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*Mrs. J. Gordon*

"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, JUNE, 1890. No. 2.

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## SUBJECTS FOR PRAYER.

JUNE.—China, North Formosa—Rev. Dr. McKay, Rev. John Jamieson, the hospital physician, the native ministers, helpers, teachers and teachers in training.

HONAN.—Rev. J. Goforth, Rev. J. F. Smith, M.D.; Rev. D. McGillivray, Rev. M. McKenzie, Rev. J. H. MacVicar, Rev. J. MacDougall, Dr. William McClure, Miss Jennie S. Graham, Miss Maggie J. McIntosh, and the wives of our missionaries in these fields.

"Behold these shall come from the land of Sinim."—Isaiah xlix. 12.

"Thou, therefore, endure hardness as a good soldier of Jesus Christ." 2 Tim. ii. 3.

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## IN MEMORIAM.

Mrs. Daniel Gordon, late of Harrington, Ontario.

*Peacefully fell asleep in Jesus, Toronto, April 30, 1890.*

"Another hand is beckoning us ;

Another call is given ;

And glows once more with Angel-steps,

The path which reaches Heaven."

THE readers of the LEAFLET, ere this, have learned from other sources the great loss which the W.F.M.S. of the

Presbyterian Church has sustained in the death of our much loved and honoured friend, Mrs. Daniel Gordon. As many already know, Mrs. Gordon was present at the Annual Meeting in Hamilton, on the 8th and 9th of April. Those who saw her then were painfully struck with the extreme frailty of her appearance, and there were some who felt that it was the last time they would have the privilege of seeing her on such an occasion, or of listening to her beloved voice. Doubtless she, herself, also thought that it was her last Annual Meeting.

After the meeting was concluded she came down to Toronto to visit her son, Dr. Gilbert Gordon. It was from his residence that her spirit passed to her Heavenly Home.

Her strength failed rapidly from the time of her arrival, and though she rallied somewhat after the first few days, the improvement was only temporary. Soon it was evident to herself, and to her friends, that the end was very near, and that end was "Peace, perfect Peace."

Her husband, daughter and six sons were with her at the last. To them, and to the other friends who lovingly ministered to her, she gave many precious last words, and then she, who had walked with God for many years, "was not," for He had taken her to His presence above.

Of her it was emphatically true,—as Rev. Dr. Laing said at her funeral,—that "absent from the body she was present with the Lord."

Others will speak of our friend's early life, of what she was to her husband and children, and to the congregation of which her husband is pastor; it is our wish chiefly to speak of what she was to the Woman's Foreign Missionary Society.

Mrs. Gordon was one of the earliest prominent members of this Society, having always been on its Board, and the first and only President of the Stratford Presbyterian Society. Her deep interest in this branch of the Master's work had its origin long before the organization of our Society, even when she first consecrated all her powers to her Saviour's service. Her's was a zeal eminently controlled and guided by sound judgment and rare knowledge of Divine things. Few Christian women have been endowed to an equal degree with the power of presenting Bible truth so as to touch the heart, awaken the conscience, and influence the life. No one who has heard her speak on personal duty in reference to the work of Foreign Missions, will soon forget the deep impression made by her words. She based all her appeals on the teachings of the Bible, and was always ready to bring a "Thus saith the Lord," to enforce all she inculcated.

Every Annual Meeting, at which she was present, felt the influence of her calm judgment, wise counsels and deep consecration. She was an eminent type of a noble class of women. Her intellectual powers were of a high order, and had been thoroughly cultivated from early years, and they were all consecrated to her Saviour.

We would not eulogize our departed friend; no one would more emphatically object to this than herself. What she was in every relation of life, she owed to Divine Grace: and we would gratefully recall what this Grace has accomplished in her.

Again and again do we seem to hear the Master's words; "Call the labourers and give them their hire." We hear it now in this sad bereavement. Our friend has gone to receive her reward. Those who are left to toil in the Vineyard, either on missionary ground, or in the home land, must feel that to them the call is louder than ever. "Work for the time is short; soon the night cometh in which no man can work!"

NOTE.—At its recent meeting on May 6th, the Board of Management dwelt tenderly on the sad bereavement which had come again to our Society, and a resolution was unanimously carried, that a letter of sympathy be forwarded to Rev. Mr. Gordon and his bereaved family, and that the same be entered upon the minutes by the Recording Secretary.

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### Designation and Departure of Dr. Maggie McKellar.

THE designation of Miss McKellar took place in Ingersoll, on the evening of Tuesday, April 18th. The attendance was large, and the service most interesting and impressive. Rev. Dr. Wardrope, Convenor of the Foreign Mission Committee, presided, and excellent addresses were given by Rev. A. B. Gandier, of Brampton, Mr. Hamilton Cassels, and Rev. Dr. McTavish, of Toronto. Mrs. Ewart, President of the Woman's Foreign Missionary Society, presented Miss McKellar, on behalf of the Society, with a copy of the Holy Scriptures, commending her at the same time most earnestly to God; after which the Foreign Secretary said a few words of farewell. Dr. McKellar sailed on Saturday, May 3rd, for England, where she will remain for a few months for the purpose of taking a course of special training in the Clapham Institute, London.

### Special Notice.

Supplies of the Fourteenth Annual Report have been forwarded to Presbyterian Secretaries ; if in any case more copies were sent than were needed, kindly return them to Home Secretary.

Any Auxiliaries or Mission Bands not receiving their allotment of the Fourteenth Annual Report by the 15th of June, are requested to notify without delay their Presbyterian Secretary or the Home Secretary.

Secretaries are kindly requested, when announcing the organization of an Auxiliary or Mission Band, to give Post Office address of the Secretary of new organization, in order to insure the speedy and safe delivery of the reports and literature sent to new Societies.

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### Supplies for 1890.

CLOTHING for Indian women and children in our Canadian North-West ; presents and prizes for the children attending our Mission schools in India, and also for pupils in connection with the Missions in Trinidad and the new Hebrides.

DEAR FRIENDS—The Board of Management has tried to make the best possible arrangement for affording you an opportunity to supply this need of the Indians.

Lists of articles particularly required have been forwarded to Presbyterian Secretaries ; but strong warm cast off clothing for women and children ; yarn, knitting needles, and some blankets and quilts are required for all the reserves. New goods are preferred not *made up*.

Committees having the work in charge will notice shipping directions, which should be closely followed, in order to avoid mistakes, and to enable the Board to be certain that the freight which has to be paid from terminal station, (in some instances) to the reserve, is sent from Auxiliaries and Mission Bands in connection with W.F.M.S.

The allotment is as follows :—

No. 1. Round and Crooked Lake Reserve : The Societies in the Ottawa, Chatham and Toronto Presbyteries to provide clothing for the Boarding school, sixty children, boys and girls from six to fourteen years of age.

The Societies in the Stratford and Maitland Presbyteries, for women, and the aged and infirm on the reserve. Population 900 ; Missionary, Rev. Hugh McKay.

No. 2. File Hills Reserve. The Societies in the Presbytery of Kingston to provide for school ; 20 children, boys and girls between the ages of five and sixteen.

The Societies in Glengarry and Brockville Presbyteries to provide clothing for women, and the aged and infirm. Population 400; teachers, Mr. and Mrs. Alexander Skene.

No. 3. Côte and Kesekons Reserves: The Societies in the Hamilton and Paris Presbyteries to provide clothing for school; about sixty children, boys and girls between the ages of six and fourteen. Lindsay Presbyterial Society to provide clothing for women, and the aged and infirm. Population about 500; Missionaries, Rev. G. A. and Mrs. Laird.

No. 4. Birtle Reserve: The Societies in the Presbyteries of London and Sarnia to provide for school at Birtle; forty children, boys and girls between the ages of six and fourteen. The Societies in the Presbyteries of Lanark and Renfrew to provide clothing for women, and the aged and infirm. Mr. G. G. and Miss McLaren.

No. 5. Stoney Plains Reserve: The Societies in the Presbytery of Guelph to provide for school; thirty children, boys and girls from six to fourteen years of age.

The Societies in the Presbytery of Toronto to provide clothing for women, and the aged and infirm. Population 160; Missionaries, Mr. and Mrs. Magnus Anderson.

No. 6. Mis-ta-wa-sis Reserve: The Societies in the Presbytery of Whitby to provide for school; twenty children, also clothing for women, and the aged and infirm. Population 208; Missionaries, Rev. John, Mrs. and Miss C. B. McKay. A heathen band of forty-five persons is also assisted spiritually and with *clothing* by Mr. McKay.

No. 7. Portage la Prairie: The Societies in the Presbytery of Peterborough to provide clothing for school; twenty children, boys and girls, ages six to fourteen. Missionaries, Miss Walker and Miss Fraser.

No. 8. Okanase Reserve: The Societies in the Presbytery of Saugeen to provide clothing for school; fifteen children, boys and girls, ages seven to fourteen. Missionaries, Rev. G. and Mrs. Flett.

No. 9. Prince Albert: The Societies in the Presbytery of Huron to provide clothing for women, and the aged and infirm. Population 150.

No. 10. New Hebrides: The Societies in Columbia Presbytery to provide for Mission in New Hebrides.

No. 11. Trinidad: Ormstown Auxiliary and Mission Band gifts and prizes for schools.

No. 12. Assinibcica Reserve: The Societies in the Presbytery of Barrie to provide clothing for women, and the aged and infirm. Population 130.

No. 13. Pasquah Reserve : The Societies in the Presbytery of Orangeville, for women, and the old and feeble.

No. 14. Muscowpetung Reserve : The Societies in the Presbyteries of Owen Sound and Bruce to provide clothing for women, and the aged and infirm.

No. 15. India : The Mission Bands in the Presbytery of Toronto to provide gifts and prizes for our Schools in Central India.

Toronto Presbyterian Society will also provide for other necessities that may arise.

Time for forwarding to North-West : Societies preparing for Stoney Plains, Prince Albert, Mis-ta-wa-sis, should forward at as early date as possible.

Those preparing for Reserves along or near the railway, about the 1st September.

Directions for shipping; 1st. Parcels from Auxiliaries and Mission Bands to be sent, prepaid, to one or more central places in the Presbytery, to be repacked by the Committee appointed by the Presbyterian Society. Bales of one hundred pounds or over cost proportionately less than smaller parcels. 2nd. Let the packers have the missionary's address painted on the bale and also the words "to be left till called for." A letter should be put into bale or box containing the names of Societies contributing, the station at which shipped, and the shipper's name, but not requiring a special answer from the missionary. 3rd. When all are ready let the shipper notify Mrs. A. Jeffrey, 142 Bloor Street west, Toronto, stating *exact* number of bales or boxes, and the name of station from which they are to be shipped. All goods must be prepaid at *full rates*. *Note*—Money for the purpose of paying freight may be raised in any way which the Presbyterian Society or its Committee thinks best. 4th. Let the Secretary be *at once* informed of date of shipment, and total weight. Send her the shipping bill and keep a copy. The missionary is then notified by the Board of the goods having been forwarded, and he is instructed not to pay any freight that may be charged by mistake, without investigation.

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Our Missionaries Patiently Waiting for an  
Opening into the Province of Honan.

LIN CHING, Mar. 16, 1890.

MRS. GOFORTH:—Your letter reached me too late to answer in time for your Annual Report as you desired.

I write this about the time you expect an answer. You will see by this that you must allow at least four months for a return letter from the time you write.

The mails here are very uncertain during the winter months. After reaching Shanghai, they are taken by river boat to Ching Kiang, then on horseback ten or twelve days to Tien Tsiu, where our courier gets them. He takes from six to eight days more before the mail finally reaches us.

Mr. Goforth in company with Dr. Smith and Mr. McGillivray with Dr. McClure, left for Honan some weeks ago. We are very hopeful that some place or places may be obtained this time. The Chinese are very unwilling to have foreigners stay among them; so no doubt we shall have difficulty in getting a settlement, but "God is able to do exceeding abundantly above all that we can ask or think."

The success met with in the last trip exceeded our most sanguine expectations. If God spares our little son to go with us next fall he will, I feel sure, be the means of opening many hearts towards us, for the Chinese are very fond of little children. Oh, if you only knew how much we long to get a settled home in that coveted province! But we must just patiently wait God's time and in the meantime do all in our power to further Christ's Kingdom in the place where we are now.

I feel that many of the dear workers at home in their anxiety for Christ's cause are impatient for news of definite work among the women here. If they are impatient for results, how much more must we be who daily see the crying need of the darkened souls around us. This station is a new one, and therefore, has no extensive work going on such as there is at Pang Chuang, where we were for nine months. We have a large number of women come to see us; but most of them come to *see* rather than to *hear*. Still who knows but that words dropped with prayer and faith into even unbelieving hearts may some day bring forth fruit? Some of the women do seem interested. Last week we had a visit from the wife of one of the officials. The three things that most interested her were the baby, the organ and the sewing machine. When she went home, we are told, she said she felt we were so much better than they and wished her people (the Chinese) were more like us. This was rather encouraging coming from a person in her position, as the official class as a rule are exceedingly proud, thinking that all outside of China are barbarians.

All we can do at present is to *live Christ* before the Chinese and sow the seed as God gives us opportunity.



The Chinese are afraid to let us have their children come and learn. They say, among many absurd things, that we want to take out their eyes to make medicine. Will the dear friends at home pray that God may make these poor ignorant people willing to listen and have their children taught.

I would like very much if some of the children of our Church would make some scrap picture books with pictures illustrating the life of our Saviour. They would be a help to me in teaching, if I go with my husband next fall to Honan.

The hot weather will soon be here. I trust that our sisters will not forget to pray for us, that all our band may be kept safely through the coming summer.

We were all greatly rejoiced at the safe arrival of our friends in December. The winter was mild so they found no difficulty in getting in by boat.

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*The following interesting extracts are from Mrs. Corbett (formerly Miss Sutherland) of Chefoo, North China, and the larger part of the \$29 was contributed anonymously in the collection taken at the designation of Miss Sutherland in St. James' Square Presbyterian Church, Toronto.*

The \$29, I had long before this hoped to tell you, had been used to start a little school at a place called Chao Kici Chwang, two or three days' journey from here. There is a school for boys there taught by a man aged sixty, and a member of the church for many years. He taught his daughter to read, and also to know the truth, but unfortunately she was married very young to a heathen, and refusing to believe as her husband did, she has suffered more or less persecution from him ever since. During our short stay in Chao Kici Chwang, she was present at all the meetings, but on Sabbath morning, just before the communion was dispensed, she had to leave to prepare her husband's food; for had he come in from the fields and found her absent, he would probably have beaten her. Several young girls were also present at the meeting, attracted principally by curiosity to see a foreign woman, but on the whole they were quiet and orderly during the service, and listened attentively to all that was said. When Dr. Corbett saw them he at once thought that if the teacher's daughter could induce these girls to come together daily and be taught the Catechism and to read the Bible it might be the beginning, at least, of work among the women and girls in that place. When spoken to she said at once. "That her husband would not allow her to engage in any such work." Later, when

the husband heard that she might earn, in this way, a little money he gave his consent, and before we left no fewer than seven young girls promised to go daily to be taught, and we hoped they would go on, and be brought to the knowledge of the truth, but I am sorry to tell you that since then the husband has refused to let his wife teach and the work has been discontinued in the meantime, as this woman was the only one there who could read. When Dr. Corbett visits that station again in spring, some means may be found to start a girls' school. As that opening has failed I am going to give the \$29 to another little school which is all but started. A young girl, twenty years of age, has just left the Mission school here and is anxious to earn something to help those with whom she lives. A few days ago she wrote a nice letter to Dr. Corbett asking him, "If he could give her anything to do, as she did not wish to be idle, after the education she had received." I enclose a free translation of her letter as it may be of interest to you as coming from one of our Christian school girls.

Translation of Chinese letter.

A respectful salutation. Great happiness and peace to my Pastor.

I am now at home and without employment. I truly desire to expend my strength for the Lord. From a little child until this day the Heavenly Father has given me abundant grace, having caused me to obtain the precious truth of the Gospel, and given me an opportunity to obtain an education. In view of all this my earnest desire is to labour for the Lord.

I now earnestly desire my Pastor's help in obtaining the desire of my heart. I do not know whether my Pastor has any place for me to work or whether he is able to assist me or not. I now entreat my Pastor to extend heart, and assist me in this matter. I will use no more words.

A Female disciple,

Ai Tya Yang.

Bowing the head.

Just about the same time two of the preachers came to Dr. Corbett and suggested that a school for boys should be opened in the village near us, and that this young girl would be a suitable teacher. Arrangements are being made to get a house in the village,—for the school must be in her home where she will be properly protected,—and in a week or two we hope to see it fairly started. There is already a school for girls there, taught by the wife of one of these preachers, in which are twelve little girls receiving a Christian education, and most of them are the children

of heathen parents. In telling you about starting these little schools, it would almost seem as if there were a great deal of speculation about what we would "like to do" and not so much accomplished; but I did not wish to put the money into a school already established, but to start one where it was needed, and now we shall have this one right under our own supervision for I visit as often as possible the other three schools in the villages near us.

We have to wait so patiently in this land for the accomplishment of any work, that I often think that to those in the home land the "waiting" must seem unaccountable. We have all to learn the one great lesson of *patience*, and I fear to some of us it is almost harder than the language!!! I often think of that evening in your sitting room, when in speaking of the Hospital you thought that little could be done under *two* years, and now the two years are almost come and gone and Honan not even reached; but with their faces set resolutely towards it, and when a sufficient knowledge of the language is attained, the Canadians have a grand force to go in and possess the land. I often think too of the high idea I had of the Hospital work I hoped to do among the women, and when asked "If I could teach" replying "No, I know nothing of that work, and now my very work is among the little schools about us, though as yet I can do but little. But I can go and visit them, and show my interest in their welfare. And so we must just work away in whatever avenues of work opens up to us, and if things do not go at the pace we would like, we must remember that it is God's way not ours that we must follow.

March 26. A few days after my letter of 19th. Feb. the little school was opened. All the children are from heathen homes in the village, and that their parents are willing to let them attend a Christian school is surely a step in the right direction. A few days ago I visited the school and found it was getting on nicely. The teacher is happy and contented in her work and so thankful for having something to do. The \$29 will pay her salary for the first year.

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### Visit to Rusillac.

SAN FERNANDO, TRINIDAD, *February 28, 1890.*

REV. K. J. GRANT,—Your acknowledgment of my Annual Report came to hand. I write now to give you for the *Leaflet* some notes of yesterday's visit to Rusillac, a station twelve miles distant. This is the dry season, the sugar-manufacturing season or crop season, and not expecting a tropical pour I went in my

open gig. Lal Behari, whose name is well known to the Church rode with me to Oropouche. There he got a donkey and rode to Fyzabad, and I, taking up my Oropouche helper, drove to Rusillac. As we moved along I got details of his work. I made some enquiries about his wife as her conduct had given us both some anxiety six months ago. At home the good wives don't expect their ministers to enquire of their husbands about their conduct, but we are not in Canada.

Well, the reply was gratifying. Said he, "my wife is a changed woman since her severe illness. She is a blessing to me, mild, gentle, contented, prayerful. Three times regularly every day she goes alone to pray, and more frequently if she can get opportunity. Often at night, too, she rises from her bed and I find her kneeling in prayer. She is a comfort to me, Sir. A year ago she would fret and quarrel for nothing, but now she never frets with me except for one thing. I like my 'hukka' (pipe), but she thinks a Christian should not smoke tobacco, but as I have used it from childhood I find it very hard to give it up." Such was the testimony borne by my friend, and being in such contrast with former reports I felt that the change must have been wrought of God. The speaker had been an offender himself. Twelve years ago I heard his trial as he stood in the felon's dock, and saw him led away to his cell when the judge had passed a sentence of seven years imprisonment on him, with hard labour. As his conduct in jail had been good, he was discharged after serving five years and three months. The Apostle in addressing converts at Corinth tells that thieves, idolaters, drunkards, extortioners etc. shall not inherit the Kingdom of God; and then adds "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God." So is it I believe with my dear friend who now preaches the Gospel which once he despised. This fruit which we pluck from the branches as we journey along in the missionary pathway is sweet to our taste.

2. I have some faith in genuine demoniacal possession even in our own day, and the family that we first called upon appeared to be in Satan's power a year ago. They quarrelled with each other, with their neighbours, with their Christian friends—they turned against the Catechist, their minister, and being decidedly unhappy themselves they alienated all whom they touched. Though doubtful of a friendly reception, I called, and was received most kindly by the man of the house. His wife was not in and I thought it likely she wished to avoid meeting me. Shortly however she came in, greeted me with a smiling face and

soon ascertained that they had heard of our coming and she, after preparing rice, etc., had gone out to look for milk. Soon a dish of food was placed in my hands amid every expression of good-will. Then we talked and read together. At my request the man of the house prayed, then the Catechist and I concluded. All in all I felt that I enjoyed a feast of fat things. How gracious is our God. Some persons are surely praying for us. Bless the Lord O my soul.

3. We moved onward and after clambering up a hill through underbrush we came to the house of one who held a prominent place as a sadhu or holy man amongst his countrymen. There we found the old folk, three sons and their wives, and several grandchildren—a household of almost patriarchal dimensions. All were friendly but not one avowedly a Christian. The old man in his utter helplessness, was an object of extreme pity. His furrowed countenance and long whitened locks told of many years gone by, and of the very few that remained. His limbs were contracted and every joint stiffened, and he was wholly dependent in nearly every movement on the attentions of his family. There was no fretting or murmuring with his lot, he appeared to endure patiently. We told of salvation through Jesus alone and pressed immediate acceptance of the offer of our ever-living Friend. After spending a half-hour with him he said it is useless for me to become a Christian now, I can do nothing. I have no strength to work, no money to give, etc. *Doing* is the beginning and the end of every religion we have met, apart from Christianity. We prayed together and promised, if possible, soon to return. Just as we turned our face homeward an unseasonable tropical pour drenched us thoroughly, but we felt it was worth while getting a drenching for such a day's experience.

Life here is not monotonous—checkered, no doubt, but so it is everywhere. Time with us passes like the swift eagle on the wing, ever conscious that we have too little of it to overtake what we would do.

That God may continue to smile on the women's work for the heathen world is my prayer.

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### Improvement in the Health of our Missionary.

NEEMUOH, CENTRAL INDIA, *February 19, 1890.*

MISS SCOTT :—It is now ten weeks since Miss Jamieson and I came to Neemuoh. The first two or three weeks were spent in

putting our bungalow in order, a work which might have been done in as many days at home, but here nothing is done in a hurry.

The girl's school in the bazar had been closed for some time for want of a teacher, but the children kept together and about twenty of them attended Sabbath school regularly.

On Christmas eve, Mrs. Wilson had them all called to the school house and distributed presents and a few extra prizes. She then gave the school over to me and explained to the girls that I would come every day and that she would take charge no longer. It was quite a different matter, taking charge of a school already opened, to beginning entirely new work, as the most difficult part is inducing children to come at first. We could not hear of a teacher so I did the work as well as I could myself and although my Hindi vocabulary is small, we understood one another, and the hours passed all too quickly. One of the teachers said of me last week, "Yes, Miss Sahib can speak a little but the children understand only a word here and there." However this may be, I succeed in getting an answer to every question I ask, and have concluded that it is well they understand even a word here and there. I have had a teacher now for a month and the attendance is slowly increasing. At present there are over thirty names on the register.

The cold weather has been very pleasant this year, but I fear it is over at last and the heat at hand.

I have been very well lately and hope I may be able to bear the climate, but the coming season will likely decide that question for me. We are expecting Mr. and Mrs. Wilson in this week from the district.

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“Old Things are Passed away.”

BEULAH P.O., *March 10, 1889.*

MRS. BIG HUNTER :—Again I have your letter in my hand, my heart is glad because of what you say, and I thank you. We are glad to hear that you are well again. Your sympathy is very precious to us, and we value your words and advice, we will try to do as you have told us and to pray much and study the Bible as you advise us. We always carry on our meetings as described to you. We desire to send you some more money which we have made by sending beadwork in to Birtle and selling it, we also send you four pieces of beadwork which we have been unable to sell, we hope you may be able to dispose of them for us and give

the proceeds to Foreign Missions. We value each piece at one dollar, making four dollars in all. We are glad to hear that you are about to have such a large meeting and to think that some of our words will be heard there, we would like to get another letter from you after the meeting. We hope that there may be a very blessed time with you during the meeting, this is our true desire. Then we desire you to pray for us that we may have grace and wisdom given to us, to bring up our children in the fear and love of God, that they may love Him and be His. Now my heart is full, but I do not know how to say many words to you. We are not clever like the white people. But we are very glad that things are so different with us from what they used to be, old things have indeed passed away and all things become new, so we rejoice and are glad, and thank God. We want to go on and on, pray for us that God our Father may help us. We always remember you at our meetings and ask God to bless you and make you wise and strong. Now we shake hands with you from our hearts.

P.S.—Enclosed please find eight dollars in cash.

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### “Around the Throne of God in Heaven.”

MISSION SCHOOL, PORTAGE LA PRAIRIE, *March 6, 1890.*

MISS WALKER:—It is over a month since the first attempt was made to answer your letter. We are pleased that you are feeling better, and once more able to take up the work so dear to you. Thanks for your words of encouragement. Our efforts seem so very feeble that we often feel as if we were doing nothing, and just when some ray of hope springs up something always comes to dampen our spirits. In spite of our ups and downs, the work has been more satisfactory this winter than it was last year. We have had more young children and have not had so much difficulty in keeping them. It seems useless to try to do anything with either boys or girls if they are over twelve years of age when they first come to the school. One of our little girls died a few weeks ago. She was taken home to spend Christmas, and had not returned when she fell ill, her sickness only lasted a few hours; it was hard to believe that one of our number was taken from us, with so little warning. Jennie would be very happy and contented with us for a few days at a

time, then she would get homesick, and nothing but "go home" would keep her from crying, she would beg so hard to be taken home "just till to-morrow." Knowing what homesickness is, we could not refuse to let her go. The mother sent for us a few hours after Jennie died, and asked us to do just what we would have done if Jennie had died at the school. The parents requested a Christian burial. An interesting funeral service was conducted by Mr. Wright, in the Indian church. The parents of the child and a number of their friends were present; all behaved nicely. The mother's feelings gave way when we sang, in Sioux, "Around the Throne of God in Heaven"; she had often heard her little girl sing these words, but it seemed a different hymn to her, when sung over the lifeless body of her child. We were pleased to learn that during the time between Jennie's death and burial, three of the Indians went each evening to the child's home, and read from their Bible, prayed and sang the hymns the little one had learned at the school.

The Sabbath services have been held regularly during the winter, only twice we were kept away by snow storms. We owe our thanks to Mrs. McKay for the use of her pony and cutter, for if we had been obliged to walk to the tepees, I think we would have missed many meetings. The average attendance at these services has been about thirty. It is indeed a comfort to meet in a church of our own, it is always clean and warm. A few of the Indians told us they were lonely, and missed the service on the two afternoons we were obliged to stay at home. Soon we will have to think of making a summer church. During the winter, or for six months the Indians live three miles from where the summer is spent. We think of getting canvass and having it sewed up and ready for the first move. The tent or church tepee, we had last summer is worn out, it was only cotton, but lasted two years. We will have to make a new one. A few of the children go with us to the tepees on Sabbath afternoons, the others prefer to attend the Sabbath school in the Portage.

We are often at a loss for an evening's amusement. We cannot ask anything from the children in the shape of work. After the supper dishes are put away, if knitting seems play, they will knit for an hour; often they find their own amusement. Sometimes all games, or anything we try falls flat. One stormy evening we were wondering what we could do to amuse and keep ten children quiet, when one of the little boys came and asked if he might iron the clothes, we answered yes, little thinking that he would do more than try, but he went to work and did not stop



till every article was ironed, and all nicely done. The others watched him in wonder ; this left us free for the evening. The little ones are all fond of getting into our sitting-room for a rock in the rocking chair, one little boy will wait for a long time at the door till he sees a good chance to get in, and then he is happy if we allow him to sit in the rocking chair. The organ is a great help in amusing them, they are all lovers of music, and when other things fail music will keep them quiet. Will you kindly thank the ladies of Ormston Auxiliary for the bale of clothing they sent last month, it came just when we were needing more.

I will write you as soon as I can about the clothing needed for next fall. Until we look over what we still have I cannot tell just what we need. I think we have plenty of jackets for next year. We meet with kindness on every hand, and with many kind friends interested in our work. Surely we should feel encouraged to go on. Although our work is slow, and little is done, yet at times when we feel almost discouraged we can look back and see that the labour of those who were here before us has not been in vain.

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## Missionary Studies.

(SECOND PAPER.)

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

By MISS FERRIER, CALEDONIA.

You heard at our last meeting, of the formation of the London Missionary Society in the year 1795, and of its first missionary undertaking being to send the Gospel message to the lovely islands of the South Pacific. It is important to remember this date and fact, because the formation of this Society, and the success of its first Mission, were, by God's blessing, the means of arousing Christians, very generally, to a sense of the sad condition of the heathen, and of their own duty in regard to them, and from that period new Missionary Societies began to be formed, and missionaries to be sent to many heathen lands; and mission work has

ever since been increasing in interest and importance. The Society's first mission ship, *The Duff*, set sail for the south seas in the month of August, 1796, with twenty-nine missionaries on board, and after a seven months' voyage, reached the island of Tahiti, the largest of the group since called the Society Islands, which you will see by the map, lies about twenty degrees south of the equator, west from South America, from which they are distant about 5,600 miles. The lines

“Where every prospect pleases  
And only man is vile.”

well describe Tahiti, for it was, and is, a lovely and fertile island where flowers, and fruits such as cocoa-nuts, bread fruit, bananas, plantains, yams and many others grow in abundance. But the poor people were in a dreadful condition, they offered human sacrifices to their idols, considered human flesh their choicest food, murdered the sick and aged and many of their infant children, were constantly quarreling and fighting, and lived in such sinful vice that their minds were debased and their bodies diseased. Did not they need the Gospel of peace? But alas! for long years they would not listen to it, and some of the missionaries got discouraged and left; but others, noble good men they were, remained and laboured, and prayed on, and at last in the year 1811, fifteen years after their first landing, a change came and the good seed began by God's blessing to yield fruit. First the King Pomare became a Christian, and a good many of his people followed his example; then his heathen subjects rebelled, and for a considerable time there was civil war, but the king was so merciful to his enemies that they began to think that his religion must be a very good one, so they, too, gave up their idols, stripped their chief god of all his ornaments and set him up—his body was first a big log of wood—in the king's kitchen to hang baskets of food on, which they thought the meanest use they could put him to. In a wonderfully short time after this churches were built all over the island; the people eager to be taught crowded to the schools, and soon learned to read the portions of Scripture which the missionaries had translated into their language and printed. They held prayer meetings among themselves, had family worship in nearly every house, and on the Lord's Day no work was done, (all food was got ready on Saturday,) and the whole day was spent in church, or quietly in their own homes. These also were greatly improved, and peace and comfort, decent clothing and orderly habits soon became the outward indications of the happy effects

of the reception of the Gospel. These great changes soon spread to the other islands of the Society group, on each of which first native teachers, and then missionaries, were settled as rapidly as possible.

### QUESTIONS.

WHY is it important to remember the date of the formation of the L. M. Society? Give it and its first Mission Field. What was the name of its first mission ship, when did it sail, and with how many missionaries on board? What island was reached after a seven months' voyage? Name and describe the situation of the group of which it is the largest island. The appearance and products of Tahiti. The dreadful condition of the people. Were they at first willing to receive the Gospel? How long had the missionaries to labour with no apparent good result? Who first professed Christianity? What was the first result? How did the war end? What did they do with their chief idol? What great changes for the better followed? Tell what you can of churches, schools, Sabbath observance, etc., changes as to mode of life, etc. Were these changes confined to Tahiti?

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### Increase.

#### *Presbyterial Societies.*

OWEN SOUND.... *Owen Sound*.—Division Street Mission Band.

LANARK AND

RENFREW..... *Westmeath*.—Auxiliary.

“..... *Beachburg*.—Mission Band in connection with St. Andrew's Church Auxiliary.

HAMILTON. .... *Valens*.—Mission Band, the “Little Candles,” in connection with Kirkwall Auxiliary.

“..... *Simcoe*. — A Juvenile Mission Band, the “Little Candles” in connection with the “Wayside Gatherers.”

## NOTICES.

THE Board of Management meets on the first Tuesday of every month, at three o'clock p.m., in the Managers' Room, Knox church, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, being introduced by a member of the Board, are cordially invited to attend.

Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. Shortreed, 224 Jarvis Street, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers or children in the various Mission Schools, should be addressed to Mrs. Harvie, 80 Bedford Road, Toronto.

Letters containing remittances of money for the W.F.M.S. may be addressed to Mrs. James MacLennan, Treasurer, 10 Murray Street, Toronto.

All correspondence relating to the sending of goods to the North-West, or other Mission fields, will be conducted through the Secretary of Supplies, Mrs. A. Jeffrey, 130 Bloor Street West, Toronto.

All requests for life membership certificates should be sent to the Recording Secretary, Mrs. G. H. Robinson, 625 Ontario Street, Toronto.

### Directions about The Monthly Letter Leaflet.

1. The year begins with the *May* number. 2. Subscription, 12 cents a year, *payable in advance*. 3. Subscription may begin at any time (one cent a copy), but must end with the *April* number. 4. All *orders* and *money* to be sent through the Presbyterial Secretary to Mrs. Telfer, 72 St. Alban Street, Toronto.

## PUBLICATIONS.

- No. 29. The Mother at Home, by Pansy, 3 cents each.  
*15 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. | 23. A Partnership.            |
| 31. A Transferred Gift.        | 13. Thanksgiving Ann.         |
| 26. Po-Heng and the Idols.     | 10. For His Sake.             |
| 25. A Plea for our Envelopes.  | 7. Mrs. Pickett's Miss'y Box. |
| 24. The History of a Day.      | 3. Voices of the Women.       |
- 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.  
“ 4. The Importance of Prayer.  
“ 2. Giving, and Giving up.  
*Free.*
- No. 36. Objections to Missionary Work.  
“ 35. How much do I owe.  
“ 34. Our Hour of Prayer.  
“ 38. The Silver Sixpence.  
“ 20. Our Mission Fields.  
“ 19. Our Plan of Work.  
“ 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, 1½ 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.