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*"The World*



*for Christ."*

# Monthly Letter Leaflet.

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

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VOL. VII. TORONTO, FEBRUARY, 1891. No. 10.

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## SUBJECTS FOR PRAYER.

FEBRUARY.—For those ladies who have offered themselves as missionaries; for those who are in training for the work; and that others may come forward; also that the liberality of the Church may be such that there shall be no lack of means to send them.

I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus, that in everything ye are enriched by him, so that ye come behind in no gift.—"1 Cor. i. 4-5-7."

"Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine"—Prov. iii. 9-10.

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## Special Prayer Meeting.

A united meeting for Special Prayer convened by the Board of Management was held in Old St. Andrew's church on the afternoon of Friday, the 9th of January. Mrs. Ewart presided,

and in a few appropriate words stated the circumstances which led to the setting apart by the society of a day for special prayer, and the object of the present meeting. Ladies from the various auxiliaries in Toronto and immediate neighbourhood took part in the exercises. The programme, which had been prepared by a committee of the Board, embraced a wide range of topics bearing upon the work of Foreign Missions, the principal subject being prayer for the removal of indifference and other discouragements in the work.

The following was the order of proceedings:—1. Hymn 92, "Come, Holy Spirit, Heavenly Dove." 2. Reading of Scripture, Acts ii. 1-21. 3. Prayer for the outpouring of the Spirit upon the present meeting. 4. President's remarks. 5. Psalm lxvii. 6. Prayer. Thanksgiving for the large number of Christian women interested in Foreign Missions; for the growth of our own Society; for blessings vouchsafed and funds provided. 7. Psalm ciii. 1-5. 8. Prayer for the removal of indifference and other discouragements in the work of the W. F. M. S.; that those not in sympathy with us may be brought to see clearly their duty and privilege in this respect; that all those already engaged in the work, the Board of Management and all members of the Auxiliaries and Mission Bands may receive a fresh baptism from on high, and be quickened to deeper earnestness and greater effort; that a large-hearted liberality may be called forth, so that no approved servants of Christ may be detained at home for lack of means to send them to the foreign field. 9. Scripture. Isaiah xl. 3-11; 28-31; John xvii. 6-10. 10. Prayer. Praise for doors opened in foreign lands, especially for the settlement of our own missionaries in Honan; for obstacles removed; for journeying mercies vouchsafed to our missionaries, and for the successful beginning of our Girls' Boarding School in Central India. 11. Hymn 269: "From Greenland's Icy Mountains," vs. 1, 3 and 4. 12. Prayer. Praise for conversions in the fields occupied by our Church; that native converts may grow in grace and in the knowledge of their Lord and Saviour and may adorn His doctrine in all things; that their spiritual life may be deepened; that they may commend Christianity in their home life, and that they may be steadfast and zealous to win others for Christ; that secret believers may have grace to confess Christ openly. 13. Paraphrase 54. 14. Prayer. Thanksgiving that

the eyes of the Hindoos are being opened to the debasing influence of child-marriage and enforced widowhood ; prayer that the agitation towards abolishing these evils may be continued to a blessed result ; that all commerce and traffic which hinder the evangelization of the heathen may be checked, and that the hearts of rulers may be disposed to seek the good of the kingdom. 15. Hymn 268, vs. 1, 4, 6. 16. Prayer for all our missionaries, that they may be sustained in health, preserved from persecution, quickened in spiritual life, imbued with wisdom from on high, and blessed with enlarged success in every department of their work ; that they may see eye to eye, "endeavouring to keep the unity of the Spirit in the bond of peace ;" that workers qualified in every respect and called of God may be led to offer themselves for service in the foreign field. 17. Scripture. Jeremiah xxxi. 1-3, 10-17, 31-40. 18. Prayer for the speedy conversion of the Jews, that the persecutions they are now enduring may be stayed and over-ruled by God to the fulfilment of His prophecies concerning them ; that our own Church may be aroused to its duty towards God's ancient people. 19. Hymn 265.

All the prayers offered were brief and strictly confined to the topic assigned. By this means repetition was avoided and the programme, though very full, did not occupy more than an hour and a half. The meeting was well attended, and all present felt it to be a time of privilege and blessing.

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The Board of Management have decided to print in future the names of new life members as they are added from month to month. The following ladies have become life members since the annual meeting in April last: — Mrs. Geo. Oal, Toronto ; Mrs. Mackay, Portage la Prairie ; Mrs. W. Davidson, Mrs. S. C. Duncan Clark, Miss J. Stewart, Miss L. M. Stewart, Miss Agatha Reid, Toronto ; Mrs. Alexander Jackson, Galt ; Mrs. D. McCraney, Oakville ; Miss E. H. Gibson, Ottawa ; Miss Snively, Mrs. Gall, Miss M. A. Lumsden, Mrs. Geo. R. Hayne, Toronto ; Mrs. Byers, Gananoque ; Mrs. C. K. McGregor, Brantford ; Mrs. Hill Campbell, Cornwall ; Mrs. G. Smith, Uxbridge ; Mrs. D. L. McKechnie, Mattawa ; Mrs. Norman Robertson, Walkerton ; Mrs. Benj. B. Imrie, Scotland ; Miss J.

Booth, Grand Valley ; Mrs. J. L. Murray, Kincardine ; Mrs. W. Young, Paris ; Mrs. Jas. Park, Miss Alberta Kerr, Toronto ; Miss Susan McNeil, Mrs. Gow, Mora ; Mrs. Alexander Logie, Hamilton ; Mrs. A. H. Kippen, Claremont ; Mrs. Robt. Nicholl, Wilton Grove ; Mrs. J. C. Hamilton, Toronto ; Mrs. John Ross, Brussels ; Mrs. J. McWhirter, Woodstock ; Mrs. W. Walsh, Peterboro' ; Miss Rodger, Miss M. Oliver, M.D., Indore ; Mrs. A. M. Greig, Almonte ; Miss Beatty, M.D., Indore ; Mrs. R. J. Beattie, Guelph ; Miss Gertrude F. McMurtry, Toronto ; Miss Annie Cameron, Mrs. D. H. Moore, Peterboro ; Mrs. R. Mulholland, Cobourg ; Mrs. John P. Miller, Pembroke ; Miss Gilchrist, Baltimore ; Mrs. J. F. McCurdy, Miss Helen Kay, Miss Strange, Toronto ; Miss Maggie McGregor, Balderson ; Miss Kate McDonald, St. Marys ; Mrs. J. A. R. Dickson, Galt ; Mrs. Adam Murray, London ; Mrs. Geo. Anderson, Toronto ; Mrs. J. Hastie, Cornwall ; Mrs. Agnes B. McIntyre, Toronto ; Mrs. U. M. Richardson, Brussels ; Miss Emma Harvie, Woodstock ; Mrs. William Dunn, Atwood ; Mrs. Jas. Johnstone, Kincardine ; Mrs. Gibson, Demerara ; Mrs. E. H. Sawers, Wilton Grove.

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## INDIA.

### Girls' School Opened at Bagana.

NEEMUCH, *Nov. 5th, 1890.*

MRS. WILSON.—I shall first answer your questions about our different stations in Central India.

Neemuch is not in Indore territory, nor are Rutlam and Oojein under Holkar's raj. The camp of Neemuch, where we all live, and in which are the Anglo-Vernacular school for boys, and one primary school, also Miss Scott's girls' school, is British territory. I am not quite sure about the date, but some time after the battle of Mehidpore (1817) in which Holkar was defeated by the British and forced to sue for peace, our Government bought a small piece of ground, half way between Mhow and Nasirabad, from Scindia, the other great Mahratta prince of Central India. Here they established a camp, calling it Neemuch, after the name of a native tower near it.

. In old Neemuch, as we call it, which belongs still to

Scindia, we have a flourishing boys' school and a dispensary, and there Miss Jamieson has been working for a number of months among the women and girls. A little school, which I have lately opened, and which is about half a mile from our bungalow, is also in native territory.

During the cold season, while on tour in the district, we favour a number of native states with visits. One day we are in Holkar's territory ; another day in Scindia's ; then we find ourselves among Rajput Thackoors and Rajas, Central India is much broken up among these native princes, and its map is not unlike a crazy-work quilt. Here a green patch is Gwalior (Scindia's territory), a yellow patch is Indore, a blue Partabgarh, another green Gwalior, a pink Oedypore, another yellow Indore, etc. All these patches of the most irregular shape and size, and jumbled together in the most eccentric fashion. Dotted here and there are small and larger spots marked, "Disputed Territory," and I suppose, but for the supremacy of England over India and the fear of English guns, these patches would be constantly changing shape.

Neemuch had at one time belonged to Oedypore, but sometime when the fortunes of the great Rajput House were very low it was mortgaged to Scindia, and has never been recovered.

Gwalior and Indore are the two largest and most important kingdoms in Central India.

Oejein is also in Gwalior, and it is said that Scindia intends building a summer palace for himself there.

Rutlam is the capital city of a state of the same name, and is quite distinct from Gwalior and Indore. I don't know anything about the extent of this Raja's territory, nor of his revenue as compared with Scindia's and Holkar's, but Rutlam is one of the nicest and cleanest native cities I have seen, and the Raja's gardens, open to the public, are exceedingly pretty and well kept.

I am glad you were so much interested in the account of our first missionary meeting here. We have been able to have them regularly on the first Wednesday of every month, and I think the people enjoy the little gathering as much as we do. Last month we had over sixty present, counting some visitors, who were passing through Neemuch to Rajputana. This is the day we ought to have had our meeting, but we have postponed it, expecting to have Miss McKellar join us at Neemuch, and we wish

to have her with us at our last meeting, before going out to the district.

I call it a meeting, but this month we are going to have instead an open air picnic. There are a number of pretty little groves near Neemuch, and we shall put up swings and have what amusement we can for both young and old. It is an experiment which I hope may succeed, for the native Christians are shut off from all the heathen festivals and sports, and I think that naturally they must wish for some out-door amusement. The Hindous and Musselmen have so many holidays and festivals which are primarily religious, but are made occasions for amusement and fun, and judging from the zest with which they observe these days the Indian people are very fond of sport. Unfortunately, the amusements, even were they not inseparable from idolatry, are often of the lowest and most obscene kind, and Christians can not in any way join in them with their heathen neighbors. They must come out and be separate from them in the strictest sense of the words. When any heathen become Christians they do not get rid of their social disposition, and perhaps we do not help them enough to cultivate this on good and pure lines.

Since I last wrote to you I have opened a girls' school in Bagana, a village of about 1,500 inhabitants, about half a mile from our compound. I got a very nice (for a native) house for \$5 a month, and reserving the upper flat, which is in one room, for the school, gave the lower rooms to the Christian teacher whom I had engaged, and her family. For a couple of weeks things went on nicely, but at the end of that time my woman struck for higher wages. As she was getting quite all she was worth I refused to raise her salary, and she left me. I was unwilling to close the school, so for a couple of months did all the teaching myself. When I had gathered in about sixteen or eighteen girls I engaged a heathen Pundit, a Brahman, to come every morning after the Bible lesson had been taught, to help with the other teaching. The girls were all very low caste, and most of them rather stupid, and I found teaching them A B C day after day very trying.

But my pundit turned out most unsatisfactory. He could not keep order at all, and though a great strapping fellow, six feet in height, he would come to me in the most helpless-look-

ing way and tell me that the girls were tickling his feet and teasing him. It was too much for my gravity at times. I found, too, that when at any time I would leave school early, he at once dismissed the girls and stopped work.

I dismissed him and also the calling woman, and straightway my troubles began. Both have used all their influence to keep the girls away, and a few days ago I was told that the Brahman threatens to curse any child found coming to the school. After I had dismissed this man, I engaged another pundit, a Brahman from Old Neemuch, and I fancy that but for his influence we should not be able to get a single girl to come. This teacher seems to be a really nice old man (though he is a Brahman), and he always is present when the Bible lesson is taught, and listens most respectfully. He even tried yesterday day to join in the singing of our opening hymn. He says to the girls: "What, suppose that other Brahman does curse you. Is he the master of the world? I am a Brahmar too."

About two weeks ago the woman who had left me returned and asked to be taken on again as teacher. I was obliged to take her on or close the school, for we shall soon be going out to the jungle, and I do not like to leave it altogether in the hands of my pundit. For some days we have had five, six and seven girls present, and there are now ten names on the roll, and I hope will soon have it up to the old numbers or larger.

If the Christian teacher was at all a vigorous woman I would dismiss the pundit, but doing so in the meantime would be fatal to the school. Miss Jamieson has kindly consented to superintend the school while we may be away from camp.

Did you know that some weeks ago Mr. Wilson baptized a family here—father, mother and three children? The father is butler in an officer's family, and is getting very good wages, and many people have expressed surprise that a man in so independent a position, a man not needing help of any kind, should have become a Christian! These people were under instruction by our head catechist for some months before their baptism, and their only daughter, a little girl of eight or nine years of age, was in Miss Harris' school as a boarder. The man is a Madrassey, and has two brothers Christians, so we can understand how he may have been influenced by them to become a Christian

too. He seems to be very much in earnest and to try and live as a Christian, and we are pleased to get good reports of him from his sahib, whom he has served off and on during eight years.

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## A Second Missionary Settled in Santo.

NEW HEBRIDES, *Aug. 20, 1890.*

MRS. ANNAND.—Your kind letter, dated Feb. 8th, has duly arrived. We were cheered to know that the members of your Board continue to take an interest in these poor dark people of Santo. We feel sure that you will rejoice to learn that a missionary and his wife have now settled at a place called Pelier on the north-west of Santo, ten miles from us, so that we are not fighting alone on this large island, I mean in a human point of view. The church of Victoria, Australia, have taken up this island, and it is their intention to settle two or three more men here soon. They have three men on Malekula.

We cannot report very great things from Santo, but there is a little thing done each day. Mr. Annand has commenced to hold services at another village on the mainland, about two miles away from this. He usually has a good attendance of both men and women. This gives us three villages. He holds four services on the Sabbath, two here and one each at "Ancane" and "Abunaus."

We had a most delightful trip south to the annual meeting on Anityum in June. We had beautiful weather both going and returning, and enjoyed the company of the Victorian and Adelaide deputies. This did much to cheer us. Then Professor Henry Drummond honoured us all with a visit. What a grand man he is; yet with all his gifts so unassuming. He seemed to enjoy his trip among the islands very much. The steamer brings some visitors nearly every month. Last month there was a retired colonel by the name of Jarvis from Toronto. He says that he is related to most of the people bearing that name in Toronto. It only took us four weeks to go to and from Anityum, spending a week there in that time, besides visiting two islands never before visited by any of our missionaries, Aoba and Pentecost. These two islands belong to the Church of England

Mission. We were at anchor nearly every night at some mission or trading station. It would have taken us nine or ten weeks to have gone to the south and back again in the *Dayspring*.

We saw a grand gathering of natives at Tongoa, Mr. Nicholson's station of six hundred people, all neatly clad, seated on the slope of a hill to hear a few words from the deputation. They sang two hymns very well, and paid marked attention to all that was said to them. It cheered us to see them, showing what the Gospel can do, even among these poor low creatures. Mr. Annand was at this same place some sixteen years ago, and they were then all painted savages. The missionaries have been there eleven years. We had the pleasure of settling another missionary and his wife on Epi on our way home from the meeting. There are now two on that island.

Dear Friends, we were informed this month by our agent in Halifax—Mr Morrison—that you have kindly forwarded a hundred dollars to assist us in our work here. Please accept our hearty thanks, and be assured that it will be laid out to the best advantage in furthering the Lord's cause here. I wish that I could report more rapid progress in our work, but we have just to toil on patiently. These people will not drive, it is quite against their nature. May the Lord bless and guard you all for the help you give us, and we would ask you to continue praying for us and the people. We need your prayers much, dear friends.

With our united kind regards and well wishes to you and the other members.

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## Prospects of Future Work in Honan.

LIN CHING, NORTH CHINA, *October 24, 1890.*

MRS. MACKENZIE,—Your kind letter expressing the sympathy of the Society and your own was received a short time ago. Sympathy is very sweet at such a time, particularly when one is far from friends and surrounded by unsympathetic heathenism. We are very fortunate though in having so many dear Christian friends about us who have done all they possibly could to lessen our trouble. I need not tell you how sad our hearts were for a time, although we knew our Father had taken her in love, and some day would tell us why it was for her good and ours.

Two more little missionaries have come to the mission lately—a little daughter to Mrs. MacDougall on the 24th of Sept. and a son to Dr. and Mrs. Smith on the 10th of this month—both mothers and babies are getting on nicely, although they have had to depend on amateur nurses, as our trained nurses were still at the coast; we expect them back the end of this week if winds are favorable and the boatmen not too lazy. Travelling in China is a slow and uncertain affair. The weather is fine and bright, although cold at night, so I do not think they will find their trip unpleasant, and we hope Miss Graham is returning to us much better.

We have been in Ling Ching nearly a year. One would think I ought to know a great deal about the people in that time, but I really know very little, except what I have been told by others. We only see the people on the streets, they are all Mohammedans in this part of the city and very much averse to having anything to do with the foreigners or their doctrine. It is far more difficult to do anything with them, old workers say, than with any other class of the people. Last night there was a death in the next compound, and the wailing and mourning for the dead sounds very dreadful and pitiful; they mourn a day and a half, then the body, as well dressed as they can afford, is put in a very large heavy wooden coffin, this is decorated with red cloth and coloured paper, and around it is hung paper money and clothes made of paper, sometimes even servants and horses; these are all burnt at the grave and are supposed to accompany the spirit and be of use to it in the other world. The Mohammedans take off the fine clothes, and do not bury the coffin, so the one coffin does for generations. Our teacher, who is a Confucianist, was telling us of this to-day. They (the Confucianists) bury the body in the coffin. It is all very sad and dreadful. I feel like going into the next compound where they are wailing, but even if I could talk well enough to tell them of Jesus and His love they would probably say, "Oh! He is just a prophet like Mohammed, we are just the same, we both believe in one true God," and further it seems you can't get them.

The prospect for getting into Honan seems much brighter. Mr. MacGillivray is in charge of a rented compound in Chin Wang, and if all is still quiet, when Dr. MacClure comes back from this trip he hopes to take Mrs. MacClure in and spend the

winter there. Mr. Goforth is also in the province at present, and it is hoped that another compound will be secured soon. We believe that the way is being opened in answer to the earnest prayers that are offered up for Honan. We hope that many years of useful work lie before us all in that province, and that we may see the light breaking through the darkness in many places. I trust that in the years to come we will have much to write home that will gladden the hearts of those who are praying for the success of the work in Honan.

Thanking you again for your prayers and sympathy.

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### TRINIDAD.

#### Work for Women and Girls.

SAN FERNANDO *November 26, 1890.*

MISS M. J. GRAHAM,--Your kind letter came to hand so long ago that you have doubtless begun to wonder if I had entirely forgotten it.

As you no doubt know, Mr. and Mrs. Grant returned to San Fernando four weeks ago. Their coming was such a pleasant surprise, for I did not expect them so soon. We were also glad to see that they had brought a new worker, Miss Fisher, the teacher for Conva. She is an old friend of Miss Archibald's, but the pleasure of becoming acquainted with her, was reserved for me until her arrival here. You asked for information concerning work done for girls and women. Well! just before she went home, Mrs. Grant had the pleasure of seeing the girls who were directly under her care comfortably married. I visited one of them a few evenings ago, and she had such a snug little room, showing that Mrs. Grant's efforts to teach her housekeeping had not been in vain. She attends my Sunday school class. I have a very nice class of nine Indian women, eight of whom are married. We have a good--no, that scarcely describes it--a *grand* Sunday school. Last Sunday there were present over 170. Since Mrs. Grant's return, she has formed a Sewing Circle, which meets in the Manse on Friday afternoons. About twenty young women and girls attend. My work is, as you know, chiefly among the children. And in a school of 180 pupils, with a large number who need constant looking after our

of school, or they will not attend at all, always sick, etc., to visit, I find more than enough to do, indeed, one always sees much more to be done than they can possibly accomplish. Then the Government returns of such a large school furnish no little work. Yesterday I had over 140 pupils; had also a visit from a Scotch lady, sister-in-law of the Scotch minister here. Visitors are generally charmed with the little Indians, and I do not wonder, for they are so bright. I do love every little brown face in my school. At present I am teaching my assistants after the children are dismissed, so that I am in the school room from 8 a.m. till nearly 4 p.m. In August, Miss Archibald and myself spent a week at Dr. Morton's, and had the pleasure of accompanying Mrs. and Miss Morton to several women's meetings and schools. As Miss Blackadder did not have vacation when we did, we were glad to have the chance of visiting her school, and we spent a pleasant day with her. It does one good to get away from one's own work for a few days and see the work of others engaged in the same good cause. I had such a nice letter from a young lady in Bolton, Ont., an entire stranger to me, but indeed friends at home do not know how we appreciate such kindness, and while they send money and clothing for the people amongst whom we labour, if they only would occasionally send letters to the labourers, I for one, would very much appreciate them. I will not promise to write more promptly in future, but if you find it convenient to write again, I shall let "actions speak louder than words."

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## NORTH WEST.

### Thanksgiving Day at Round Lake Mission School.

WHITEWOOD P. O. ASSA., *November 7, 1890.*

MR. A. J. S. MORRISON,—Mr. McKay has asked me to write to you whenever I feel disposed that way, and I shall find it a pleasure to send you any item which may be interesting to you. I have never had the pleasure of meeting you, but, notwithstanding, I feel as if we are brother and sister, for are we not both deeply interested in the same work for the same Master? I now send you an account of how Thanksgiving Day was spent at Round Lake.

The morning breaks clear, cold and bright, just such a morning as we seldom see in Ontario, but which is quite common during November, in this north-westerly country. The dry, clean ground and clear, bracing, frosty air, give one a feeling of freedom, and make even the most sluggish cheerfully active. All the inmates of the Mission are up at even an earlier hour than usual; for the day is going to be one of unusual bustle, for have we not invited the old Chief's O-chap-ow-ace and Ke-wis-ta-how to bring their friends and come to dine with us. We expect at least fifty or sixty of our red brothers to partake of our bounty, and accordingly the preparations for a meal for our family and guests, must needs be on a large scale.

At nine o'clock we have school as usual. The boys and girls are all in their places, looking neat, bright and attentive. The work is carried on pleasantly and quietly, and when the time for closing school has arrived a few of our guests are already here. Before four o'clock they have all arrived and are having a good time smoking and chatting in the basement.

Soon after four, dinner is announced, and then the mission is a scene of wonderful activity. The three long tables in the large dining-room are not sufficiently long to accommodate all, and a few of our guests must wait. All enjoy the feast very much, and indeed do ample justice to the good substantial food provided for them.

After all our guests have been satisfied and our boys and girls have had their evening meal, we sit down to *our* tea, feeling very much in need of a little rest, after so much bustle and work. Mr. and Mrs. McKay have both been actively superintending the work all day and are now quite wearied out; but their energies do not flag yet for some little time.

At seven o'clock the large bell in the belfry is tolling and we all step over to the school-house to spend an hour or two in public acknowledgement of our Heavenly Father's goodness to us during the past year. We have also a large pile of clothing and blankets lying in the school-room ready for distribution amongst the Indians.

Soon after seven o'clock the school-room is well filled, and we open by singing "Have you been to Jesus," after which Mr. McKay leads us in an earnest prayer of thanksgiving and praise to God. Then we sing, "There shall be showers of Blessing"

and as we sing we lift our hearts in earnest prayer for a blessing to attend our meeting and our work.

After the hymn is finished Mr. McKay speaks for a short time to our red brothers and sisters, telling them the meaning of Thanksgiving Day and asking all to lift their hearts in praise to our God for all his tender mercies and loving kindnesses. He also says "I am very sorry to think that though I have so often pleaded with you to believe on Jesus Christ our Saviour, yet some of you are still holding on to your paganism."

As soon as Mr. McKay sits down, old Chief O-chap-ow-ace springs nimbly to his feet, comes heartily up to Mr. McKay, holds out his hand and they clasp as brothers. After a few minutes' silence, the Chief, in an intensely earnest tone, gives vent to his heart's deepest feelings in words something like the following:—"Mr. McKay, I am very thankful for this fine building—the schoolhouse. We all trust you entirely now. At first when you came amongst us we were told you were the poor Indian's friend, but we did not entirely believe it. But now we can no longer doubt. I am thankful because you love us, and the Saviour loves us and I love the Saviour. I have been blamed for telling my people to keep their children from your school, but I never said it. I want the children to come to school." And again the hands meet in a loving clasp, and our old friend sits down. Our hearts are full and our eyes are dim, for the child-like earnestness of the old Chief is quite touching.

Soon after this Chief Ke-wis-ta-how, who has been ailing for some days, rises very slowly to his feet, comes to Mr. McKay, grasps his hand warmly, and says:—"Mr. McKay, we all trust you entirely. If you have clothing to give away do not forget the old people and those who are not able to work. I am now an old man. I trust a little in the God "Thunder" and in "the God of the North," but my chief trust is in the great God above us. I want the children to get education. I want them to learn from that book (pointing to the Bible on the desk). I want them to learn about the Saviour," and with another hearty shake of Mr. McKay's hand he sits down.

The clothing is now distributed, and soon after we all leave the schoolroom, the Indians going to the basement to sleep, the boys and girls to their various sleeping rooms, and Mr. and Mrs. McKay and myself to the dining room and parlour to see that all

is right and to have a brotherly and sisterly talk over the events of the day.

Our hearts are very full of love and sympathy for our helpless and, in many cases, yet benighted brothers, for the fellowship of this Thanksgiving Day has indeed drawn us nearer to each other, and has made us feel more surely that we are all "made in the image of God," and are "heirs of the inheritance that is incorruptible and undefiled and that fadeth not away."

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ROUND LAKE, WHITWOOD P.O., ASSA, Dec. 19, 1890.

REV. H. MCKAY,—The nine bales shipped from Stratford came in good order, also the clothing sent by the Chatham Society; also the shipment from Ottawa. We have also been kindly remembered by the Maitland Society.

I do not know how to thank our Great Father for putting into the hearts of the good women of our Church to do so much for the cause that is so dear to my heart.

The things sent have been suitable for the purpose. We have distributed the most of the clothing already, and I might fill many letters with the thanks of the poor people who have been helped.

Let none of the women of our Church think it is a trifle to clothe a shivering body, or imagine that they can find a more noble work than taking pity on these poor lambs who are lost and cold and hungry.

It would be out of place for me to thank the kind ladies who have given their time and means and talent to this work. Only let me congratulate them that they are counted worthy to be co-labourers with Christ.

It is our prayer that God may bless them and make them more and more a power for good. This day is the noise of battle. The enemy is about us on the right hand and on the left. The powers of darkness, superstition and error press us hard, but by the grace of God we shall press on. Sisters! our Great Captain is leading. Is not his clear voice as sweet to-day as when heard on the hill side of Bethany, saying "I am with you," and are not his orders as distinct as when given to his followers with a parting blessing: "Go ye into all the world and preach the Gospel to every creature." I look out on this noble

army of women to-night. Oh! how many busy hands I see. How many loving hearts planing and wishing. I hear from a thousand secret chambers the whisper, "Father, the cause is thine." I look again, and I see many that I admire and by whose conduct I am stimulated. I see one whose home is a palace, everything about her is elegance and refinement, but all is consecrated to Christ, and Jesus is always a welcome guest. I see another who heard a cry from India or China, "Come over and help us, and she arose and said good-bye to father and mother, to brothers and sisters, to the home of her childhood, with all its fond association, and to Canada. Dear Canada, with all that the Bible has done for it, and yonder she is to-day a witness for Christ. Does she not merit applause, and shall not our prayers follow her? I see another, and oh! how different; she has no beautiful home, only the little cabin, the table is spread with only the necessaries of life. Her name is not public; she can't even allow her voice to be heard in the meeting in prayer. She is different, oh! how different. What can she do? When she was asked for a contribution it was very small, and when the collector was gone she went to her room and wept because it was so small. What can she do? She went to see her poor neighbour who was mourning for the loss of a child, and she could not speak a word of comfort to that troubled heart, only that she sat with her a little while and heard the story of the little one's sufferings, and they both wept together. What can she do? Only teach her little boy the name of Jesus and tell him that she loves that name. Only lull to sleep her little girl who closes the eyes in the middle of the prayer, "This night I lay me down to sleep." She is only like the poor widow who cast in two mites. Who can speak a word for her?

I shall not speak of all the little notes I received in the boxes and bales, containing words of cheer and encouragement and prayer.

We need not say how we have been assisted in our work by the W. F. M. S.

May God bless the society more and more.

We know we have an interest in the prayers of the good women of our church, and that from among the poor Indians there shall come many who shall be sharers with us of the inheritance that is incorruptible.

We have a full school at present, the largest we have ever had at Round Lake. Our teacher, Mr. Morrison, is doing good work, and we are much encouraged.

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**Additional Report of Committee of the W.F.M.S.  
of Supplies of Various Kinds Forwarded to  
the North-West Indian Reserves in 1890.**

*Orangeville.*—Pres. Soc. to Pasquah Reserve, 400 lbs. of clothing for women and the aged and infirm.

*Peterboro'.*—Pres. Soc. to Portage La Prairie, 100 lbs. (additional) for school consigned to Miss Walker.

*Sarnia.*—Pres. Soc. to Birtle Reserve for school, 470 lbs. Consigned to Mr. G. G. McLaren. Contributed by seven auxiliaries.

*Whitby.*—Pres. Soc. to Mistawasis Reserve, 450 lbs. of clothing for school, also women and the aged and infirm. Consigned to Rev. John McKay. Contributed by eight auxiliaries.

*Salt Springs.*—Picton Co, N.S. to Côté and Kesekios Reserve, 100 lbs. clothing for school. Consigned to Rev. G. A. Laird.

*Toronto.*—Pres. Soc. to Round and Crooked Lakes, about 100 lbs. (additional) clothing for children in the school. Consigned to Rev. Hugh McKay.

*Ormsdown Auxiliary.*—To Côté and Kesekoos Reserve, 50 lbs. of clothing. Consigned to Rev. G. A. Laird.

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**MISSION STUDIES.**

*By Miss Ferrier, Caledonia.*

**TENTH PAPER.**

THE next missionaries I am going to tell you of are the Rev. Joseph and Mrs. Annand, who were stationed on An-neit Yum in 1876, and continued to labour there for ten years. Then, after a visit to Canada, they went in 1887 to the island of Santo, the largest and most northern of the New Hebrides group, on which no missionaries had, up to that time, been settled. They had a trying beginning, for the vessel on which they went was wrecked on a

coral reef on the island of Malo, about seven miles from Santo, and many of their valuable household goods and provisions were lost or quite spoiled, and they had to remain in Malo till the mission ship—*The Dairyspring*—came to their assistance. They then settled on a small island, a few hundred yards from the south shore of Santo, on which was a native village, the people of which were very friendly, and from which it was easy to gain access to the mainland, so that it was considered the best site for the mission buildings. They had brought materials for a house, and put it up as soon as possible. The island is a lovely spot shaded by beautiful trees, and the house is both pretty and convenient. The people were said to be cannibals, but as yet the missionaries have seen nothing of it. They are rather fine looking, and seem to be more friendly and intelligent than those of the other islands. The people of ten villages near the mission station speak the same language, but three different dialects are spoken in the southern part of the island. Mr. Annand hopes by acquiring one language to be able by the help of teachers to instruct all these, but even then he says there will be three-fourths of the island where other languages are spoken uncared for. Before he had been there a year Mr. Annand began to speak the language of the tribe among whom he lives. A little church had been built, the people continue to be friendly, and a good many come every Sabbath to hear about the strange new religion, and do not work on that day. A school house has also been built, and a simple reading book prepared and printed, and a good many men and boys attend school, but they do not like the women and girls to attend either church or school, and say they don't think they need to learn about the book. They have with them two young natives who had been for some time in Sydney, and had been taught to read, and had knowledge of God and Jesus as the Saviour, and they hope these lads will bye and bye make good teachers. At present, all that can be said of the work on Santo is, that it is in a hopeful condition, and we trust that God will so bless the labours of the faithful pair who have given their lives to it, that, ere long, they may have the joy of seeing, and we of hearing of many being brought to the Saviour.

The only other missionaries from Canada now on the New Hebrides are Mr. and Mrs. McKenzie, who have been for a number of years settled on Efate, where also Mr. and Mrs. Mc-

Donald, missionaries from Australia, also labour. Mrs. McD. is a daughter of Dr. Geddies. They also have had their trials and difficulties, and are now cheered by seeing the fruit of their unwearied labours, the report for 1888 being more encouraging than ever before. *The Peep of Day* had been translated and printed, and the people were delighted with it, and the New Testament was being printed by the Bible Society. The edition will cost about \$5,000, which the people will pay by degrees by the sale of arrow-root. A new church was lately built, there are one hundred and thirty-seven church members, and seventy more have recently renounced idol worship and superstitious practices, and are learning the way of salvation.

#### QUESTIONS.

On what island were Mr. and Mrs. Annand first stationed and for how long—Where were they next sent; describe this island? What trial did they meet with on the way? Describe the situation of the mission buildings? What is said by the people—the languages spoken—attendance on public worship and school? Who do they hope to train as teachers? What is all that can be said of the work on Santo at present? Who are the only other missionaries from Canada? On what island did they labour? What other missionaries are on the island? What is said of the work of translation and printing? How is the cost to be paid? How many church members are there, and how many have lately renounced their idols?

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#### Increase.

##### *Presbyterial Societies.*

HAMILTON.....*Chippawa*.—Mission Band.  
CHATHAM.....*Ridgetown*.—"Walker" Mission Band.  
KINGSTON.....*McLaren's Depot*.—"Willing Workers"  
Auxiliary.  
SARNIA.. .....*South Plympton* Auxiliary.

### PUBLICATIONS.

- No. 29. The Mother at Home, by Pansy, 3 cents each.  
*16 cents per doz., or 2 cents each.*
- “ 22. The Beginning of It.
- “ 21. A Study in Proportion.  
*12 cents per doz.*
- “ 37. What is Foreign Missions' Rightful Share.
- “ 32. An Appeal from the Mother of a Missionary.
- “ 33. The Society at Springtown.
- |                               |                                      |
|-------------------------------|--------------------------------------|
| 31. A Transferred Gift.       | 13. Thanksgiving Ann.                |
| 26. Po-Heng and the Idols.    | 12. Why we did not disband.          |
| 25. A Plea for our Envelopes. | 10. For His Sake.                    |
| 24. The History of a Day.     | 7. Mrs. Pickett's Missionary<br>Box. |
| 23. A Partnership.            | 3. Voices of the Women.              |
| 18. Five cents in a tea cup.  |                                      |
- 8 cents per doz.*
- No. 28. Bringing up the Ranks to the Standard.
- “ 27. A Lesson in Stewardship.
- “ 17. Why we should keep up our Auxiliaries.
- |                              |  |
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| 4. The Importance of Prayer. | No. 40. Missionary Thank-offering Story. |
| 2. Giving, and Giving up.    |  |
- Free.*
- No. 36. Objections to Missionary Work.
- “ 35. How much do I owe. No. 39. Scattered Helpers.
- “ 34. Our Hour of Prayer.
- “ 38. The Silver Sixpence.
- “ 5. Questions Answered.
- “ 1. Self Questioning.
- Prayer Cards.
- Envelopes to Auxiliaries formed since Annual Meeting.
- Mite Boxes, 1 cent each.
- Envelopes, one large containing 12 small,  $1\frac{1}{2}$  cents each
- Map of North-West, with Indian Reserves marked, unmounted and unvarnished, 25 cents.
- Muslin Map of Honan, \$2; Formosa, \$1; Trinidad, \$1.
- To be obtained on order. All postage prepaid.
- For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto.
- Applications for Annual Reports to be made to the Home Secretary, Mrs. Shortreed, 224 Jarvis Street, Toronto.