

'Missi, I never knew what you had given up to come to our dark land! I never knew you had given up a mother like that, or such a sister or a brother-in-law. We did not know you lived in such beautiful homes. I fear you will never go back to our dark land again.'

INTRODUCTIONS.

Litsi's remarks about civilization were often more intelligent than white folk's remarks about heathendom. "She once asked if the Adelaideans had all quarrelled as hardly any of them *alofa-ed* each other in passing; and when told that they had to wait for an introduction before speaking said 'Was it not enough that they know each other as Christians?' At one ministers house she came to me in great consternation and said, 'Didn't you say that Mr. ——— was a Missi?' 'Yes, why?' 'Oh you must be mistaken. Look he has a pipe in his mouth.' There sure enough was the worthy divine enjoying a quiet whiff in his garden. I know that tobacco was tabooed, and for strong reasons, as an evil by the missionaries, but not being at the moment ready to explain how it was wicked for a black man and not wicked for a white man to smoke, I mumbled something about people having sometimes to smoke for the toothache! And what an amount of needless sympathy poor Litsi from day to day lavished upon that sorely afflicted man."

REV. J. D. GORDON'S DEATH.

In March, 1872, the Rev. J. D. Gordon was tomahawked by a superstitious native who regarded him as bringing disease among them, although they were indebted to a trading vessel for that. A boat brought over the shocking news (from Erromanga) with a pathetic letter to John from the native Christians there. Atash, Mackie, Naleen and some other poor fellows came in the boat, broken hearted, and wanted to stay here altogether. What a difference it makes to hear of such an event from a safe distance in civilization and to have the tragedy enacted close to your home and by the very people or their kindred with whom you are every day surrounded. It begets such a *erie* feeling; and for the time it bred a distrust of black faces in general. We have since heard that the dear Missi Gordon was just translating the Acts of the Apostles at the stoning of Stephen, and that when his murderers smilingly called him out and sent him to join the noble army of the martyrs, the ink was still wet on the page at these heartbreakingly tender words *Lord lay not this sin to their charge.*"

EPISODES.

"The natives about have got into our ways. I have not to chase round as I used to do, to prevent them plucking the fowls for table *before* they were killed. This they were very fond of doing for the mere pleasure of hearing them scream. By the way he is quite a character that cook of ours, he knows a few words of English which he is fond of airing and says, 'Yes sir,' and 'No sir' to me. I can't feel in my heart to bring him down from his pedestal of politeness by correcting his mistake, and John went, pleading that the fellow shows great penetration and knows exactly who rules the roost! One nice old man eager to imitate the Missi in everything, began addressing me as 'Maggie dear!' but his reverence promptly interfered and put a stop to that."

RULES.

Mrs. Paton enacted certain rules which she insisted upon, such as having a portion of the Sabbath quietly to themselves, no natives to visit the *cook house*, etc. She adds "I fear I am regarded rather as a *Law* unto these poor people around us; but then you see, John is the embodiment of a glorious *Gospel*; so their theological surroundings are tolerably complete!" "Another rule I fought for after being three years in Aniwa was, that no one should enter the church without what appeared to me a decent covering. John was unfinedly thankful to get them there to hear the Gospel in almost any condition; but I maintained that we too had a right to church privileges as well as the natives; and that I could not worship the Lord in His sanctuary with practically naked people stuck right in front of us, nor was it good for our children. So the Missi was at last induced to fire off another of my bullets amongst his 'beloved flock.'" Accordingly the announcement was made and a month's notice given, that thereafter no naked or painted person would be allowed to enter the church. If it were only "a fathom of calico," which all could have by doing a little work, they must wear something. "When the month was up and we were assembling in the church, there slipped in a heathen clothed in nothing but the most startling war paint. I spotted our friend and vowed he should not escape the missionary's notice

either; so when John had finished reading the hymn and looked across for me to begin, he found his harmoniumist leaning calmly back with folded arms. His amazed face said as plainly as possible 'What's the row?' I gave a slight inclination of the head in the direction of the painted individual, and John at once took action by requesting him to leave the church, since he had had full notice to quit his heathenism in the House of God. The gentleman however, had no more intention of leaving the church than I had of beginning the hymn. It was a question of who would win and soon began to be exciting. Had I been 'given to betting' as they say, I would have backed 'our side' to any amount. The request was repeated and at last the chief got up, threatening ejection, "and the big fellow swung out of the building like lightning." "He has become one of the very best fellows we have since coming off second best in the tussel."

EAU-DE-COLOGNE.

I have my sewing and singing classes on our front verandah, which is a vast improvement for me, there being a constant current of air, which wafts away the odor of *Ethiopia*. It was quite pronounced enough in the open air, and was overpowering in the school room. I have used more *eau-de-cologne* here than I did before in all my life (I disliked scent in civilization) and would have ruined my poor husband if I'd had to buy it, but kind friends who evidently knew better what I was coming to than I did myself, loaded me with gifts and have kept me supplied ever since."

TRADITIONS.

"They have for instance one about the flood; and this not only tallies strangely with the Biblical account, but what is more striking, it points exactly the same moral, or nearly so."

MENSURATION.

Mr. Paton tried to shorten the distance betwixt the mission and the boat harbor, by clearing a direct road instead of the circuitous one in use. "When however it was finished they simply howled with disgust at the *awful length* of it. It was in reality one third shorter, but simply because they could see it all at once, they persistently argued that it was ever so much longer, nor could he be convinced till Missi tested it by a walking match."

Misunderstandings Regarding W.F.M.S. Work.

(Printed by Request.)

Paper by Mrs. Rev. George Blair, read at the Annual Meeting of the Brockville Presbyterian Association.

I am asked to give a few words of explanation regarding the relation the Woman's Foreign Missionary Society holds to the Foreign Mission of our Church.

It has often been said to me, and I suppose to others of our number, "You are doing too much for Foreign Mission," "Home Mission comes first," "Look at the difference you are making between them," and so on. I think these statements come from misunderstanding of the relations of Home and Foreign.

The president of the general society at its last annual meeting, drew attention to the way the money of the W.F.M.S. appeared in the report of the General Assembly. It is thrown into the same column and appears as Foreign Mission only. This may give impression of the larger sum to the Foreign.

Augmentation holds the same relation to Home Missions as W.F.M.S. does to Foreign. Add Augmentation to H.M. as W.F.M.S. is to F. and you will find there is not so much difference. However this appearing of F. & W.F.M.S. as one, may produce the impression on some congregations, that, as the women are doing so well for Foreign, they, the congregation, need not do any for that scheme, and thus the F. is crippled in her obligations to the foreign fields. Augmentation was organized for a specific department of Home Mission, so is W.F.M.S. a specific department for Foreign. W.F.M.S. was organized by the F.M. Committee, with the sanction of the General Assembly, for a specific department in F.M. What is that? The constitution says "for women and children only," to send female missionaries, doctors, nurses, teachers, Bible women, matrons, etc., and sustain them. What need was there for this department? It is well known now that Women's Boards of Missions sprung up, by the felt want, the need of women's aid, to enter the zenanas or woman's homes in India, an arena from which men were debarred, even as a doctor, and only women could enter. What was it that roused the women of the churches to united systematic action? It was a human cry, appealing expressly to woman's tenderness, and it pierced her