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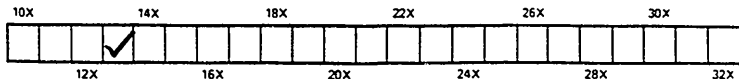
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"The World for Christ."



# Monthly Letter Leaflet.

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

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VOL. VII. TORONTO, JULY, 1890. No. 3.

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## SUBJECT FOR PRAYER.

JULY—*Central India*.—Rev. J. F. Campbell; Rev. J. Wilkie (on furlough); Miss M. Rodger; Miss J. Ross (on furlough); Dr. Elizabeth R. Beatty; Dr. Marion Oliver; Miss J. Sinclair; Miss Harris, Indore. Rev. W. A. Wilson; Miss Scott; Miss Jamieson, Neemuch. Rev. J. Buchanan, M. D., Ujjain. Rev. Geo. McKelvie; the Misses Stockbridge, Mhow. Dr. Maggie McKellar, Chapham Institute, London, Eng.

The wives of all our missionaries, the assistant teachers, helpers and Bible women.

"To him that soweth righteousness, there shall be a sure reward."—Prov. xi. 18.

"So they strengthened their hands for this good work."—Neh. ii. 18.

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## Special Notices.

It is *specially requested*, that if Secretaries of Auxiliaries or Mission Bands do not receive the MONTHLY LETTER LEAFLET by

the 30th of each month, they will at once communicate with Mrs. Telfer. The LEAFLET is never mailed later than the 24th of the month.

Secretaries of Auxiliaries are very specially asked to return any copies of the 14th Annual Report, if not needed, to the Home Secretary, as the supply is very limited. Also any copies of the 12th Annual Report will be gladly received by her.

### The Girls' School in Neemuch Bazar.

NEEMUCH, Feb. 28, 1890.

Mrs. WILSON.—You may have heard that I have given over to Miss Scott the Girls' School in Neemuch bazar. I was glad to have it taken over by some one who can give her time and attention to it, for some of the bigger girls had learned about all they could from the native Christian teachers I had, and I could not give them regular instruction myself. During the cold season, the season when health and sun would permit of my doing most work in a school, I am out in the jungle with Mr. Wilson, and I used to find that what progress had been made by the girls in the rainy season, and month or two following, was lost again while I was away in the district. Even when native Christian women are capable, you seldom find them very conscientious in their work, and when not constantly being looked after they get lazy and let work fall behind.

We sometimes feel inclined to keep all the discouraging things to ourselves, and let you know only the bright. But the work is yours as it is ours, and an intimate knowledge of it will, I am sure, only deepen your interest in it, and make you feel, as we do who are in the midst of it, the need of more believing prayer that God's spirit may be given to us abundantly, and that the native Christians may not be satisfied with professing Christ's name, and even speaking out for Him in the bazars, but may know that only the Christian life is accepted by Him.

The school attendance kept up well all year, being, as a rule, especially good on Sabbath. At the beginning of the rains there

was a good deal of fever among the children, and at that time I visited the parents of nearly all of them. One little girl had typhoid fever (at least so far as I could judge it was typhoid) and for about two weeks was so ill that I almost despaired of her life. Her father said that he would give her medicine if I would give it to him, so Mr. Wilson prepared some, and, rather to my surprise, the child did take it. While the fever was at the highest I went every morning and every evening to see her, always taking her temperature. One Sabbath instead of taking my S. S. class I went to Bhuri's house, to read to and have a little talk with the many women who always gathered on a little verandah in front when I was there. I read the story of the widow of Nain's son, and after having asked a few questions to see whether they had understood what I read, closed the Bible, and rose to leave. But they insisted on my opening the *Book* and reading more, and said that if I would only do so Bhuri would get well!

She did recover, and in spite of all I could say the Book and the thermometer, not the medicine, got the credit of the cure.

A lady who was staying with me at the time, and who has had a good deal of experience in mission work, told me that it was rather a risky thing to undertake doctoring these people when very ill, for if any of them were to die under my treatment the medicine would surely get the blame.

I shall be more cautious another time, and I hope you will see it to be your duty to send us a medical lady as soon as possible. Just after Bhuri (pronounced Booree) had recovered, several girls left the school, one of them a very bright child, whom I had had much pleasure in teaching. The only reason I could get for a long time for the sudden desertion was "Their fathers and mothers don't send them," which means *will not* send them. At last I heard that the one in whom I had taken most interest had circulated in the bazar that the Mem Sahib had put a piece of meat in the mouths of all the school girls, so breaking their caste, and some people had believed or pretended to believe the story. The child had been put up to tell this probably by some Brahman who wanted to break up the school. Miss Scott tells me, however, that this mischievous little girl has come back to school.

We have just returned from our annual district tour, and find

the work going on nicely in Neemuch. All of the schools are growing in numbers, and last Sabbath there were over eighty children, boys and girls, present. Mr. Wilson met with much opposition in his work in the jungle, but was pleased to find that, as a rule, he was received in a more friendly way in places visited last year. I could get entrance to very few houses, on account of the prejudices of the people, but as usual found the little organ a great help in gathering audiences, which were addressed by Mr. Wilson and the native Christians. The Raja of one of the towns we camped beside was so pleased with the music and hymns that he sent me twelve rupees. For a moment I was very indignant, but on second thoughts accepted the money, telling the pundit who brought it to me that I accepted it as a donation from his master for our mission work.

NOTE.—Owing to the fact that it was impossible to secure a suitable native Christian woman, to take charge of the school, Mrs. Wilson closed it in November 1889, during her absence in Darjeeling. It was re-opened in January 1890, under the care of Miss Scott.

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## Report of Work in Schools and Zenanas.

INDORE, Feb. 19, 1890.

MISS RODGER,--Your letter asking for a report of work came to hand a few weeks ago. As there are several girls studying in their own homes, who were at school not so long ago, more time has been given to zenana work lately. One of these was amongst my first scholars, and since the death of her only child has again resumed her studies. At present the whole family are away on a pilgrimage, and will be away for a few weeks, visiting different holy places in South India. Although the father tries to pass off for being very enlightened, yet his caste people would be ready to blame him should he not spend some money on pilgrimages, a neighbour remarked. The mother of the girl remarked that they would spend a great deal of money, but would see the country, which seemed her greatest desire. The only one who never attended school is a girl of the Bamga caste; her father has a good position in the camp, and her brother is head master of

the Residency school. She has made good progress. Her sister-in-law, a very bright girl, died when I was away at Darjeeling. She lived with her mother-in law, and both girls studied together. This house has been visited for fully twelve years, and "The Word" repeatedly read. The grandmother, who lives with them, can give intelligent answers to the fundamental truths of Christianity. There is no doubt but that she has lost all faith in Hinduism, and she has again and again said she believed the Christian religion to be true. These are the most advanced pupils, the four other Hindi girls have not been studying perhaps so faithfully. Besides these girls reading the vernacular, there are two bright, interesting girls learning English. One of these attended school before I went to Canada on furlough, and had left Indore before my return. As her stepmother has returned to this camp, she spends part of her time here, and is learning to read English. The other has been a pupil since my return until within this last year. She is now reading St. Matthew's Gospel at home, and with the knowledge of her father. *There are no advanced pupils now in school, as I have not been able to get a suitable teacher.* The two Christian women employed are Marathi speaking—one knows a little English, the other none at all. As both have young babies to attend to, you may have some idea of how much of their time and attention is given to them, when you know one is the first baby and the other the only son. Three girls—two Roman Catholics and one Hindu girl—attended for the greater part of last year, but suddenly stopped coming. The R. C. girls were reading in the first book when they came, and can now read tolerably well in the third. I held out the prospect of becoming a teacher to one of them, but this evidently was not inducement enough. The Hindu girl ceased to attend when it was known by her caste people and the Brahmins that she was taught the Commandments. Although it is discouraging to lose the children when they are so young, yet prejudices are gradually being broken down, and the lessons taught in childhood are not easily forgotten. "My word shall not return unto me void." There are two girls' schools at present in the camp, although it might be advisable to amalgamate them, as the distance is not great between them. The school opened more than a year and a-half ago has increased in numbers, and often twenty girls are present. They are all studying

Hindi. Some of them are bright, while others are dull enough. They are greatly pleased to be asked about the Creation, as they have only lately been taught it. It is something so new to them, that they want to repeat it over until it is familiar. This school is taught by a former pupil of my school.

I am sorry this report was not sent off last week, but hope it may yet reach you in good time.

The cold season has been delightful, but it cannot last much longer. It is already quite warm now during the day. All are well at present. With kind regards.

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### Report of Work done by Dr. Elizabeth Beatty and Dr. Marion Oliver.

OUR report of work done during the past year might be summed up in saying that our time has been spent in ministering to the sick and suffering in body, and in seeking to lead them to see that there is a sickness of the soul from which none can be healed save in God's appointed way.

In the camp the dispensary work and visiting of the sick in their homes has gone on as in other years, the former, as regards numbers, being slightly in advance of last year. Calls to visit patients in their homes, however, have been nearly double. A few of these homes we have continued to visit, with more or less regularity, after our services as physicians were no longer needed, to read and talk with the women. While almost all the patients attending the dispensary listen respectfully, yet only a few of those who have been daily patients for a length of time have shown anything like an interest in hearing of the way of life.

In the native city both house visiting and dispensary work have been very encouraging. Seldom have we a congregation of less than twenty-five women at the daily morning service, some of them eager interested listeners. We are frequently asked for

copies of the Scriptures, that they may read them in their homes.

In the hospital the care of the patients has fallen heavily on the matron, Yesodabai, as since the baptism of Tulsibai and Puniabai last spring we have not been able to secure any one to assist her. The women are all afraid of becoming Christians if they come to work in the hospital.

You will be glad to know that Tulsibai's mother and sister have become quite reconciled to her, and frequently visit her, and she them. Her two brothers, however, have never since spoken to her. She lives in the hospital with Yesodabai, and though so nearly blind can cook food, clean floors and do many little things, and there is no happier woman anywhere. Punibai lives in the bungalow with us, and has for her work the keeping clean of the dispensary and assisting in the preparing of medicines, etc. Besides the work in the city and camp, we have attempted a little visiting in the villages round about, but it seems impossible to find leisure for overtaking much.

The Brahmin woman whom we have had with us for the past two years we have lately sent to finish her training in the Government hospital in Bombay, so that she may be able to obtain a diploma. As the Christian women had all dropped out, we have at present no assistants in training.

As the mission year does not close until the end of this month, we can only give you the number of patients treated during the past eleven months, which are as follows :

In patients .....	67, of these two died.
Out " .....	16,678

Patients visited in their homes, 332, to whom 1,192 visits have been paid.

We have received during this time—

For sale of medicines .....	R149	a12	6p
Fees and donations .. .. .	628	0	0
Total.. .. .	R777	12	6*

\* These sums are paid into the Mission Fund.



SCHOOL WORK.

Though the city girls' school will remain nominally in our hands until the close of the mission year, yet ever since school was opened in June, after the hot weather vacation, the work in it has been wholly carried on by Miss Sinclair, who will report it to you. The only time we spend in school is an hour every Sabbath morning.

UJJAIN.

On Dr. and Mrs. Buchanan's removal to Ujjain in November, the dispensary and school work which we had begun there were handed over to them.

The attendance at the dispensary throughout the year had been steadily increasing, but the two schools have been in a rather fluctuating condition, owing, doubtless, to several causes. It was the first attempt at establishing girls' schools in the city, and, therefore, all the more needed the fostering care which could not be given in visits of a few days once a month. The school in the Marathi quarter of the city, which opened so promisingly, had so fallen off, owing to the ill health and inefficiency of the teacher, that we closed it in October. In the school held in the dispensary, though the attendance was irregular, very good work was being done by the teacher, and it is something to have made even a beginning in a bigoted city like Ujjain. We are glad to hear that both school and dispensary work are increasing since Dr. and Mrs. Buchanan have gone to live there.

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Heathen Women attending Christian Services.

INDORE, February 10, 1890.

DR. MARION OLIVER.—Your letter came duly to hand and we have just finished writing our report, which I will enclose in this, so that it may reach you in good time. You will see from it that work continues to grow upon our hands, so much so, that we

were glad indeed to be freed from Ujjain, and to have Miss Sinclair relieve us of the city school. Doubtless you know something of the feeling that when one has "too many irons on the fire" nothing is done satisfactorily to oneself. We have both been kept in good health throughout the year. Miss Beatty has never been so well in India as during these past six months, and I think I can say the same of myself. My rest in the hills seemed to put some of the old Canadian vigor into me. Then too, the present cold season, now drawing to a close, has been remarkably free from east winds and cloudy weather, the two things Anglo-Indians soon learn to dread. Both Miss Harris and Miss Jamieson have had their first touch of fever, but in neither case was it severe. Miss Scott too is getting quite over the effects of fever since she moved to Neemuch.

We all spent Christmas at Neemuch helping Mr. and Mrs. Wilson to keep the tenth anniversary of their wedding-day. The New Year we celebrated at home with a congregational social, followed by a service of sacred song, to which the people (all men and boys) turned out in crowds to listen. One never sees a heathen woman coming in while the prayer-meeting or Sabbath services are going on, but generally there will be quite a number of men coming and going. During the past year we have several times been able to get the women who have attended the dispensary, or been patients in the hospital, to come to the services. Yesterday no less than five women came with the matron to the evening services.

The people are all believers in demons and evil spirits, and a few mornings ago a woman came to the hospital, and told us that some six or seven days before an evil spirit had seized on her. She was in great distress, and in spite of all her offerings to her gods, and giving of money to her priest, the spirit would not cease tormenting her. All at once she remembered that she had been told at the dispensary, that if she prayed to God in the name of Christ, power would be given her to overcome evil. This she did and immediately the evil spirit left her. I have given you this woman's story just as she told it to show you how like a child's their faith is. Certainly she firmly believes that God delivered her from the power of an evil spirit. I sat down and read to her and the other women the story of Christ driving

the legion of demons into the swine, and explained to them how Satan seeks to take possession of all our hearts.

Your letter to Miss Beatty came by last mail and she wishes me to say that she will write to you soon. All join me in kindest regards.

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## Report of Indore City School.

INDORE, February 8, 1890.

MISS SINCLAIR.—Your letter of December 27th, in which you ask for report of work, came duly to hand. Every day is so much like the one that went before, that there does not seem to be much material for a report.

During last rainy season we lost, by death, two Christian women who had been employed in the city school. The demand for efficient Christian helpers far exceeds the supply, and we found it difficult to fill these vacant places. But in January a Christian woman was engaged for the class of Hindi-speaking girls. She speaks English nicely, and is, I think, very capable. Six months ago, when I knew less of the language than I do now, she would have been a perfect treasure. But it was perhaps better that I should depend entirely on myself.

One day in December, the teachers asked for a half-holiday, which was granted them. They invited us all, and we learned that there was to be an entertainment in Miss Oliver's honor. They decked us with garlands, and after singing a hymn in which they attributed nothing short of all the Graces to Miss Oliver, she presented her with an address, and a nice English Bible, in this way signifying their appreciation of her interest and kindly supervision of the school work for many months.

In anticipation of the Annual Treat at Christmas time the children flocked in, and we made preparation for the entertainment. The mission boxes not having come at Christmas we gave the children a sweet-meat treat, with the promise that they would get their gifts as soon as the boxes reached us. But it became so difficult to keep up the attendance, and the parents no less than the little

ones, became so importunate, that we decided not to wait any longer, so we took the dolls that had been left from other years, and, supplementing with some pretty little boxes and pieces of cloth, gave them to the children yesterday, (February 7). There were about 140 gifts, and almost as many children to claim them. After the Hindi children had sung a hymn, Miss Rodger gave the presents to the two larger classes. Then a class of sixteen girls sang (in their own language), that pretty kindergarten, so much liked by the home children, "See the neat little clock." The remaining gifts being disposed of they sang very heartily a translation of "God Save the Queen," and were dismissed.

There is a nice class of girls attending regularly,—twelve of them, from nine to fourteen years years of age. They are reading in the third and fourth books, and are through the simple rules. They enjoy the geography and sewing lessons, and are quite as interested in the daily bible lesson as any girls I have ever seen. As at home, juvenile diseases "go the round" and just now, many of the little ones are out of school on account of having whooping-cough. There are 115 names on the roll. This represents the number of children who attend with a greater or less degree of regularity throughout the year.

With the New Year a bible woman began regular Zenana work in the homes of the school children. As I have opportunity I go with her, and hope to do more of this work as time goes on. She visits three or four houses a day, and there tells the good news, sometimes to three women, sometimes to twelve or fourteen, who gather to listen.

The Sunday School organized last July, is continued with an average attendance greater than that of the day school. There are three classes of Marathi-speaking children, between fifteen and twenty Hindi-speaking girls in Miss Oliver's class, and Miss Beatty has a class for the heathen teachers of the day school, the calling women, and any others who may come from time to time. Once a month the children get Sunday School papers, and every Sunday are given a text printed on bright colored paper. We are taking the course of "International Lessons." They like the music of the little organ, and very lustily sing translations of such hymns as "Little drops of water," "There is a Happy Land," etc., etc., Just now we are having delightful weather, but it

will not be long before we have to face another hot season. Hoping to hear from you again, at your convenience, and with kindest regards.

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## Educational and Zenana work at Mhow.

C. P. MISSON, MHOW, CENTRAL INDIA.

March 26, 1890.

MISS STOCKBRIDGE.—My sister received your kind letter some days ago, and as she is not very well she wished me to reply to it. We thank you for the kind sympathy expressed for our loss.

You wish to learn something about the Women's work at Mhow. We have three girls' schools established. First the Bazaar School, which has over 100 pupils, staff of six teachers and two calling women. The second is in Pensionpura. It being a village school the attendance varies very much. It has a staff of three teachers and two calling women. The third school is in a village called Kishanpura; it was opened about three years ago. The pupils are about twenty in number. Many of the girls can read and write a little, and they have learned to sing a number of the hymns, though formerly they were very ignorant and wild. Some of the women also attend school to be taught to work. The teacher is an earnest christian woman, and besides teaching she visits some of the families in their homes. In each of these schools a bible lesson is taught daily and closed with prayer.

The prizes were distributed in the above schools at the end of last month, some were for regular attendance, others for progress in their studies, and again others for cleanliness and neatness; the above were good prizes, but each child received something to encourage her. The remainder of the dolls sent to us last year from Canada were found very useful, and were very much appreciated. You can understand from this that a great number of articles had to be provided. I need scarcely say how glad we should be to receive help in this line from the ladies at home.

The Zenana visiting is also carried on in the city and villages near by. We make it a rule to read a portion of Scripture and

sing hymns with each family we visit. Some of these women are taught to read and write, also plain knitting and fancy work. We have many more calls than we can respond to, not being able to obtain efficient and trustworthy women as helpers for this work.

My sister and I hold a meeting for prayer and bible study for women (only), on Wednesday afternoons. Quite a number of heathen women attend, and they appear to appreciate the bible stories and the hymns very much. In some of these hymns they join very heartily and seem to understand what is taught in them. Many of these women have improved much in their personal appearance. Some of them belong to the better class and are seldom allowed out. Occasionally a few of our native Christian women help in taking part in these meetings. The average attendance during the past year was over forty weekly. Besides this we have two widows and seven children who are being supported and educated by private contributions here, so that they may earn their own living.

My sister Minnie, besides her school and visiting, has a great number of patients, to whom she dispenses simple medicines, both here and in the villages. Some of the people come miles to be treated, bringing their children with them in carts drawn by bullocks, and sometimes riding on ponies, eastern fashion. These villagers have great faith in her treatment. She often carries medicines with her when visiting the different villages, and doubtless this is one of the reasons why she is welcomed so warmly by these poor people.

You must have heard ere this of my sister Katie's marriage, she was united to the Rev. George McKelvie, on the morning of December 10, 1889, at the Mission Bungalow. We miss her from among us very much. Though she is still engaged in the work.

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### Difficulties of the Work at File Hills.

FILE HILLS, ASSA., *March 14, 1890.*

MR. ALEX. SKENE.—Your kind letter of January 17th came to hand. In reply, I will endeavour to give you a short account

of our struggling Mission. When we arrived here last November, we found but four boys in attendance, at present we have six Indian and two Half-Breed boys, eight in all. We find that there are over forty children on the reserves, but owing to the indifference of the Indians, and other causes, it is almost impossible to get them into the schools. Yet, in the face of much to discourage, we are hopeful that success will come in the near future. The work, I find very interesting. We are teaching the boys to knit, sweep, wash dishes, make beds and set their own table. They are making very fair progress in their studies. I am anxious to have some of them read so that I can put the Book of Books in their hands. One of our boys died about a month ago, "Johnny Moostoosakoop." He went home a few days before Christmas and never returned. I fancy I hear his voice now singing the chorus of the hymn, "I am so glad that Jesus loves me." He used to sing so heartily. Our most interesting boy is deaf and dumb. I am teaching him to spell by means of pictures, he writes very fairly. I have promised to send his present copy to you, providing he keeps it free from blots. He is our best knitter and is quite pleased that he wears a pair of stockings and mitts of his own knitting.

With regard to the clothing, we find a good supply and almost everything very suitable. We have a considerable quantity of childrens' clothing yet on hand. In regard to a new supply, I would suggest that flannel for the boys shirts, and also the girls clothing be sent unmade. Provision should be made, at least, for twenty boys. We find that the supply of mits and also boots is short. With reference to moccasins, upon enquiry, I find that tanned skins cannot be procured here. The Indian women tan the skins of the cattle killed and make their own moccasins, but the supply is limited.

With reference to the clothing for the parents and needy ones, I would like very much if liberal supply could be sent, as it is only by clothing the parents that we can secure the children. I have put off writing until now, in the hope that I might be able to give you a more encouraging report. However, I might say that we are promised one little girl to come as soon as we can get another to keep her company, and others are to come in the summer. We have much against us, but we trust that we are earnestly working for the Master who will, in due time, grant us

what is for His own glory and our good. Pray for the benighted Indian children of File Hills.

*March 15th.*—Being eighteen miles from the post office, I have not been able to get your letter posted until this morning. I am pleased to be able to report progress. We received a new boy yesterday, a fine little fellow, we have also two Half Breeds, young men who come in the day time, they are in the first book, but are anxious to learn to read and write. Will let you know how we succeed in future. We have now seven Indians and four Half-Breeds.

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## MISSION STUDIES.

### THIRD PAPER.

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

BY MISS FERRIER, CALEDONIA.

At this meeting you are to hear about Mr. Williams, a very noble and successful Missionary, who, with some others, was sent out by the London Missionary Society in the year 1817, to labour in the South Sea Islands. When they reached the Society Islands, the faithful men who had toiled for sixteen weary years on Tahiti, were reaping the fruit of their labours, and the people on all the islands of the group were eager to be taught.

Mr. and Mrs. Williams settled on Raiatea, one of the largest islands, and at once set to work to learn the language, which Mr. Williams did so soon that in ten months he could speak it better than some who had studied it for years. But he worked as well as studied; he was a very skilful workman, both in wood and iron, and his clever hands proved very useful, for savage nations need to be civilized as well as taught the Gospel. First Mr. Williams built a neat and comfortable house for himself, which he plastered with lime made from coral, so amazing the natives by roasting stones and making them soft; he coloured some of the lime for the inside walls, and there was a green veranda round the house, so that it was very pretty. All the



furniture of the house, too, he made himself, and, as he had hoped, the people soon wanted him to show them how to make their houses something like his own; and so three years after he came, where when he landed there were but three miserable huts, the shore for three miles was studded with neat white cottages, and there was a church large enough to hold 2,000 people. While Mr. Williams taught the men to build Mrs. Williams taught the women to make neat clothes for themselves and their children, and pretty bonnets of the plaited stems of the beautiful ferns which grow on these islands. But you must not think they gave all their time to such work, there was a large school, which even the king and queen attended, regular Sabbath services and prayer meetings; and only two years after he went, a Missionary Society was begun, that the people who had so lately heard the Gospel themselves might help to send it to others. They had no money, but they made arrow root and cocoanut oil which were sent to London, and sold for a large sum of money. The oil brought more than \$2,000. Mr. Williams also began to train some of the most pious and intelligent of the natives with a view to sending them as Missionary teachers to heathen islands, and as soon as they were ready he made voyages to settle them.

In this way he visited the Harvey Islands, which became the scene of some of his greatest Missionary triumphs, and which quite recently have been formally placed under the protection of Great Britain. Of the most important island, Rarotonga, Mr. Williams may be said to be the real discoverer, as its exact locality was not known till he visited it in 1823. Its inhabitants were then so wild and fierce that only one of the native teachers Mr. Williams had brought would consent to remain. He said, "Whether the savages spare me or kill me I will land among them; Jehovah is my shepherd, I am in His hand," and so tying his Bible on his head with a little bundle of clothing he swam to shore, and God so blessed his labours that in a short time the poor savages were ready to throw away their idols and become Christians. This good man's name was Papehia, and he laboured in Rarotonga till his death in the year 1870. In the year 1827 Mr. and Mrs. Pitman, Missionaries from England, were sent to Barotonga and Mr. and Mrs. Williams went, too, for a time to help them. While there, Mr. Williams, who had long felt the

need of a Missionary ship, resolved, as the Society could not afford to buy one, to build one himself. His favourite motto was, "Try and trust," and truly he needed to practice it in this instance, for he had no ready-made timber or lumber, no iron but barrel hoops and old axe heads, no sail or ropes but such as could be made from native mats and cocoa nut fibre, and no workmen to help but unskilled natives; yet in four months' time he built a nice little vessel of seventy tons' burden, strong and safe, which he named "The Messenger of Peace," and in which he made many Missionary voyages to settle native preachers on heathen islands, and to visit and help them from time to time.

Questions:—What great Missionary have you heard about to-day? By what Missionary Society was he sent out, and when? Was the Lord's work prospering on the Society Islands at that time? On which island did Mr. Williams settle? How did he first employ himself? Describe his house, how he made lime, etc.? Why was his skill as a workman very helpful to the Mission? What changes for the better were there in three years? What did Mrs. Williams teach the women? In what way was more direct mission work carried on? What society was soon formed and with what result? What object had Mr. Williams in view in instructing some of the most intelligent of the native Christians? What important group was among the first thus visited? What can you tell of Rarotonga and the condition of its inhabitants in 1823? Describe the manner in which the first Christian teacher landed, what he said, and what was the result of his labours? Give his name and date of his death? What Missionaries went to Rarotonga in 1827? While there what did Mr. Williams resolve to do? What was his favourite motto, and why had he much need to practice it on this occasion? Did he make a good ship? What name did he give it, and what use did he make of it?

## INCREASE.

### *Presbyterial Societies.*

ORANGEVILLE.....	<i>Horning's Mills.</i> —Auxiliary reorganized.
GLENGABBY.....	<i>Apple Hill.</i> —Auxiliary.
TORONTO .. . . .	<i>Deer Park.</i> —Auxiliary.
BRANDON.....	<i>McGregor.</i> —Auxiliary.
“ .. . . .	<i>Beaver Creek.</i> —Auxiliary.
“ .. . . .	<i>Petrel.</i> —Auxiliary.
“ .. . . .	<i>Bole's School.</i> —Auxiliary.
LONDON.....	<i>Rodney.</i> —Auxiliary.
“ .. . . .	<i>Kintyre.</i> —Auxiliary.
“ .. . . .	“ <i>Duffs' Church Largie</i> ” Auxiliary.
WINNIPEG.....	<i>Stonewall.</i> —Auxiliary.
OTTAWA.....	<i>Wakefield.</i> —Auxiliary.
“ .. . . .	<i>Campbell's Bay.</i> —Auxiliary.
HAMILTON.....	<i>Beamsville.</i> —Auxiliary.
BROCKVILLE.....	<i>Jasper.</i> —Auxiliary.
“ .. . . .	<i>West Winchester.</i> —A Juvenile Mission Band, the “Golden Rule.”

Fifteen Auxiliaries and one Mission Band.

THE veteran missionary, Rev. Wm. Anderson, Old Calabar, says, “At the commencement of the Mission we found no Bible, nor book of any kind; no written language; no school; no Sabbath congregation, indeed, no Sabbath; no prayer meeting; no sacred song; no dressed women, very few dressed men; no married couples, (such as you would call so); no happy home; no happy death-bed; no illuminated grave. Now we have all these, the whole scene is changed, and a great work begun.”

“See the lurid, gathering host,  
Christian soldier, to thy post;  
Now, the Kingdom's won or lost,—  
Lift the battle cry.  
Raise the banner of the Lord,  
Draw for Truth the Spirit's sword,  
Come and fight for Jacob's God,—  
Let us do or die.”

## 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, 142 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 Presbyterian 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 Enve opes.  | 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. No. 39. Scattered Helpers.  
“ 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.