



*"The World for Christ."*



# Monthly Letter Leaflet.

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

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## SUBJECTS FOR PRAYER.

SOUTH AMERICA, Mexico, Africa and Japan. "O send out thy light and thy truth."—Ps. xliii., 3.

"For the same Lord over all is rich unto all that call upon Him."—Romans x., 12.

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## Mission Work in South America.

THE same hand of God which gave North America to England and Protestantism, permitted the Southern Continent to come under the sway of Papal crowns. And so this vast Peninsula with its fourteen states waits to be "discovered" anew, and evangelized by Protestant Christians. The conditions strikingly resemble those of Mexico; Papal dominion stamps all countries alike, with a stereotyped political, social and moral life, so that from one we may infer the rest. In proportion to Papal control, ignorance, superstition, priestcraft, formalism, a fettered intellect and a perverted conscience prevail everywhere.

Our Missions in South America are planted in four only of her great states—Brazil, Chili, Peru and the United States of

Colombia. In these four countries we have in all fifteen stations, one only in Colombia, three in Chili, one in Peru, and ten in Brazil. In all these stations we have only about twenty-four ordained preachers and thirty-six women and other teachers and helpers, some sixty in all. The population of these four states cannot fall far short of 17,000,000.

Missionaries to South America have found everywhere two things, *spiritual destitution* and *formidable antagonism*. And yet these priest-ridden masses are weary of their thralldom, though scarce ready for the liberty of the Gospel, especially among the men and youths there is no love for the "Church"—at the best, only a superstitious fear. Deism and practical immorality are fearfully prevalent, with no conception of a spiritual type of piety to antidote general religious *apathy*.

Where Protestant Missions are once planted and firmly rooted, marked changes begin in the whole social life. Bibles are scattered, schools established, a pure Gospel preached; and instead of the atheism that springs out of the ruins of Romanism, evangelical doctrine and practice burst into bloom.

Now is the golden opportunity for evangelizing South America. All times of transition are crises. The *old* is broken up, but what the new shall be is ours, under God, to determine. God has given us convincing proofs that Protestantism is the lever to uplift these people to a higher plane. *Prompt* and vigorous occupation of the ground, earnest, consecrated evangelism. What might they not do for South America?

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### The Great African Mission Field.

No other country is attracting so much attention as Africa. For many generations most of it has been considered an unknown land, and even yet, there is generally but a slight apprehension of its vast extent. If it were divided by an east and west line, running a little north of the equator, the northern portion would receive all North America, and the southern would embrace all Europe including Russia. The population is estimated by Mr. Stanley at 250,000,000. Six hundred languages and dialects are spoken, of which not more than one in six is a vehicle of the word of God. At least 150,000,000 of the people are entirely destitute of all knowledge of the Gospel.

Two great questions affecting the moral and religious future of Africa are of such vast import as well nigh to baffle the wisdom and faith of Christian men: The *slave trade* and the *liquor traffic*.

The former has been the topic of discussion in the great International Conference recently convened in Brussels. The problem of its suppression is not an easy one, but it may confidently be hoped that the measures agreed to by the Conference, will greatly curtail the desolations of this horrible traffic in flesh and blood.

In regard to the liquor traffic, the problem is still more difficult. In this case it is the civilized powers themselves that are the offenders. The dark tide of poison that deluges the coasts of Africa flows from so-called Christian lands. The Governments of Great Britain, France and Germany are ready to capture slave ships on the Red sea. Are they prepared to confront the liquor interests of their own realms?

In any view, the outlook of Africa is mixed with light and shade. Its problems are too great for human wisdom; too great for the Conference of the Powers. Is there any way then for the Christian Church but to look away to the hills whence cometh her help? It is the time for a concert of prayer for Africa. A greater burden was never brought to the mercy-seat.—*Missionary Review of the World.*

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*Japan.*—The first Protestant Missionary landed in 1854; the first baptism took place in 1865; the first church was organized in 1872. Now there are 28 missionary societies at work, with a force of 443 male and female foreign missionaries, 142 native ordained missionaries, 257 native helpers, 8 colporteurs and 70 Bible women. There are 396 stations and out-stations, 92 of the churches are self-supporting, and 157 partly so, with a total membership of 25,514, whose gifts, for all purposes, in 1888 amounted to \$48,340.93. The Sunday schools number 295, with 16,634 scholars in attendance. There are 14 theological schools, with 287 students, and 9,698 have been gathered into the missionary day schools. The translation of the New Testament was not completed until 1880, and the whole Bible at the beginning of 1888. A few months later one society had distributed over 100,000

copies of the complete Bible, and, previously, more than twice that number of the various parts.—*Missionary Review of the World.*

The Mexicans have begun to learn the value of the Gospel, and are not only ready to receive it, but are eager to be taught by our Missionaries. Our Mission work among them dates from 1866, when the late Rev. D. R. McFarland and his wife opened a school and organized a church. That small beginning twenty-four years ago has grown into a force of thirty schools, with forty-nine teachers, and a synod comprising three Presbyteries, with twenty-five churches. One of our teachers writes :

“The people had worked very hard in preparing a room suitable for a school-room, and another for myself, donating both free for the school. The school room a few years ago was used quite frequently, as a place for watching the gods, or rather a ‘Dolorio.’ The walls were decorated with all the images, and the ceiling is still very much stained with penitentes’ blood. The former owners of the house and nearly all their relations are now members of our Church.”—*Church at Home and Abroad.*

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### Special Meetings of the Board.

ON Friday afternoon, Sept. 26th, the Board had the pleasure of meeting with Dr. Minnie Grant Fraser, who has recently been appointed to Medical Mission work in Central India.

Miss Fraser is the daughter of Rev. Wm. Fraser, one of the oldest ministers of our Church, now retired, and residing in Montreal. Four years ago she devoted herself to Foreign Mission work, commenced the study of medicine in the Woman's Medical College, Kingston, and graduated in April last. In the course of her remarks, Dr. Fraser thanked the Society for sympathy and assistance received during her college training. It is expected that she will be settled at Rutlam, under the supervision of Rev. J. F. Campbell.

Miss Isabella Ross, our lady missionary, who has been at home for some time now, on account of ill-health, is, we are glad to say, so far restored, as to be able to return to Indore. They will sail (D. V.) about the beginning of November. We commend them to God, and to the word of His grace.

A public meeting of ladies interested in the Indian Mission work of the North-West, was held in St. James Square church, in the afternoon of Tuesday, September 30th. It was called for the purpose of giving the members of our Mission Bands and others an opportunity of meeting with Miss Walker, our missionary teacher at the Indian Industrial School, Portage la Prairie. Miss Walker had been enjoying a few weeks of well earned rest with her parents, Rev. W. and Mrs. Walker, of Chatham, and was returning to take charge of the school, where she has labored so successfully for the past two years. Very sweetly, with gentle voice and earnest words, she told the story of her school work; described the children, related many incidents illustrative of their progress in their studies and domestic pursuits; touched upon some of the difficulties and obstacles to be surmounted, and paid a high tribute to the untiring efforts of the members of the Woman's Foreign Missionary Society of Portage la Prairie for the success of the school. Several young men and elderly persons are learning to read. The Indians are a band of the Sioux. Sabbath services are held regularly, with an average attendance of between thirty and forty. One or two of the men of the band take part in the services. Some time ago they asked for a weekly prayer meeting. The Sunday school lesson is interpreted by one of the women, and one hymn in their own language is generally sung at each service. At first, the children were inclined to run away from the school, but now, though they occasionally return home for a short visit, the school is regarded as the most attractive place in the world. At the close of the service the friends had an opportunity of speaking face to face with Miss Walker, and wishing her godspeed on her journey. The letters following were written by two of the little girls, and sent to Miss Walker at Chatham. They will be read with interest:

PORTAGE LA PRAIRIE, *August 23, 1890.*

MY DEAR SCHOOL MOTHER,—As I have just got through with my work and had a little time before getting my bath Miss Fraser said I could write to you; I was so glad to hear from you, I let Katie and Lousia read mine and they read theirs to me. You told me to try and be good. I helped Louisa keep house two or three times and I scrubbed the kitchen to-day and

when visitors come I help play and sing. I try to keep Miss Fraser from being lonesome. I am learning verses and I hope to know lots when you come home. Our garden is growing good. The potatoes are so dry we have them boiled for dinner and fried for supper. I guess the people where you are would like to see me. I can pick flowers in the little basket you are going to bring me. Well I am going to take my bath. Good-night.—TOPSEY McLEOD.

PORTAGE LA PRAIRIE, August 5, 1890.

DEAR MISS WALKER,—I got your letter few weeks ago. I thought I could write to you as soon as I got the letter, but I have not much time. Garden at the school is very well, everything is growing so nicely. I went to see my mother and Wamonie on Sunday. They were both a little better. My mother is able to walk around again. I am at Mrs. McLeod's now. I don't think there is anything better the school. I haven't seen Kate since the school was closed. The picnic was very nice, but I did not enjoy myself. I suppose you think that I am half through with my Paraphrases now, but I am not. I will try and learn one or two before you come back. Our class in Sunday school were going to have picnic of our own next week. Mrs. McLeod sent her love to you and all the rest. Miss Fraser will be back on Saturday. I will get back to the school, and I will be too glad to get back to school. It's getting late, and I must close. Yours truly.—LOUISA ROSE.

P.S.—DEAR MISS WALKER,—I play this afternoon for the the Woman's Foreign Missionary Society. Mrs. McLeod wants me to take your place, so I did. Mrs. Wilkie address the meeting. She is a missionary from India, and Mr. Wilkie is going to address the meeting to-night. I wish you were here to hear him. It is getting late, and I must close.—LOUISA ROSE.

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### Annual Meeting Woman's Foreign Missionary Society—Eastern Division.

THE fourteenth annual meeting of the Woman's Foreign Missionary Society, Eastern Division, was held in Fort Massey church, Halifax, on Thursday and Friday, Sept. 11th and 12th.

There were about 125 delegates present, representing sixty Auxiliaries and Mission Bands. From published reports, we judge that the meeting was a successful and pleasant one, and we cordially congratulate our sisters in the Eastern Division of the Church upon another prosperous year. New Auxiliaries and Mission Bands have been added in the various Presbyterial Societies. One branch, the Prince Edward Island Presbyterial, has doubled its contributions since last year. The public meeting on Thursday evening was of unusual interest, from the presence of Rev. K. J. Grant, Trinidad, who spoke with much effect of the progress of the work in that island. Mrs. Archibald, Baptist Missionary to the Telugus, also gave an address.

The officers appointed for the ensuing year are :—*President*—Mrs. R. F. Burns. *Vice-Presidents*—Mrs. Baxter, Halifax ; Mrs. Robbins, Truro ; Miss Carmichael, Pictou ; Mrs. Laird, Charlottetown ; Mrs. D. M. Gordon, Halifax ; Mrs. W. H. Harrington, Halifax. *Recording Secretary*—Mrs. Dodge. *Foreign Secretary*—Miss Fairbanks. *Home Secretary*—Mrs. J. T. Thomson. *Secretary of Young People's Work*—Miss McCulloch, Truro. *Secretary of Supplies*—Miss Forrest. *Treasurer*—Mrs. S. Waddell, and the Committee.

That a very rich and abundant blessing may attend the Society of the Maritime Provinces during the year upon which it has just entered, is our earnest prayer.

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### Correction.

Owing to printer's mistake, the following inaccuracies appear in the Tabulated Statement of the Stratford Presbyterial Report :

North Easthope Auxiliary is credited with only \$41.50. It should be \$51.50. St. Mary's Knox Church Auxiliary is credited with \$195. It should be \$115.

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### Our Boarding School Opened with Thirteen Little Girls.

NEEMUCH, C.I., August 10, 1890.

MISS HARRIS.—My never having written you before must seem like neglect of our *Leaflet*, but my work in Indore being the study of the language I had no material for a letter.



You will be glad to hear that the Christian Girls' Boarding School, of the Canadian Mission, is at last an established fact, there are of course many temporary arrangements, pending the erection of the buildings, for which the Woman's Foreign Missionary Society have so long had the money, but work is actually begun. Several causes combined to assure us that it was time we had such a school of our own, and accordingly suitable premises were sought. None were to be had in Indore, but Mr. and Mrs. Wilson, being anxious for the establishment of the institution, found a house in Neemuch, which, after some alterations, proved to be suitable for the purpose. The premises, which are in the Parsee quarter of the bazaar, consist of two houses, separated by a walled-in courtyard, of good size—the girls' play ground. In the bungalow at the front I live for the present, alone, and the girls occupy the house at the back. There are six rooms—dining-room, bath-room, two sleeping-rooms, school-room and store-room, and to occupy these, I have thirteen young charges. Possibly you will say, "A small beginning," but I find them as many as can be easily managed, with my inexperience and limited knowledge of the language. Five of them have been in the United Presbyterian Mission Boarding School at Nusserabad, for a longer or shorter time, four belong to Mhow, three to Neemuch, and the thirteenth is a little heathen from Indore. From a missionary point of view, she is the most interesting, being entirely ignorant of everything but evil; her mind can scarcely be called "virgin soil," since there is such a luxuriant crop of weeds, but I am hoping that there will be great improvements in her ere long. Already she is somewhat tamed, and no longer appears without clothes when she wishes to show displeasure. She was got hold of in some way by the calling woman of Miss Rodger's school, who knew her to be an orphan, and living in the house of a man who was not related to her, and who wished to train her as a dancing girl. During the few days Miss Rodger kept Sita before sending her to Neemuch this man gave a good deal of trouble, and we were all relieved when the child arrived safely. Another child who is not yet a Christian in name is Chandia, who belongs to Neemuch. Though only about nine years old, she has wanted for some time to become a Christian, and besides attending Mrs. Wilson's school, has regularly

been present at all the church services. Her parents, having a number of Christian relatives, do not object to her change of faith, and have even agreed to pay half of her school fees. Chandia is not baptized, and the question is being debated whether or not the rite should be delayed until she is old enough to be admitted to the Church on profession of faith.

These thirteen girls are at all stages of school work, from those struggling through the alphabet to those reading fairly well in the second English reader. Being unable properly to attend to so many different classes, small though they are I have advertised for a teacher, but as all missions are anxious to keep their own good workers, my success is doubtful. In the meantime, Miss Jamieson has lent me a woman she had engaged, and the younger ones are under her instruction. Mr. Wilson spares me a pundit every morning to teach the Bible lesson, as my command of Hindi is not yet equal to what is required in that way.

We have at least an hour of sewing every day, during which the necessary making and mending for the girls are attended to. Some already sew very neatly, while others are undertaking their first hemming. It is not likely that we shall ever be out of work, for as fast as new things are made old ones seem to wear out.

The girls also assist in preparing their own meals, so that, although a cook is employed to superintend the kitchen work, the girls will not be unfitted for life in their own homes afterwards.

The matron is Sunderbai, wife of Balaram, Mr. Wilson's head catechist. In some respects it is not advisable to have a married woman in such a position, but Sunderbai was anxious for it, her only daughter being among the pupils, and knowing her to be a trustworthy woman I was glad to get her.

Such is our beginning, and I am sure you will pray that God's blessing will abundantly rest upon our school, that those who are trained in it may be Christians not only in name, but also in heart, and that they may in their turn be the means of bringing many of their countrywomen into the light of the Gospel.

## Story of Little Sita.

INDORE, August 13, 1890.

MISS RODGER.—The boarding school has been opened at Neemuch, as you will no doubt have heard ere this reaches you. We do not want to lose the native Christian girls, and there is danger of this being the case if they are sent to other mission boarding schools. No suitable place could be found in Indore, although it is now six years since the building was first spoken about. As there is one heathen girl at present in the school it may be interesting to you to know what brought her there. Her first appearance amongst us was about a month ago now, when the woman who calls the children brought her to school. She is about eight or nine years of age, and has evidently been accustomed to harsh treatment all her life. She was described as an orphan, whom no one could claim, so I had her brought to our house until more could be found out about her. She would have been given up to any one having any legal claim upon her. The following day a woman came into school—she had evidently been sent to take the girl away. She said that Sita's uncle had been looking for the girl since yesterday. She was told that if her uncle could establish his claim to the child he could have her. The woman went away and the man calling himself uncle appeared in a few hours. On making enquiries we found out that he was not a relative, nor could he establish any claim to her beyond the fact that she had been about a month in his house. We gathered also that it was no place in which the girl ought to remain if she could be kept from returning to it. In the meantime the girl had become satisfied to remain with Dinah and Mary—two orphan Christian girls, who were at Nusserabad, and are now at Neemuch at school—and positively refused to go back to the place where she had been. When the said uncle found all his efforts were useless, a man calling himself Sita's husband appeared to claim her. This was several days after the girl had been with us, and the first intimation that she had a husband. After coming a few times, he also gave up in despair, and the girl remained with us for a week, when she accompanied the other girls to Neemuch. For a day or two she ate nothing that was cooked for the other girls, and took only what was brought from the bazaar.

Since the holidays I have united the two bazaar schools, as the distance is not too great for the children to come. Not the least important and interesting part of work, however, is Zenana work. It is encouraging to find that there are some who are not content to settle down to the aimless life which surrounds them. Even although they leave school so young, their crude ideas have been widened a little by the few years' instruction. One of my Zenana pupils got off a letter to her father, who is at present away from home, and she is quite delighted to think she can write a letter. Her mother, too, is highly pleased.

The weather has been rather trying lately, but it is much cooler and pleasanter for the past week, as there has been very heavy rain. Usually there is a heavy rainfall in July, but it was not so this year in Central India.

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### Missionary Meeting at Neemuch.

NEEMUCH, *April 28, 1890.*

MRS. WILSON.—About four weeks ago we had our first missionary meeting here in Neemuch, and I should like to tell you something about it, for I know you will be as much interested in hearing of the growth of a missionary spirit here as we are in seeing it.

The meeting was held in a room on our compound, which last year we had fitted up for a library and reading-room for the native Christians. This we had been enabled to do by means of a generous gift from a friend who takes an interest in our Mission work.

On the last Friday evening of March we found all the native Christians gathered, according to invitation, in our library, and we spent the first hour, from six o'clock to seven, drinking tea and talking—had first an exceedingly pleasant tea-party. Just as at home, we find that the stimulus of tea loosens the tongue, and has a tendency to make people very good-humored and lively. Curry and rice won't do that.

First I must tell you about the company. The great majority of course were the native Christians, but some of these had brought with them friends, swelling our numbers considerably. Forty-one sat down to tea. Nine of this number were heathen. A Hindu woman with her sister and her three children, whom

she is quite willing should be "made Christians," sat with us, and, though she ate nothing, took tea, and allowed the children to both eat and drink. This woman's husband is a butler in an officer's family, where he gets very good wages, and is altogether rather a swell. I suppose the man doesn't distinguish clearly between Protestant and Roman Catholic Christians, and, as there are very many Portuguese and Madrassy Roman Catholics who have positions as cooks and butlers in Sahib's houses, he is not afraid of the word Christian, and in his experience does not see in it an obstacle to obtaining good wages. His three children (two boys and a girl, are always well dressed and clean, and they attend all our church services very regularly. Chandia, the little girl, is about seven or eight years of age, and is a very pretty and very bright child, and I hope her parents may be induced to send her to the Indou boarding school.

We had also with us two soldiers (natives), one a Roman Catholic who attends our services, and a friend of his, a Mohammedan. The Mohammedan would not even take a cup of tea, but otherwise he seemed to feel himself quite at home. Then there were a syce (groom) and two boys who are in the service of a Captain Gordon, who is at present stationed in Neemuch. Captain Gordon (a nephew of Chinese Gordon) took these two boys, the one an Arab and the other an African, from the Keith Falconer Mission at Aden, and feeds and clothes them, at the same time having them taught some useful work. The syce is a Hindu, but has broken caste by eating with the Christians.

Besides these, there was our own little Mission company of four, and a lady belonging to the Rajputana Mission, who was visiting su at the time.

Thus we had Hindus, Mohammedans, Roman Catholics and Christians (most of the R. Catholics we meet here declare they are not Christians, and they are about right,) from India, Arabia, Africa, Europe and America, all sitting down to drink tea together. A representative company, was it not?

After tea, we began the second part of our meeting by singing a Hindi Vhajan, a favorite of the native Christians,

"Tisu Masih mero prano bachiya,"

then Mr. Wilson read the 67th Psalm and lead in prayer.

Salaram, our catechist, gave a very good address on Trinidad and the Mission work there. Salaram went to Trinidad when a young man, and there became a Christian. He was connected with our Mission in that island for some time, and on his return to his old home at Indore, was appointed a catechist by our Mission here. He speaks with great affection of Mr. Christie and of Mr. Morton, and seems always pleased to hear of the progress of the "work" in that far away field.

Balaram gave us first a short account of the physical features of Trinidad; of its population, industries, etc. Then he told us about the Mission work, as he had seen it in his time, adding some particulars he had got from late magazines. He closed with a vigorous appeal to the Christians to be more earnest in work among the heathen, to cultivate in a higher degree the love which would ensure peace among themselves and make them more anxious to extend to the outside world the blessings they themselves had received.

After the address, we sang a Hindu translation of "From Greenland's Icy Mountains," in which the metre of the original is preserved to the well-known "missionary" tune, and, the benediction being pronounced, closed our first missionary meeting.

It is not easy to give expression in word to feelings aroused on such an occasion. Nearly all of those present had been heathen in their earlier years, and some had very recently, within the last year or two, come to know the Saviour, and here they were singing heartily the hymn that is such a missionary power in our own Christian land.

We hope to hold our second missionary meeting next Wednesday, and, after that, on the first Wednesday of every month. At next meeting a native Christian, who has joined us lately from the Rajputana United Presbyterian Mission, is to give us an account of work as carried on in Todgarte, the town from which he comes.

I hope you will remember our little gatherings at your missionary meetings, and ask that God's spirit may be poured out on us too; that the native Christians may have strength given them to live "unspotted from the world," and that they and we may be real missionaries, spending ungrudgingly time and strength in the service of our Master.

After the meeting was closed, the Christians had another meeting, at which they decided to take on themselves the keeping up of the library and reading-room; to bear all the current expenses, such as buying new books, magazines, etc., and lighting the room. They have subscribed very liberally for this purpose.

I was glad to hear from you, and to know that your health is so much better. Sickness is always trying, and specially so when there is some work one would fain be at. However, one is not always doing the most good when doing the most of what is called "work." And many who are never able to go outside of their own home yet bear "much fruit."

Miss Jamieson and Miss Scott will keep you posted now on their work in Neemuch, so you won't need many letters from me. Still, I'll try and do what I can.

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## MISSION STUDIES.

### Missionary Work in the Islands of the Pacific Ocean.

BY MISS FERRIER, CALEDONIA.

(*Seventh Paper*).

At this meeting you are to hear of the progress of the Gospel on the Island of An-neit-yum. The year 1852 was a memorable one in the history of the Mission for several reasons. In that year the first Christian Church on the New Hebrides was organized, with thirteen members—six men and seven women—who were baptised, and then partook of the Lord's Supper. About the same time a good church, large enough to hold five hundred people, was built and opened, and Mr. and Mrs. Inglis, missionaries from Scotland, joined the Geddies and settled upon the opposite side of the island, and from that time the progress of the Mission was steady and rapid. In course of time the whole island was supplied with schools, sixty in all, in which all the people were taught to read and write. Each school had its own neat school-house, plastered outside and in with lime made from coral; also a house for the native teacher, and a room for the Missionary to use when he came to visit it, and as the natives

knew nothing of building but what the missionaries taught them, all this meant a great deal of hard work for Mr. Geddie and Mr. Inglis. Mrs. Geddie and Mrs. Inglis were kept very busy, too. They taught the women to make, wash and iron their clothes, and other kinds of housework, and Mrs. Inglis taught them to make excellent arrowroot, which, as you will hear, proved of great value to the Mission. In 1862 there were over three hundred Church members, besides large numbers, who professed to be Christians, had given up their heathen practices, wore such clothes as they could procure, and regularly attended church and school. That year also a Missionary Society was formed at each station, twelve hundred present at each meeting, when the native Christians resolved to do all they could to support and extend Mission work, and contributed five thousand five hundred pounds of arrowroot. Making arrowroot is not easy work, and that so much was freely given is a pretty good proof that they had learned to value the Gospel, and these liberal contributions have been continued year after year. During all this time the work of translating the Scriptures had been steadily carried on by both missionaries, and from time to time portions had been printed in their own press, and the boys and girls in the schools learned a great many chapters by heart. By the year 1859 the whole of the New Testament had been translated, and as the Bible Society offered to print it, Mr. and Mrs. Inglis went to England to superintend the work, and in 1863 they returned, bringing with them two thousand copies, printed in large type and well bound. The whole cost of printing this edition was paid by the natives by arrowroot, and some years after, when the Old Testament was also translated and printed, it was paid for in the same manner. They have in all paid seven thousand dollars for books, and all by arrowroot. While Mr. and Mrs. Inglis were away, a dreadful disease broke out on the island, of which one-third of the people died, and Mr. and Mrs. Geddie had a very trying time, so in 1864, when they had been eighteen years out, they returned to Nova Scotia for a visit. You may be sure they were warmly welcomed, and during their stay they did much to increase the interest felt in the Mission. Mr. Geddie told the Synod, at its meeting in Toronto, that he had tried to get some of the old idols to bring home with him, but that idolatry had so completely disappeared that he could find no god on the island



but the God who made the heavens and the earth. As soon as possible they returned to An-neit-yum, but they were never quite so strong again, and in 1872 failing health obliged them to retire from the work which they had carried on so successfully for twenty-four years. They went to live in Geelong, Australia, where shortly after Dr. Geddie died. A tablet was put up in his church in An-neit-yum with this inscription:—"In memory of the Rev. John Geddie, D.D. When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen." Dr. and Mrs. Inglis remained till 1877, when they, too, were compelled by failing strength to retire, and it must not be forgotten that the happy change recorded on the tablet was the result of the joint labors of these faithful men and their equally faithful wives, assisted by many native teachers whom they had trained, and to whose labors and consistent lives the missionaries said much of their success was due. Let me sum up in a few words the results of Mission work on An-neit-yum. In 1848 the inhabitants were fierce cannibals, living in dreadful vice, knowing nothing of God, and quite ignorant of even the decencies of civilized life. In quarter of a century idolatry had completely disappeared and all were professing Christians, all were more or less educated, had the Bible in their own language, were decently clothed, had good houses, churches and schools, and lived in peace and industry. Surely we may well say, "What hath God wrought?"

### INCREASE.

#### *Presbyterial Societies.*

- STRATFORD .....*North Easthope.*—St. Andrew's Auxiliary.  
 HAMILTON.....*Niagara Falls, South.*—"Lundy's Lane".—  
 Mission Band.  
 " .....*Abingdon.*—Auxiliary.  
 " .....*Beamsville.*—"Progressive" Mission Band.  
 " .....*Beamsville.*—"Morning Star" Mission Band.  
 TORONTO.....*Toronto.*—"McCracken" Mission Band,  
 Bloor street Presbyterian church.  
 BROCKVILLE.....*Mallorytown.*—Auxiliary.  
 " .....*Morewood.*—Standard Bearers' Mission Band.  
 " .....*Morewood.*—Auxiliary re-organized.  
 " .....*Prescott.*—"Stones' Corners" Auxiliary.  
 Five Auxiliaries and five Mission Bands.

## Estimate for 1890-91 for the Woman's Foreign Missionary Society.

IN presenting to the Woman's Foreign Missionary Society, the estimate received from the Foreign Mission Committee, of what will be required for another year's work, the Board bespeaks for it the thoughtful consideration of every member of the Society.

The amount asked for is large—larger than ever before—but each item has been carefully scrutinized, and it is believed there is nothing included but what is legitimately the work undertaken by our Society.

That the amount may be in the treasury at the end of the year, will need on the part of every branch, earnest, prayerful, unremitting work, in an especial manner on the part of all officers—for on them very largely depends success or failure.

What they give in time and thought, in acquiring and disseminating information, is returned in increased interest and larger views of responsibility in giving.

If each little field is carefully tilled and kept fresh with the dew of prayer, united prayer, and prayer in the closet—may we not expect with confidence that at our Harvest Home in April next, when the sheaves are all gathered in, that there will be abundance in the storehouse for every need.

The Board is glad to be able to state that one step further has been taken towards the erection of the Boarding school at Indore. The plans sent for by the Foreign Mission Committee, came, were approved, and were entrusted to Mr. Wilkie on his return to India, with instructions to proceed with the building as soon as possible after his arrival at Indore. In the meantime a boarding school has been commenced by Miss Harris in a rented house at Neemuch, owing to the impossibility of getting a suitable house at Indore.

The item in the estimate of \$7,400.00 includes the rent of this building as well as others for school work and dispensaries.

Members will notice, that again the additional salaries of married Missionaries is omitted from the estimate. Is it unreasonable to hope that the Society may have it in its power to add this in April next?

“Let us not be weary in well-doing, for in due season we shall reap if we faint not.”

INDIA.

Miss Rodger, salary.....		\$730 00	
Miss Beatty, salary.....		730 00	
Miss Oliver, salary.....		730 00	
Miss Scott, salary.....		730 00	
Miss Sinclair, salary.....		730 00	
Miss Jamieson, salary.....		730 00	
Miss Harris, salary.....		730 00	
Miss Ross, furlough allowance (8 mos.).....	\$243 34		
Miss Ross, proportion of salary (4 mos.).....	243 33		
Miss Ross, travelling expenses....	350 00		
			836 67
Miss McKellar, balance of travelling expenses (including residence and special course in London).....	\$ 98 50		
Miss McKellar, ordinary outfit....	150 00		
“ medical outfit.....	250 00		
“ proportion of salary (5½ mos.).....	395 00		
			893 50
Miss Fraser, portion of salary (4 mos.).....	\$243 33		
Miss Fraser, travelling expenses...	350 00		
“ ordinary outfit.....	150 00		
“ medical outfit.....	250 00		
			993 33
Miss Stockbridge, salary.....		375 00	
Miss Minnie Stockbridge, salary.....		375 00	
Rent of schools and dispensaries, salaries of teachers, expenses of medical work, etc., etc.....			7,400 00
Pundits for Miss Harris, Miss Jamieson, Miss McKellar and Miss Fraser.....		200 00	
Erection of girl's school at Mhow (part cost)..		1,050 00	
Allowance for exchange.....		50 00	
			<u>\$17,283 50</u>

CHINA.

*Formosa.*

Two teachers, \$60 each.....	\$120 00	
Girl's school, Tamsui.....	300 00	
	<hr/>	\$ 420 00

*Honan.*

Miss McIntosh, salary.....	\$500 00	
Pundit and house rent.....	50 00	
Miss Graham, salary.....	500 00	
Pundit and house rent.....	50 00	
	<hr/>	1,100 00

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\$1,520 00

NORTH-WEST INDIANS.

*Mistawasis Reserve.*

Teacher's salary, Miss C. J. McKay.....	\$100 00	
	<hr/>	\$ 100 00

*Okanase.*

Teacher, Miss M. S. Cameron.....	\$150 00	
Repairs to school.....	140 00	
	<hr/>	290 00

*Round Lake.*

Teacher, Mr. E. F. Ferry.....	\$450 00	
Matron (not yet appointed).....	240 00	
Maintenance of pupils.....	350 00	
Desks.....	100 00	
Necessary improvements to school..	100 00	
	<hr/>	1,240 00

*File Hills.*

Teacher, Mr. A. Skene.....	\$700 00	
Maintenance.....	565 00	
	<hr/>	1,265 00

*Muscowpetung's Reserve.*

Maintenance, salaries and inter- preting (Mr. Telfer).....	\$1,070 00	
Furnishing.....	400 00	
Buildings.....	3,500 00	
Site for school.....	330 00	
	<hr/>	5,300

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\$8,195 00

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\$26,998 50

*Crow Stand.*

<i>Brought forward</i> .....		\$26,998 50
Teacher, Miss E. M. Armstrong..	\$450 00	
Asst. Matron, Miss F. McLean ..	240 00	
Asst. Teacher, Miss Martha Anderson.....	225 00	
Maintenance and interpreting....	680 00	
Maintenance of four non-treaty Indian children.....	300 00	
	—————	\$1,895 00

*Assiniboine Reserve—Indian Head.*

Teacher .....	\$300 00	
Building .....	700 00	
	—————	\$1,000 00

*Stony Plain.*

Teacher, Mr. M. Anderson .....	\$600 00	
Maintenance .....	400 00	
Furnishing.....	50 00	
	—————	\$1,050 00

*Birtle.*

Teacher, Mr. G. G. McLaren ....	\$600 00	
Matron, Miss McLaren .....	400 00	
Maintenance .....	600 00	
Rent .....	300 00	
	—————	\$1,900 00

*Portage la Prairie.*

Teacher, Miss Walker.....	\$300 00	
Maintenance .....	220 00	
Miss Fraser.....	180 00	
Building .....	600 00	
	—————	\$1,300 00

*Trinidad.*

Schools.....		\$7,145 00
		600 00

*New Hebrides*

Schools.....		600 00
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\$35,343 5