since 1902 has supported the work for women and children in Macao District, South China.

The Small White Circle Marked P.M.D.T.H. represents the Presbyterian Missionary and Deaconess Training Home (formerly "The Ewart Training Home"). It is further agency for the advance of the work in the home land as well as in foreign fields. The W.H.M.S. and the W.F.M.S. (Western and Eastern Divisions) contribute to its support.

The Small Red Diamond Block Marked J represents the Jewish Mission, and is under the supervision of Foreign Mission Committee. The W.F.M.S. gives a yearly grant towards the support of the women missionaries. It is estimated that there are in Canada about 100,000 Jews. Centres of work have already been opened up in Toronto and Winnipeg.

The Arrows represents other Protestant Churches, and Christian influences in the Home Land.

THE LARGE GREY SQUARE composed of fourteen smaller ones represents the 14,000,000 souls in non-Christian lands, for the evangelization of which our Canadian Presbyterian Church alone has assumed the full responsibility. There is no other Christian agency to assist.

The fields are Central India, China (Honan, Macao, translation work in Shanghai), North Formosa, Korea, New Hebrides, Trinidad, British Guiana, the Canadian Indians of the North-West and British Columbia, also work among the Chinese and Hindoos in Canada.

The only means for the support of this work in all its phases is through that scheme of our church known as the Foreign Mission Scheme, which is in two divisions, the General Work and Woman's Work. The Woman's Foreign Missionary Society, Eastern and Western Divisions, and the Montreal Woman's Missionary Society (for the Macao District) are the only channels through which the support for this department known as Woman's Work can be given.

The Large Red Square Marked W.F.M.S., 1876, represents the Woman's Foreign Missionary Society, Eastern and Western Divisions.

The Western Division besides supporting work among women and girls in Central India, Honan, Shanghai, Formosa, has since 1878 been carrying on Educational and Missionary work among the Indians in North-West and British Columbia. An average of nearly one-third of the income of the W.F.M.S. having been spent among pagan and non-Christian people in Canada. The W.F.M.S. is Auxiliary to the Foreign Missionary Committee, Western Division.

The W.F.M.S., Eastern Division, similarly carries on work in those fields under the supervision of the Foreign Mission Committee, Eastern Division, to which it is Auxiliary, viz.: in Korea, New Hebrides, Trinidad, British Guiana.

* * * * *

While the work to be accomplished in Canada is of all importance and the sharing in it is the duty of every Christian citizen; it is evident from a study of the Chart that for the overtaking of the Christianizing of our Dominion, there is not only the agency of our Presbyterian Church through its several home-schemes, but each Arrow represents a multiplication of similar agencies at work of other denominations and in addition the many other Christian and philanthropic agencies of an inter-denominational nature. But for the foreign work with its many sided needs assigned to our church alone in non-Christian lands, there is but the one agency for accomplishing the work, and that through the Foreign Mission Scheme. The magnitude of the work to be accomplished through this one department is apparent. Conditions approaching a crisis face us as to the winning of these lands for Christ. Doors of opportunity stand open to-day which to-morrow may close. God has placed the responsibility of refusing to enter on us. Dare we hesitate when He calleth us to listen!

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Sunshine Stories World Wide.

Books.

China for Juniors.

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Springs in the Desert (Junior).

LEAFLETS FOR LEADERS**Devotional**

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 Mission Bands.
 A Plea for Our Envelopes.
 Special Objects.
 The Duties of Officers of Auxiliaries and Bands.
 The W.F.M.S. and Its Responsibilities.
 An Orphan It Must Be.
 Little Disappointment.
 Mission Band Work.
 Manual for Mission Band Workers.
 Responsibility.

I.—MISSION TO CENTRAL INDIA**Indore**

Rev. R. A. King, M.A., D.D.	Miss Harriet Thompson.
Rev. W. A. Wilson, M.A., D.D.	Mrs. Menzies.
Rev. J. A. Sharrard, M.A.	Miss Elizabeth McMaster, M.D.
Rev. Robt. Schofield, B.A.	Miss Ethel Glendinning.
Miss Marion Oliver, M.D., C.M.	Miss M. McHarrie.
Miss Janet White.	Miss Lizbeth Robertson.
Miss Jessie Duncan.	Miss M. Coltart.

Mhow.

Rev. F. H. Russell, M.A.	Mr. K. G. KacKay, B.S.A.
Rev. A. P. Ledingham, B.A.	Rev. Alex. Dunn, M.A., B.D.
Rev. J. T. Taylor, B.A.	Miss Jessie Weir.
Rev. W. G. Russell, B.A.	Miss F. E. Clearihue.
Rev. D. G. Cock, B.A.	Miss Janet Sinclair.

Neemuch

Miss Margaret McKellar, M.D., C.M. Rev. J. S. McKay, B.A.
Miss Catherine Campbell. Miss M. Cameron.

Rutlam.

Rev. J. F. Campbell, D.D. Rev. F. J. Anderson, B.A.
Rev. J. R. Harcourt, B.A.

Ujjain

Mr. Alex. Nugent, M.D., C.M. Miss Jessie Grier.
Mr. J. M. Waters, M.D., C.M. Miss Bella Goodfellow.
Rev. W. J. Cook, B.A. Miss M. Drummond.

Dhar

Rev. D. J. Davidson, B.A. Miss Margaret O'Hara, M.D., C.M.
Rev. D. F. Smith, B.A. Miss B. Chone Oliver, M.D.
Mr. A. G. McPhedran, B.A., M.B. Miss M. S. Herdman.

Amkhut

Rev. J. Buchanan, B.A., M.D. Mr. D. E. McDonald.

II.—MISSION TO CHINA**HONAN****Chang te ho**

Rev. Jonathan Goforth. Rev. J. D. MacRae, M.A.
Rev. Murdock Mackenzie, D.D. Mr. Hugh Mackenzie.
Rev. Jno. Griffith, B.A. Miss M. I. McIntosh.
Mr. Percy C. Leslie, M.D., M.R.C.S. Miss Jean I. Dow, M.B.
Rev. Gillies Eadie, B.A. Miss Mina A. Pyke.
Miss E. Cameron.

Weihwei Fu

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Rev. W. Harvey Grant, B.A. Mr. Mark H. Wheeler, B.A.
Rev. R. A. Mitchell, B.A. Miss Isabel McIntosh.
Rev. A. W. Lochhead, B.A., B.D. Miss E. McInnan, B.A.
Mr. Shirley O. McMurtry, B.A., M.D. Miss Margaret McDonald.
Rev. H. P. Luttrell, B.A.

Tao K'ou

Rev. Harold M. Clark, B.A. Rev. A. Thomson, B.A.

Hwai King fu

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Rev. Jas. Menzies, M.D. Miss Annie O'Neill.
Rev. George M. Ross, B.A. Miss Margaret R. Gay.
Rev. J. A. Mowatt, B.A.

Wu An

Rev. J. H. Bruce, B.A.

Rev. J. M. Menzies, B.A., Sc.

Mr. W. J. Scott, B.A., M.D., C.M.

III.—SHANGHAI

Shanghai

Rev. D. MacGillivray, M.A., D.D. Miss M. Verne McNeely, B.A.

IV.—MACAO

Kongmoon

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Miss Rachel McLean.

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Miss Harriet M. Latter, B.A.

Mr. J. A. McDonald, B.A., M.D., C.M. Rev. R. Duncanson, B.A.

V.—MISSION TO JAPAN

NORTH FORMOSA

Tamsui

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Miss Hannah Connell.

Rev. J. Y. Ferguson, M.D., C.M.

Miss Mabel G. Ciazie.

Rev. Milton Jack, M.A., B.D.

Miss Lily Adair.

Rev. Duncan MacLeod, B.A.

Rev. Geo. W. MacKay.

Miss Jane Kinney, B.A.

VI.—KOREA

Wonsan

Rev. W. R. Foote, M.A., B.D.

Miss J. Robb.

Rev. A. F. Robb, B.A.

Ham Heung

Rev. D. McRae, B.A.

Miss L. H. McCully.

Rev. L. L. Young, B.A.

Miss E. A. McCully.

Miss K. McMillan, M.D.

Song Chin

Rev. R. Grierson, B.A., M.D.

Rev. A. H. Barker, B.A.

Rev. A. R. Ross, B.A., B.D.

Mr. T. D. Mansfield, M.D.

Rev. J. M. MacLeod.

Miss Maud Rogers

VII.—MISSION TO THE INDIANS IN WESTERN CANADA

Mistawasis

Rev. C. W. Bryden.

Makoce Waste (Prince Albert)

Mr. Jonathan Beverley.

File Hills

_____, Missionary.

_____, Principal.

Miss L. Morrice, Teacher.

Miss K. O. MacKenzie, Assistant Matron.

Miss F. Ross, Second Assistant Matron.

Mr. Mackenzie, Farm Instructor.

Hurricane Hills

Rev. E. Mackenzie, Missionary.

Round Lake

Rev. Hugh McKay, D.D., Principal and Missionary.

Mrs. Hugh McKay, Matron.

Miss Ida Sahlmark, Teacher.

Mr. Jacob Bear, Assistant Missionary.

Moose Mountain

Miss E. M. Armstrong, Missionary and Teacher.

Miss Innes, Field Matron.

Portage la Prairie

Rev. J. L. Millar, B.A., Principal and Teacher.

Mrs. Millar, Matron.

Miss Mary Hendry, Assistant Matron.

Swan Lake

Misses Bruce.

Crowstand

Rev. Wm. McWhinney, Principal.

Miss A. McLaren, Teacher.

Miss J. Gilmour, Matron.

Miss S. Durbar, Assistant Matron.

Miss Windel, Seamstress.

_____, Farm Instructor.

Birtle

Rev. W. W. McLaren, Principal.

Miss A. McLaren, Matron.

Miss P. McLeod, First Assistant Matron.

Birtle—Continued

Miss N. Tansley, Second Assistant Matron.
 _____, Assistant Matron.
 Miss E. MacGregor, Teacher.
 Dr. Gilbert.

Lizard Point

Rev. R. Bailey.

Bird Tail

Rev. W. W. McLaren, B.A., Missionary.

Okanase

Rev. J. Donaghy, Missionary.
 Miss Murray, Teacher.

Rolling River**Lake of the Woods**

Rev. F. T. Dodds, Principal and Missionary.
 Mrs. C. C. Kay, Matron.
 Miss E. M. Wright, Assistant Matron.
 Miss Ethel O'Bannon, Teacher.
 Mr. T. Wilmanson, Farm Instructor.
 _____, Second Assistant Matron.

Pipestone

Mr. John Thunder.

Muscowpetung

Rev. Mr. Heron.

BRITISH COLUMBIA**Alberni**

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 Mrs. H. B. Currie, Matron.
 Miss M. A. Grant, Teacher.
 Mrs. J. Stevens, First Assistant Matron.
 Mrs. Deans, Second Assistant Matron.

Ucluelet

Mr. and Mrs. H. W. Vanderveen, Missionary and Teacher.

Ahousaht

Mr. John T. Ross, Principal and Teacher.
 Mrs. John T. Ross, Matron.
 Miss Roseana Hall, Assistant Matron.
 Miss Lizzie McIver, Teacher.

Dodger's Cove

Joseph Samuel.

