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"Whatsoever he saith unto you do it."

MONTHLY LEAFLET

OF THE

Canada Congregational Woman's Board of Missions.

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MONTREAL, APRIL, 1899.

Price 10c
a year

SUBJECTS FOR PRAYER.

Readiness to Serve God.—Is. 6 : 5-8 ; Rom. 1 : 13-16 ; Gal. 6 : 9-10 ; Cor. 15 : 58.

TOPICS FOR AUXILIARY MEETINGS IN "LIFE AND LIGHT."

April—Our Own Branch: Its History and Present Needs ;
Pledged Work : Relation of the Auxiliary to the Branch.
May—The Bible Women of the Board and their Work.

THE MONTHLY LEAFLET.

All communications and letters from the missionaries intended for publication should be addressed to the Editor, Mrs. Sanders, 5 Mackay street, Montreal, P.Q.

Editorial Paragraphs.

The fiscal year of the C.C.W.B.M. terminates on May 20th. Will the Treasurers please send remittances to the Treasurer of the Board as early as possible so as not to crowd the work into the last days of the year. On May 31st there will be due for salaries \$406.24 ; paid up to date for Home Missions, \$95.79, leaving balance unpaid \$504.21. MONTHLY LEAFLET, 5th volume, 1,585 subscriptions (all beginning with February) received up to date. A few of the auxiliaries have not yet sent renewals. Some have ordered a larger number, but others smaller number—an offset to the increase. The reductions range from one to seven copies (with one or two exceptions), and we feel sure that in many cases these could be obtained by little special effort.

Annual Meeting of the C.C.W.B.M.

AN OPEN LETTER TO OUR AUXILIARIES.

DEAR FRIENDS,—We are once more looking forward to our annual Meeting in June, to be held this year in Ottawa, and we want to take this early opportunity of asking you to join with us in making this the best we have yet had. To secure this, we must be willing to do two things : First, we must *work* for our

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253
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meeting; an annual meeting, to be successful, means work, not only to the Church entertaining the Board, not only to the Executive, on whom devolves the preparation of the program, but also on the hearty interest and co-operation of the Auxiliaries. Make it your aim this year to send at least one delegate from your auxiliary to the meeting, and give her your suggestions so that she may lay them before us.

Secondly—and this is by far the more important need—must *pray* for our meeting. Will you not, from this time make it an object of daily prayer, both in private and in your meetings? Only in this way shall we have a meeting that may be blessed to ourselves and glorifying to our Master. The exact date of the meeting is not yet settled, but will be announced in the May LEAFLET.

Yours in the work.

C. C. NASMITH.

Care of REV. H. J. JOHNSTON.

MARINER'S HARBOR, Staten Island, New York

From Mrs. (Rev.) W. T. Currie.

DEAR MRS SANDERS,—The African mails bring many interesting letters from the boys and girls. Most of them, however, are so full of loving wishes for one's health and speedy return that perhaps that no one but myself would think them worth reading. I send you a letter from Kumba, which contains more "news" than the rest. He and one of the other evangelists, Ependavelo, are conducting the village school at Ciyuka. As it is a twenty-mile walk, they stay from Monday to Saturday.

The doctors think I may be able to return within six months—a delightful prospect. I wish you would pray that it may be realized.

P.S.—I heard lately that a caravan of Biheans, whose villages are only a few hours from Cisamba, went into the Luba country (a month's journey N.E.) to trade. The natives of that place invited them into a village to drink beer and then cut off the heads of the unsuspecting men; the women and children were kept as slaves.

Translation of Kumba's Letter.

WRITTEN FROM CIYUKA.

I write to my mother, Ondona Kole. We are all quite well here. How are you? Let me tell you, my mother, that we have commenced school at Ciyuka; there were thirty present the first day. The first few days when we opened school there were thirty-one women and thirty-four men—sixty-five altogether—but now many have gone with the Chief, who has gone to the

enge country (Barotse.) His people "wept" for seven days after he left. Sandongua is the only head man who remains behind.

The houses at Cisamba are finished outside. They are now plastering the walls inside.

Lumbo, Ciputulume and Kapienje have gone with the Chief. Those who are at school here are reading well.

And now, my mother, I would be so glad to know you have had a good journey to your country. We parted from you because of sickness, but God is able to bring you back again, if He will.

At Cisamba the people come in crowds on Sunday. There are more women than men, because so many are away on journeys. Here at Ciyuka last week one hundred and six people were present.

O, my mother, please pray to God that this work may grow and increase. At this time so many are coming on Sundays, we do not know if their hearts are touched, but God knows, and perhaps soon they will be converted.

I and Ependavelo are here at Ciyuka. Do pray continually that we may be enabled to help our fellow-men. We know God is helping us. Still Jesus said, "Ask what ye will, and it shall be given unto you."

Please write again to me, I would like it so much.

Lately I shot some deer, one at Cisamba, and three here, also pheasant. The Chief was glad. He said, "I have thrown away my fetiches, still we get meat to eat! Truly God sends food." Sandongua also burnt his fetiches before all the people.

The Chief, Mbongu, has promised to attend regularly on Sundays.

But I must shorten this letter, though I have so many things to tell you, and have written in haste, for to-morrow we go to Cisamba. Every Saturday we go home and return here every Monday. The oranges, bananas and other fruit trees are doing well in my garden. Ngeve (his wife) is very well.

Farewell, my dear mother. Nana is well, also Ondona Maggie. I am very sleepy. Good night.

From Miss Maggie W. Melville.

CISAMBA, Jan. 11th, 1899.

MY DEAR FRIENDS, — How much I would enjoy a good snow storm instead of this steady downpour of rain. To-day it was so heavy that our weekly prayer meeting was put off until to-morrow, for the young people were wet, and with their thin cotton clothes, it is not very pleasant to sit for an hour in a cold school house. Our small stove is stored away, because one

evening the girls were having a romping game in our dining room and upset it. I did not think it worth while to replace as we so soon are going over to our new houses, but now it is cold I wish that we could have a fire. Children here love play as much as in America, and how often the mothers of the Canadian children allow a little fun in the evenings.

But I intended to tell you of our happy and merry Christmas. Mr. Currie and I thought it would be very lonely if we only were to be here on that day, so we invited some of the friends of the English Mission at Ocilonda to visit us and help in the celebration. They were able to leave their work, as they were intending to hold their feast for their young people on New Year's Day. Four in all came, the two ladies coming a few days before the gentlemen. Of course, our sewing was all completed a week before, and let me here again thank you for the jackets, shirts, etc. On Thursday morning I went to the school house, and with the help of some boys we decorated with evergreens and colored papers, strung by the little girls. It took Friday and Saturday to complete it, for there were new pictures to be put up and a great many more touches needed. As the friends had arrived, I was very glad of their help. Mr. Currie had his hands full, too, here and there, the whole station to be overlooked. By Saturday noon all was in order, and on Saturday evening we met for prayers in the school house, when Mr. Lane, of the English Mission, gave a very helpful talk. At the conclusion the gifts were distributed to the young people of the station, each receiving some article of clothing. To judge by the appearance on the following day one would think they were appreciated. Certainly the little folk looked very easy and comfortable in their nice dresses, and the girls also in their jackets.

On Sunday we held the usual service in the morning, followed by Sunday-school. There was a very good congregation of several hundred. The story of the birth of Christ was told first by one of the preachers and then by Mr. Currie. It was the old story, yet always new. In reality it was new to some, for at a gathering of that size some know nothing of our loving Saviour's love toward them. All were invited to the feast the next day, when, if they would bring meal for the mush, a little relish would be found; this latter was only two oxen, that was all.

On Monday we began to realize that a feast was to be held that day when a wash boiler full of meat was placed on one stove and another on that of Mr. Currie, while a third was on fire outside. Quite early in the morning when we had not yet had breakfast, we saw people coming with baskets of meal. At eleven we met in the school house until it was more than full of men, women and children were there, among them seven

chiefs from surrounding districts. Service was begun, still they came, and even when Mr. Lane was preaching still they came. All heard the Gospel message that day. May it not "return void." Just as we were about to finish there was great excitement outside, and some made a rush for the door as the cry of "Oh, the children!" was heard. It was only the young donkey snoring by. It is very frisky, and the people are terrified of it. Mr. Currie soon calmed the people, and we were able to finish in quiet. In the afternoon, or rather immediately after service, the people were served with their food—native mush and meat. The old men always receive a piece of meat to carry to the village, and it looked rather odd to see the wife with six or seven pounds of meat tied up in a bit of cloth or some large leaves on her head, for you know everything, from a basket the size of a tea cup to a huge basket of wood, is carried on the head. After we also had taken of refreshment the games began, opened by a tug-of-war, six of our lads against six villagers, the prize being six locks. The villagers were far heavier than our lads, but still the lads won, for weight is not all that is required. It was very amusing to see some of the other lads shaking hands with the victors. They fairly hugged them. There followed two other tugs-of-war, races, shooting with bow and arrow and also with guns. All were enjoyed, and the prize winners were well pleased. One of the races was for little boys of about five years. Yose, the oldest boy of the station, about five, was among them. He won second prize, and it was a study to watch his father's face when he was running and see his delight as Yose carried up his little prize. While the boys were shooting the girls were not idle, for they got the rope of the tug-of-war and had some fine fun. Miss Ronaldson and I tried against about six big girls with a few little ones to help us, but we were perfectly helpless. The girls are very strong and seem to know how to use their strength. The games were finished about five o'clock, when the villagers who remained, for they had been gradually leaving, left for their villages. The friends came to have dinner with me in the evening and enjoy a social chat afterward. It was a day long to be remembered, and we pray that the Gospel preached on that day may truly enter the hearts of those who heard it, and bear much fruit before another Xmas.

Miss Helen J. Melville.

BY MRS. JESSIE WICKSON.

Helen Jean Melville, eldest daughter of Rev. Henry and Margaret Peden Melville, was born in Toronto on the 5th day of November, 1864. Her father was a man remarkable for his sterling Christian qualities, and her mother was a worthy descendant

of the Scottish Covenanters, so she naturally inherited characteristics that have made her a successful worker in the mission field. When little Helen arrived a special welcome awaited her, and she began her career as a veritable home missionary, bringing light and gladness into hearts over which death had so often cast its shadow, for, though she had one brother, about three years of age, two others and a sister had been called home in early infancy. When Helen was about five years of age Mr. Melville was called to a pastoral charge in the United States, and it was there that she received the greater part of her education. He returned, however, with his family to Toronto later.

As Helen grew older she took an active part in the Sunday school, Christian Endeavor, Mission Band and other branches of Christian work in connection with Olivet Congregational Church, Toronto, of which she was a member.

For some time she had been praying for guidance in the taking up of some special work for Christ, and, as every detail of our lives can be used of God, in the carrying out of His purpose, so it came to pass that the visit of Mrs. Mair, an old schoolmate of Mrs. Melville's, proved to be a direct answer to the prayer. This lady had labored as a missionary in Africa for thirty years, and as she spoke of the people, and what the knowledge of Christ's love had done for many of them, Helen's heart kindled with enthusiasm, and she realized that her life work was made plain. Filled with a desire to carry the glad tidings to that dark land, she pondered as to the best method of preparing herself for such work. Praying meanwhile that the way might be opened, and God, who "sees the end from the beginning," again answered her prayer, though apparently blocking the way completely. Three years passed, and the fulfillment of her desire seemed as far off as ever, indeed, circumstances transpired that plainly revealed her work to be at home and faithfully she did it. A stroke of paralysis not only rendered her father incapable of discharging his duties in a public capacity, but so enfeebled him, physically and mentally, that the strong man became as a little child in the home. A few years later, after a brief illness, Mrs. Melville passed away, and during the eight months which intervened before Mr. Melville's death the continual care and tender motherly attention which his helpless condition called forth brought to a decision Helen's half-formed desire to qualify herself as a trained nurse. Shortly after her father's death, which occurred in May, 1889, she entered the Toronto General Hospital, graduating two years later. Application was at once made to the American Board for admission to the foreign field. After an anxious waiting time

answer came. I well remember that day. Helen read the letter, handed it to me, and retired to her room. She was rejected, the medical examination not being satisfactory. I found her overwhelmed with grief and disappointment, but together we spread the letter before the Lord, and she rose from her knees fully convinced that God would bring about her heart's desire, if it was really His plan for her. A few days later—indeed, if I mistake not, the very next day—she received the appointment of night superintendent in the General Hospital. Upon reading the letter she gave an exclamation of delight and thankfulness, saying, "Next to work in Africa, I love the dear old hospital. How kind God has been to me." She filled her new position only a few weeks when the Boston Board signified a reconsideration of her application, asking if she could accompany Rev. Walter Currie to Africa within six weeks (June, 1893.) I cannot enter into details as to her going away, nor yet of her work during the five years since she left us, but in closing this brief sketch of her life I would like to emphasize the fact that Helen Melville did not offer herself when under the influence of any momentary enthusiasm, but was consecrated to work in the foreign field years before she was permitted to go, and the motive power which impelled her was fully expressed in the verse, which she and Mrs. Currie (then Miss Johnston) telegraphed to the Woman's Board, just before sailing from New York, "The love of Christ constraineth us."—*The Canadian Congregationalist.*

Treasurer's Acknowledgments, Feb. 24th to March 24th, 1899.

TORONTO BRANCH.—Bowmanville, 13 subscriptions M.L., \$1.30; Toronto, Northern, for Home Missions, \$5; Toronto, Western, Auxiliary fee, \$10.

LISTOWEL BRANCH.—Kincardine, 10 subscriptions M.L., \$1.

OTTAWA BRANCH.—Martintown, 10 subscriptions M.L., \$1; Hopetown, Auxiliary fee, \$10, for Mr. Currie's Grist Mill, \$10, and 10 subscriptions M.L., \$1.

GUELPH BRANCH.—Belwood and Garafraxa, for Miss Melville's travelling expenses, incurred visiting the churches, \$2.80; Guelph, ditto, \$1.50.

PARIS AND HAMILTON BRANCH.—Embros, 10 subscriptions M.L., \$1, and collection at meeting, Miss Melville speaker, \$9.50; Hamilton, Immanuel, collection at meeting, Miss Melville speaker, \$1.50; Paris, collection at meeting, Miss Melville speaker, \$7.05.

ONTARIO (MISCELLANEOUS.)—St. Thomas, 1 subscription M.L., \$1; Dec: Rome, collection at meeting, Miss Melville speaker, \$10;ergus, Miss Melville's travelling expenses, incurred in visiting

the church, 45c.; Woodstock, collection at meeting, Miss M. ville speaker, \$5.26.

QUEBEC PROVINCIAL BRANCH.—Lennoxville, 7 subscriptions M.L., 70c.; Montreal, Zion, M.B., for Cisamba Bell (additional) \$2.42; Montreal, Zion Auxiliary, undesignated, \$20 for Bell (additional) \$1.50, 70 subscriptions M.L., \$70, and for salary \$5.40; Calvary Auxiliary, for Bell, \$8, for Foreign Missions \$6.50, and Home Missions, \$2 25; Point St. Charles, Auxiliary fee, \$10, and for Bell, \$1; Calvary Auxiliary, Miss Powt Sunday-school class, for Bell, \$2.50; Emmanuel Auxiliary Chinese class Sunday-school, for support of native teacher, \$ and Sunday-school, for Foreign Missions, \$20.

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NOVA SCOTIA.—Noel, 10 subscriptions M.L., \$1; Low Selmah, 10 subscriptions M.L., \$1; Yarmouth, 11 subscriptions M.L., \$1.10.

Total for Ontario, \$78.46; Quebec, \$139.02; Nova Scotia \$3.10; Grand Total, \$220.58.

(MRS.) FRANCES A. SANDERS, *Treas. C.C.W.B.M.*,
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