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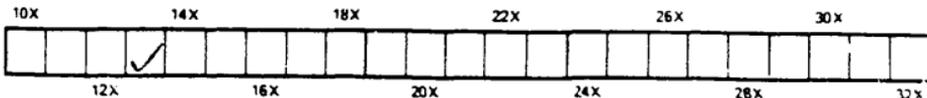
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MONTHLY LEAFLET

OF THE

Canada Congregational Woman's Board of Missions.

Vol. 11.
No. 11.

MONTREAL, DECEMBER, 1896.

Price 10c
a year.

SUBJECTS FOR PRAYER.—December.

"For the W.C.T.U."—Prov. 20:1; Prov. 23:29-22; Hab. 2:15; Roms 14:19-21; 1 Cor. 10:31-33; 2 Peter 1:4-8.

TOPICS FOR AUXILIARY MEETINGS IN "LIFE AND LIGHT."

December—Signs of Promise in Mission Work, 1896.

January—Missionary Literature.

THE MONTHLY LEAFLET.

All communications and letters from the missionaries intended for publication should be addressed to the Editor, Mrs. Sanders, 125 Mackay street, Montreal, P.Q.

Editorial Paragraphs.

All subscriptions to the 2nd Volume expire with the January number. Renewals and new subscriptions for the 3rd Volume must be received before January 9th, so as to know what arrangements to make for the February issue. Appoint your collectors without delay. Read editorials in October and November.

Up to date, \$5 received to pay \$600 promised for Home Missions. Seven months' salaries for the Misses Melville are due Dec. 31st, \$554.40, and on hand for foreign, fees, and undesignated, \$350 only. Grand total for the Memorial Hospital, \$279.05.

Dr. James Johnston, the great traveller and explorer in Central Africa, says: "The Rev. W. T. Currie is my *beau ideal* of a missionary."

Extracts from Mrs. (Rev.) W. T. Currie's Letter.

CISAMBA, W. C. Africa, Aug. 20th, 1896.

Last week ths Lapitao Mor, of Bihe, paid us a visit. Senhor Neves, whose guest he was, escorted His Excellency over. He was very much pleased, he said, with the appearance and work of this station, and gave orders to the blacksmith and carpenter

UNITED CHURCH
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shops, which will keep the boys hard at work for several months. The Industrial School has a bright outlook for the coming year. Some of the traders and chiefs have expressed a desire that some of our lads be permitted to help them in building, etc. Mr. Currie is planning to send three or four young fellows to do such work with the understanding that they be free to hold a Gospel meeting every night. Much good may thus be accomplished.

The evangelistic work goes on as usual—two districts visited every week. Kuniba is now acting as one of the evangelists, filling the place of Cipilika, who has gone to the coast as evangelist of a caravan. These caravans are now on the road, with one or more of the church members, to look after the spiritual welfare of the carriers, most of whom are men from distant villages and who cannot, for that reason, attend the services at the station. Surely God will bless the reading of His Word, morning and evening, in the camps, together with the living examples of His power to save. The heathen companions must see that the Christian lads are none the worse for not drinking beer at the villages, or not plundering some luckless traveller for corn, tobacco, etc. When they arrive at the coast our boys always refuse the rum invariably offered at the trading houses when they dispose of their rubber, etc. At first the clerks used to say: "Where do you fellows come from that you refuse rum?" Now those who know say. "It is no use offering those Cisamba boys drink." So they get salt or bread or a knife, etc., instead—a much more profitable exchange as their fellow travellers soon perceive.

From Miss Margret Melville.

AMERICAN MISSION, BENGUELLA,
(Via Lisbon), West Africa.

To the Members of Zion Church Mission Band, Montreal:

DEAR FRIENDS,—We wish to thank you very much for your gift of \$10. It will be very useful in our work among the girls. So I think you would like very much to know something of the girls living here. First, the married girls who, of course, live with their husbands in their own houses on the west side of the stream. There are nine of these girls, some having been married for several years, and the last was married six months ago. Almost every one has a kitchen separate from the house. This kitchen is one room, where they do their pounding of their corn into meal. They soak the corn for some time, put it in a large mortar made from a section of a log and hollowed out, and pound the corn until it is quite fine, then they sift it in round flat baskets by giving it a swinging motion while turning, and shaking it. This fine meal is spread in very much larger

flat baskets, perhaps four or five feet across, and placed in the sun to dry. This meal is used for mush, cooked by the girls or women in pots made by themselves out of clay of a dark grey color. The mush forms their chief food, but they always have a relish of beans, meat, greens, or some such dish. The husbands of the married girls all have built houses of two rooms each, nicely whitened, and, in some cases, with fancy borders around them. These houses and kitchens are built of mud, resembling much the plaster houses in Canada. The roofs are thatched with long grass, which keeps out the rain very well. Several of these girls (as we call them, but they are really married women), have such dear children. Ngulu has a dear little boy, Kolo, named after Mr. Currie. To-day, in prayer-meeting, he was so much amused at the singing he laughed heartily, and it was very difficult not to do so also. He is about a year old. Then another has Minnehaha named after Miss Clark. She is a dear, plump girl of six months, and does not believe in school in being tied on her mother's back, but crows so loudly that her mother has to take her off. Jessie is a little girl of four nearly. She is a great favorite, and when we ask her what "epito" is, she says door. She has learned several English words, of which her mother and father are very proud. Yose and Willie are two boys, cousins of Minnehaha. They are not as attractive as the others, but are nice children.

The unmarried girls live in houses back of ours in the compound. They have their own fields and provide their own food, but are provided with houses and bedding, consisting of *mats on which to sleep and blankets or quilts*. Two of them are soon to be married, and will go to live at the other side of the stream. Another is to follow as soon as her father returns from the interior. All of these three girls are church members, and have shown by their lives that they are followers of the Lord Jesus. There are seven girls church members, and next Sunday another. Jessie's mother, along with two of the boys, are to be received. She is a girl of strong character. She seems to understand well the work of Christ in His death, and will be a good leader among the girls of the station.

One of the little girls, Vihemba, about nine years old, has had a sad time. Her mother was sold into the interior as a witch, as she was charged with the death of some one. Vihemba was here at the time, and as the children belong to the mother and are supposed to be sold with the mother, Vihemba should have been taken also. but she would not go, and they dare not take her from the Mission Station. For a long time she dare not go to the village, nor leave the station, for they were watching for her, and would have sold her also. Since then her father has

been trying to coax her away, but she will not go. She would rather stay here and learn of the Jesus who is mighty to save.

Pray for these girls and boys that they may know more of that Saviour who is ready to help in time of trouble. I will be glad to receive letters from some of you.

Letter from Miss H. J. Melville.

CISAMBA, W. C. Africa, Aug. 15th, 1896.

We are always so glad to get your letters and thankful to hear that you are well, and very thankful also to say that we are all well. This is just the changing of the season; the buds are out. Indeed, a good many of the trees are in full leaf. One of our peach trees is in blossom, and our brook gardens begin to look quite nice. We have a number of boxes planted with tomatoes, cabbage, etc., so as to be ready to plant as soon as the ground is ready. We begin to long for something green. The pear seeds you sent did not come up. Perhaps you could send some in a little box, or in one of our boxes from Windsor. The boys are away hunting to-day. All the villages round go together. I hope they will have success. A couple of weeks ago we had a fright with fire. The boys and girls got branches and kept it from the girls' houses. Some one down below us had started it. When it was burning fiercely the cry was, "Where is the donkey?" There was a general rush to the bush, where it was tied, and back they brought it, badly burned. Poor thing. It "makes pity" to look at it, as the natives would say. It is getting better, however, though it will be a long time before it will be of any use. I told you we had two weddings. Next month there will be two more--Mnema-Kanye, one of our deacons, and Katombela. Their prospective brides seem very young, but it is the custom of the country, and, for my part, I think they are better married and settled in their own homes, as soon as we have reason to think that they are Christians. Pray for these homes, these Christian homes, that they may be very bright spots in this dark land. Maggie took some photos the day of the weddings, and some day I will send you some.

From Miss Maggie Melville's Letter.

CISAMBA, W. C. Africa, Aug. 21st, 1896.

A few weeks ago Dr. and Mrs. Fisher passed here, remaining one night with Mrs. Currie. They have three children—one, a baby, two months old, and fancy, they had been travelling five weeks from the interior. So the baby was not very old when they started. They are of the English Mission, and are on the way to England for a rest. He was the doctor who was sent for when Miss Clark was so ill before her death. A few days ago

ve had a very gentle shower; it was the first and very fresh, though light, but it is the foretaste of heavier ones.

Mrs. Currie got from us one of the pictures containing all of our photographs, given for shares in Cisamba Building Fund. It is very nice to have them all together.

We were disappointed when we heard that a caravan will arrive in a few days without anything for us. We expected our home box from Windsor with things that we are needing, but they are not coming, so we must be patient for—it is hard to say—how long.

Eddie asked for some army ants I will put some in that have been in alcohol for a good many months. I am afraid that they will be all flat by the time they reach him. Dr. Wellman, his wife and child must be near Kamondungo, for the men left a week ago to go to Bailundu for them; they will be glad to reach their station. We have not yet heard of their arrival at Bailundu, nor yet of their health. Miss Fay went to Bailundu to meet them and accompany them to Kamondungo.

From Dr. James Johnston.

As to mission work generally in Central Africa, it may be interesting to hear what Dr. Johnston has to say on the subject. The traveller was talking yesterday afternoon with a *Witness* representative:

“As to mission work in Central Africa—and kindly remember speak only of this—not of Capetown or Morocco, as some people have thought—in one sense it is hopeful; in another it is quite the reverse. We have all heard enthusiastic reports at missionary meetings; we have heard how the native will receive the gospel, weeping, while you talk to him from beneath the shade of a banyan tree. The reality is very different. I have the utmost hope for the young. I think Mr. Currie, for instance, is doing a splendid work. If you get the young early enough you have as much chance with them as their own systems have. With the adults it is quite different. I have only seen about twelve adult Christians in Central Africa, of whom two were women, and these still wore the charms of the old fetish systems round their necks; these still named the name of their own god with awe, while they named the Christian God with avivility. They call their children by the native name of the christian God. Their Christianity is a thin varnish which washes off. The old system is ingrained; the new cannot extirpate it in the adult. With the young there is hope, and only with the young. Even here, results will not be immediately seen.”—*The Daily Witness.*

Biography in "Mission Studies."

David Livingstone, who married the daughter of Robert and Mary Moffat, had to make his own brick and cut his own timber. He travelled thousands of miles among wild beasts and men as wild as the beasts. His biographer says that he was often lonely, footsore from long journeys, hungry and thirsty, dreaming of feasts while he was dying of starvation, prostrate by lung fever and African fever, a constant sufferer, almost toothless from eating hard, uncooked corn, and his constitution ruined at the age of fifty-seven. Once he had a fight with a lion and barely escaped with his life after the huge beast had crushed his arm and crippled him for life, yet nothing would cause him to give up the work of preaching the Gospel to the natives of Africa. When his strength was gone he said to his servants, "Build me a hut." They did so, and he retired for the night. The next morning they found him on his knees where he had died while praying God to save the people in this dark land. His servants were so impressed with his life that they dried the body as well as they could, wrapped it in leaves, covered it with pitch, and did it up in a bundle like a bale of dry goods, because the natives were superstitious about having a dead body carried through their country. They carried this bundle on their shoulders for six months, cutting their way through thickets, fighting hostile tribes, swimming swollen rivers, and at last stood at the doors of the mission house in Zanzibar and said: "We have brought the man of God to be buried among his people." The body was taken to England in a battleship and was laid to rest in Westminster Abbey. Livingstone saw no mission established and no souls won as a result of his life of devotion, but he never doubted as to the success of his work. His heroic life and pathetic death have led many other missionaries to follow him into the dark continent and many souls will yet be led, through his influence, to preach the Gospel to the natives of Africa.

Treasurer's Acknowledgments—Sept. 20th to Nov. 20th, 1890.

TORONTO BRANCH.—Rugby, for private account of Rev. and Mrs. W. F. McCallum, Marash, Turkey, \$15; Toronto, Bond Street, for salaries Misses Melville, \$27; Toronto, Bond Street Y.P.S.C.E., for "Memorial Hospital," \$15.

GUELPH BRANCH.—Belwood, for "Memorial Hospital," \$8.75.

OTTAWA BRANCH.—Ottawa, 3 subscriptions to M.L., 30c., and 8 subscriptions to M.L., 3rd volume, 80c.

PARIS AND HAMILTON BRANCH.—Hamilton, Immanuel, for the Armenian sufferers, care Mrs. (Rev.) McCallum, Marash, Turkey, \$6, and for Home Missions, \$5; Paris, \$8; Paris and Hamilton Branch collections, \$13.

LONDON BRANCH.—Forest, 4 subscriptions to M.L., 40c.
 ONTARIO (not connected with Branches.)—Delhi, for the support of "Soros," a native teacher of Yeghike, Turkey, from A. B. C., West Ontario," \$50; from Miss Ida L. Foster, Delhi, for the support of a Bible woman at Bitlis, Turkey, \$3.52; Mrs. Horace Foster, Boston, membership fee, \$1; Miss Ida L. Foster, Delhi, membership fee, \$1.

QUEBEC PROVINCIAL BRANCH.—Point St. Charles, for Foreign Missions, \$13.25; Montreal Emmanuel Church, from Mr. C. T. Williams, for "The Memorial Hospital," \$25; Montreal Zion, Auxiliary Fee, \$10; Danville, for "The Memorial Hospital," \$5; Granby, Mrs. G. A. McIndoe, \$1; Montreal Calvary, Auxiliary Fee, \$10; Montreal Zion, M. Band Fee, \$5, and Thank-offering, \$2.25; Montreal Emmanuel, Thank-offering for the Misses Melville Salaries, \$32.

NOVA SCOTIA—Economy, 11 subscriptions to M.L., \$1.10; Pleasant River, 5 subscriptions to M.L., 50c; Rockville, Yarmouth, 6 subscriptions to M.L., 60c.

Total for Ontario, \$154.77; Quebec, \$113.50; Nova Scotia, \$2.20; Grand Total, \$270.47.

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Turkey—"Dr. Shaufler." "Rule of the Turk" (Greene "Armenia.")

Miscellaneous.—"Neglected Continent, South America" "Modern Heroes of the Mission Field." "Missionary Heroines in Eastern Lands." "Siberian Lepers" (Katherine Marsden). "Equator to Pole" "Kindashon's Wife" (Alaska "Missionary Band" (Broomhall).

WORK AT HOME.

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"The Children of the Poor" (Riis). "Practical Christian Sociology." "A Princess of the Gutter." "Our Children" (E. M. Stirling).

"Praying and Working" (Rev. W. F. Stevenson)

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