

THIS IS THE VICTORY



EVEN OUR FAITH.

Monthly Letter.

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SUBJECTS FOR PRAYER—MARCH.

The Indians of our Dominion. *Luke xix. 10.*

All efforts to elevate and Christianize them.

That the children in the Homes and Schools may become useful to their own people.

The Methodist Orphanage, Newfundland. *James i. 27.*

Auxiliaries will notice that the Monthly Letter for this month is twice the usual size. The letters furnished are very interesting, and the Easter Service and Programme will, the Literature Committee trusts, be found very helpful in the Thank-offering service.

CHINA.

From Dr. Gifford.

ICHANG, November 13, 1893.

I left Shanghai a week before the general party. Miss Brackbill had gone a week before me, going to Nanking. The week spent there was most enjoyable. Nanking is filled with interesting places from its having been the centre and headquarters of the Taipings during the rebellion. I visited the Spirit valley, in which are the ruins of the oldest and only temple of its kind in China, went to see the Ming Tomb

several of the temples, and had a donkey ride on the city wall. The walls are thirty-two miles around and enclose a number of hills. The hills are covered with graves and crowned with temples. Nanking is also one of the oldest centres of mission work in China.

The hospital of the American Methodists does an immense amount of work. The Quakers are going to erect a hospital next year. Their superintendent went home a few months ago for a change, and at one meeting \$600 was given for its erection. I wish such a meeting could be held at home. The schools are very fine, and educationally do good work but the spiritual results are low. It seems to me the lines of work most suited to China are evangelistic, medical and day-school work. After the people are interested, then is the time to educate them for workers.

The medical work opens the way for other lines, and is also an evangelistic work, as, while we minister to their bodies, we minister to their souls. Of course, many hold different opinions, but I think our one object is to evangelize, and the question is, What is the best way? I have heard the question discussed from almost every point in Shanghai. Of course, we cannot speak regarding Chen-tu until we reach there.

We were in Hankow from Sunday morning until Tuesday afternoon. Our delay was caused by steamers failing to connect. We have been in Ichang for three weeks. Fortunately there was an empty house in the compound belonging to the Scotch Presbyterians. They very kindly placed it at our disposal. There we lived in picnic style three weeks. It was not bad, as we were all happy. We could not get a house-boat until the end of last week. We are now in the boat on the point of starting, and will give you a description of it later. I must close, as the captain of one of the steamers has just come to call on us, and I want to send this ashore with him.

WAN HIEN, *Dec. 11th, 1893.*

We, thus far, have had a slow trip, but a very pleasant one. The weather has been all that could be desired, bright and

warm during the day but cool at night, the last two nights being quite cold. We are quite ignorant of the outside world, as we have not received any letters for two months; nor have we seen a foreigner for one month. To-morrow, all being well we will reach Wan Hien. Then we will receive a mail, and meet the members of the C. I. M. station. It will be pleasant to meet once more one of our own language.

The scenery from Ichang thus far has been magnificent. Of course, our quarters on the boat are very limited, and we have not many conveniences. We have no room for any exercise, but every day or two we are able to get off and walk for a distance, and often in the evening we can go out for exercise, as we do not travel at night. We should have been in Chunking before this, but it will be over two weeks before we reach there, consequently we will not arrive in Chen-tu before some time in February. We are making fair progress with the language.

The Chinese girl I am very much pleased with. She is bright and quick to learn, and is an earnest little Christian. She will be a great help to us if she proves as satisfactory as I anticipate.

I shall be very glad when we reach Chen-tu and get settled. It is such a long time to be on the way, almost a year since leaving Toronto. If you have another physician, a view, or a teacher, I think it would be well to make preparations for sending them as soon as possible. Very little can be done here without a fair knowledge of the language. It is difficult and takes some time to acquire.

JAPAN.

From Mrs. Large.

I have already written you somewhat of Yoshida San's work among the poor, and she has written an account of it herself, but since that time it has widened and broadened in way that fills us with wonder and joy.

As you know, her work grew out of the school established

by the King's Daughters and her class in the Azabu Church Sunday School. Last Sunday morning five of her women were at church, and in the evening she had seventeen women and over thirty children at her meeting in the King's Daughters' room. Wherever she goes she finds a hearty welcome, and since she began her work not one rude word has she received from anyone, in spite of the fact that she has been much in the "slums." She has seen that many did not care to hear what she had to say, but as long as they did not refuse her entrance she still visited them now and then, having each time, if possible, some reason for inquiry of them.

We were out walking one day when she espied a boy playing by the side of the road; she recognized him as one of her Sunday School class, but one that had not been there for a long time; she spoke, learned where he lived and a few days after, called to see the mother, whom she found gone in consumption. On announcing her name she was greeted with smiles from the mother, who said: "You are the woman who has taught my boy in the 'Yasu' school on Sunday. He has told me much of what he has learned and has taught me to pray to your God." Before she left Yoshida San found that through that boy the mother had learned the history of Christ, and was, so far as she was able, trusting in Him. Yoshida San invited her to her meeting for women in the house of a jinrikisha man near by, and as long as the poor woman had strength she was always present.

During the summer vacation, while Yoshida San was at home, her husband sent her a post-card inquiring for her and thanking her for what she had done for his work. In September found the poor woman too ill to leave her home, so Yoshida San visited her frequently, while the girls, who had the Sunday School in the same house as the weekly meeting was held in, always visited her on their way home after the Sunday School was over.

One afternoon they called, the end was near; on seeing them she said she wanted to see Yoshida San, she had something to tell her. The girls came quickly home, and Yoshida San, accompanied by the matron, were on their

to the woman, but they got there too late. The last spark of reason had fled, and during the thirty-six hours that she lived she knew nothing of those around her, but now and then Yoshida San's name was on her lips. They found that there was no food in the house, and the husband had gone out to see if he could get a passenger by which he could earn enough to buy their evening meal. Sentaro and Ito San took them food enough to last until the morning, telling the man not to leave her again while she lived, and that we would see that he and his three children did not want for food. As soon as life had fled he came to tell us; we inquired about her burial, and found that he must either first work for enough money, or borrow and work it out after. We decided to "lend" him the amount needed, and permit him to bury her in our plot in the cemetery, with the understanding that he was to repay the amount, a little each week. Mr. Takagi conducted the burial service, and had a crowded house to preach a sermon to. Those who were present said it was such a one as could not be forgotten.

Then came the question as to what was to be done with the three children. The two oldest were large enough to be of use, and soon places were found for them, as they could run errands and carry babies on their backs; but the youngest was a child of eight.

An aunt, who has a house in the Yoshiwara—the prostitute—quarter talked of taking her if she could arrange to get around some regulation that prevented children of such an early age from being within the limits of that place. Yoshida San was greatly troubled; she did not want to see that child go in there. After a good deal of talking we decided to let Sentaro talk with the father, and say that "as the father now had but this one on his hands he ought to be able to do something towards her support, that if he would agree to pay something we would take her in and care for her." He willingly offered to pay a yen a month, the King's Daughters undertook her clothing, and the child was brought in, but before we could let her stay at all she had to be taken to the bath-house, thoroughly cleaned, and other clothes put on, because of the vermin. It would have encouraged you to have seen the willing hands of the King's

Daughters as they quickly got ready a suit of clothes for her. The father comes every Monday morning with five sen towards the payment of his debt, and the 15th and 30th of each month he brings his 50 sen for his child's support.

Just about this time Yoshida San heard of a widow with two children of eight and three; the elder one the mother was said to "hate," and was trying to sell her. Yoshida San visited the woman, found she earned her living by gathering rags and broken glass, that one hand was withered, and that the elder child was not, apparently, very much loved. Here, again, was a case where the lambs must be fed and kept from the paw of the wolf. We had one child, could we not take another. We decided to do so, the King's Daughters again promising to clothe another.

This one had to undergo the same treatment as the first, and the following Sunday the two appeared in church, one with a dress made out of a blue and garnet striped petticoat of Miss Cartmell's, the other with a coat made from a piece of an old print dress of mine; while their other articles of clothing were donated by different ones in the school—petticoats were made from a cast off night dress of Miss L—'s, while both had sashes made out of the velvet border of Yoshida San's bed quilt; but I can assure you they both looked well and comfortably dressed. It was not long before we found that in Fumi, the child of the widow, we had gotten a Tartar, and we began to understand why the mother was said to "hate" her. She was too much for San and his wife, and I had to come in to lay down the law; by laying it down frequently she can be kept in some kind of order. She is a bright child, stands best among the children of the King's Daughters' school for ability, but she is just as bad as she can be. Her influence on the other child is not good, but there has been marked improvement in her during the weeks since we took her in, and we are hopeful for the future.

But the strangest and most encouraging part of my story turns to the mother. The night she brought the child here it seemed to me that she was about as hard a specimen as I had ever come in contact with, and Sentaro said. "I know that woman, I have heard her talk, she is a pretty hard

case. She has never troubled us by coming around the school, save once when she came to say she had a battledoor of Fumi's, and might she bring it to her, but she had seen the child when coming from school.

One Sunday the church door opened, and the mother came in with her other child on her back. Her hair was neatly (for her) arranged, she looked clean, and so did the child. I watched her. Her eyes wandered around until she found Fumi, when they lit up with the light of mother love and pride, that "her" child was so well-dressed, and with the Jo Gakko people. She stood outside the door to see the people come out. Again when Fumi appeared did that bright look come to her hard old face, while the baby began to call "Ne san! ne san!" (older sister, older sister).

The next Sunday she came again, bringing a friend with her, and to her was pointed out "her" child with so much pride, after which she stood in the aisle gazing and smiling until no one could believe that "hatred" for Fumi had ever had even a place in her thoughts. I think I understood what her feeling was—the child was stronger than the mother, and stood in the way of her making her living, but when she was relieved from the charge of her, all the better feelings for the child had gained prominence. The next Sunday when we started for church the mother stood outside our gate waiting for us, and last Sunday she accompanied us home. Already her face is becoming softer, the hard look is leaving her eyes, and with these changes the smile that comes to her face is sweet, indeed. She attends Yoshida San's Sunday evening meeting.

I asked Yoshida San how it was she could give up Sunday. She said: "The woman told me she just worked a little longer and a little harder on Saturday, and thus made enough to keep her without work on Sunday." She goes around the streets gathering up rags and old glass. Her child is yet too small to walk, but is a heavy child, so as she has no one with whom to leave her, she carries her on her back. This Sabbath-keeping with her is a desire, for as yet we do not know that the Sabbath question has been broached to her. Two weeks ago the Sunday evening lesson was on our duty to help even as we are helped. During the week

in her visitings Yoshida San heard of how this poor creature had taken the lesson to herself, and of the way in which she had taken help to one even more needy than she.

TOKYO.

INDIAN WORK.

From Mrs. Redner.

PORT SIMPSON, *January, 3rd, 1894.*

This being the first quarter of the New Year, I am glad that I can report progress in many ways. The girls are fast acquiring the English language, and are making a decided improvement in every department of their work, also working cheerfully and willingly. They are also making great advancement in their Christian experience, gladly taking part in all the meetings, and surely they should improve, for we have had some very blessed meetings during the fall and winter. The Lord has been with us, blessing our feeble efforts in many ways.

I have felt that the nine months that I have been here has been a time of new experience, the laying aside of my home-life and associations, and the readjustment of myself to the changed conditions of the new world around me. It has been to me a series of surprises, many of them pleasant in their character, and some keenly disappointing, but all of them educative, and I trust helpful in fitting me for future usefulness in this work.

Often when at home I have watched for the strangers coming into our church, usually feeling a degree of sympathy for them, but now as I sit in our church, with a large congregation, I feel that I am the stranger, and without much sympathy from the people. Everything seems changed, and no place do I feel it as much as in church, but although I do not understand much of the language, I seem to catch the spirit of the meetings, and often feel richly blessed.

We have many and great reasons to be thankful. In the first place, the change for the better in our large girls is

Something we can better feel than express, and we find the "Home" helpful in reaching the people, as through the child we can often reach the parent, and I think here lies the beauty of this and other Christian homes. No higher work need be desired by any one anxious to help in extending Christ's kingdom, than the opportunity of assisting day after day in the education and development of the young girls who must so early in life take their places as wives and mothers of this people. It is not always easy to win the entire confidence and love of those girls, but I trust it can, and is being done. Strong Christian characters may be built up in this way, which will go forth at the close of their school life to carry the Gospel message in a much more effective way than we can hope to do. And even while there are some things to discourage, there are many to encourage.

Our life in the "Home" is a busy one, and our work fills and satisfies our lives, leaving little time for missing the many things that made up life at home. Hence the days and even months seem to pass all too quickly, and I am thankful to be able to take my place and help in this great work.

Our holidays have passed very pleasantly. The Saturday evening before Xmas we had our own entertainment in the "Home," the "Home" boys and teachers taking part in the entertainment, which seemed to be much enjoyed by all present. The girls sang and recited very well; some of them are beautiful singers.

We invited the parents of the children to be present, and quite a number came. This seemed to please the girls very much, as their parents had never been invited before, and they appeared to enjoy the different exercises of the children. Some of the Indian men made very good speeches, on being asked by the Chairman of the meeting.

We now intend during the coming week to invite all our married girls and their husbands to take tea with the girls in the "Home." This will help to show them that we are still interested in them.

We have taken in three new girls since Xmas. They are all quite young, the eldest being nine years of age. One of

our large girls is to be married in March, and another one soon after. They are both getting good Christian young men, and we earnestly hope that good Christian homes will be established.

We feel our great need of patience and grace to help us in training those entrusted to our care, but we know there is a fountain where our every need can be supplied. We know that you are praying for our success in this work.

“Do I Know Anything About Giving?”

I ask myself the question as I take up a shabby little bag and empty out its contents upon the table. *Forty-eight* farthings from dear old Mrs. — for our Mildmay Hospital at Bethnal Green. This is the fifth such bag of farthings from the same giver during twenty months. Her settled income is about 5 shillings a week. One bag (farthings and all) went to Africa; one to a brown Bible-woman in India. *All* have I believe, gone further still, even to heaven, where still Jesus sits and beholds the people casting money into the treasury!

I went to my old friend and asked for the story of how the farthing collection came about. . . . “It was one night when sleep I could not; a mission was going on in our church. I had received blessing; I prayed very much in my poor way and asked God to think what I could do for Him, for the church, for the heathen. Well, it seemed I must *save* for God. I tried all ways. with bread at 2 $\frac{1}{2}$ I made a farthing in the change; with butter I got a cheaper sort and so made 2d in the pound, and do you know it tastes as good as the other! With wood I now make one bundle light five fires instead of three,—*I can do it and I will.* I used to get a penny candle at a time, now I buy three for 2 $\frac{1}{2}$ d. I don't tell my daughter, she might think I was robbing myself, but even when she and I were both ill I didn't want to take back God's farthings. You see each one must be *made*, but when I've got it, my dear lady, it sends a thrill through me! I do love the Lord more since I began saving. I don't sleep well and I sometimes light the candle,

and turn it all round from the Bible to see if I am right. I changed my room lately, and I asked two questions of the landlady—'May I be ill here?' (because the people at the other place objected to it) and 'Can I have followers?' (she did open her eyes at that!) 'I mean, can I have my Deaconess?'"

* * * * *

So for my old friend. Dear reader, I don't think she even knows there is such a text as "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing," but her life may teach it to others. Let me ask you the question I have already asked myself—*Do you know anything about giving?—Service for the King.*

From the Supply Committee.

An example which is worthy of being followed, was set by the Sunday School scholars at Newburgh, Ont.

It was decided at Christmas time to have a "More Blessed" entertainment, which meant that instead of having the regular Christmas tree with presents, each child should only get a bag of candies and nuts, and bring a present of some kind for the needy.

The entertainment was a grand success, and while some brought money, others brought clothes, etc.

These were received by a committee, some given to the poor in the village, the rest were packed and sent to the Supply Committee with the prayer that others, through them, might be made more comfortable. This prayer has been answered, as many grateful hearts and homes can testify, and could the scholars who were so unselfish see the bright smiles with which their gifts were received, they would feel amply repaid for their kindly thoughts and deeds.

The Junior League and Mission Band of Stratford filled a box of presents to put on a Christmas tree at Cape Croker.

One evening an entertainment was held, the admission fee being 'a toy' of any kind. You can imagine what a variety

there was, but strange (?) to say nearly every one made a noise of some kind—mouth-organs, humming top, rubber dolls, and animals that are to be squeezed, etc. A one-hundred pound box was filled with toys, candy, pop-corn, scrap-books, picture-books, dolls, etc. It was the wish of all that the junior Indians would enjoy the contents as much as the Stratford Juniors enjoyed making and getting them."

The Milton Auxiliary made a very nice warm woollen log-cabin quilt, which was sent to a mission in the North-West.

Auxiliary and Mission Bands are requested to correspond with Secretary of Supply Committee before shipping their parcels or cases, enclosing a list of contents. In most cases the parcels, etc., can be sent direct to a mission, thereby saving freight. When boxes, etc., are sent to Toronto for the Committee to ship to their destination, the freight charges have to be collected from the societies sending, as the Committee have no funds for any purpose.

The freight charges to the North-West and British Columbia average about \$2.88 per 100 lbs.

When parcels are sent to the Committee they should be addressed to Mrs. Briggs, Methodist Book Room, Richmond Street West, Toronto.

If the name of the place sending, as well as their destination, is put on the label, it will save much trouble to the Committee.

The present need at Chilliwack is sheets, pillows, pillow-slips, dresses, new material, men's and boys' clothing.

At the Chinese Home, Victoria, Mrs. Morrow would be glad of sheets, pillow-cases and night-dresses.

Suggested Programme for April Meeting.

- I. Opening exercises, to be arranged by the President.
- II. Regular Business.
- III. *Prayer for the month*: That Christian governments may recognize their responsibility in relation to liquor, opium, the African slave trade, reform of the social evil in India and the traffic in Chinese girls on this continent. Prov. xiv. 34; Acts xxiv. 25.
- IV. *Pres. What was Christ's last command?* * *Ans.* Mark xvi. 15.
- Pres. What command is given through St. Paul?* *Ans.* Rom. xiv. 13.
- Pres. Upon whom is a special woe pronounced?* *Ans.* Hab. ii. 15.
- Pres. What is one of the greatest obstacles to the progress of missionary work?* *Ans.* The liquor traffic.
- Pres. How are we connected with it?* *Ans.* The English-speaking people are largely responsible for the introduction of intoxicating drink into the uncivilized portion of the world.
- Pres.* In Japan intoxication is so terribly familiar that a sign has been put up over a Buddhist theological seminary, which reads, "Brandy is not allowed here."
- In South Africa brandy is the greatest curse of the natives. Hottentots, Kaffirs and others perish by thousands beneath this curse.
- On the east coast of Africa German traders import \$20,000 worth of brandy a year. A bottle of rum is current coin in West Africa. Many sleep with a bottle under their heads, for use during the night.
- When Stanley reached the mouth of the Congo,

* We suggest that the answers to these questions be given to one member.

the question was, "Have you any gin?" The very day that the Livingstone Inland Mission was organized, two hundred thousand gallons of rum sailed from Boston to the Congo in a single ship. Dr. Withrow's bright paper, *Onward*, says: "For every missionary sent to Africa there are thousands of gallons of rum. A missionary saw landed at one port, on a single day, 50,000 casks. So long as our vessels are laden with missionaries and rum we shall be uncertain whether we are doing most to evangelize or curse the world. Great Britain and Ireland spend annually on drink \$697,000,000, the United States, \$900,000,000 and Canada \$30,000,000, making a total for these eminently Christian countries of \$1,627,000,000, while the total contributions to the foreign missions is less than \$12,000,000."

The result is that mission work is made almost impossible. Missionaries plead for the restriction or abolition of the traffic. Can we say this is not our work? (Rom. xiv. 7.) In the face of these facts, what should be our prayer? Lord, what wilt thou have me do? (Acts ix. 6.)

V. Prayer: That Christian voters in Canada may recognize their responsibility in relation to the liquor traffic.

VI. Hymn.

VII. Reading: "Inhuman Slavery of Women in Africa." (1)

VIII. Short prayer. Subject: "What can we, personally and as an Auxiliary, do to hasten the realization of the prayer of this month?"

IX. Hymn and closing prayer.

(1) See *African News*, May, 1892. To be had at Room 20; price 5 cts.

Professor Drummond has beautifully said, "Only Christ can influence the world; but all that the world sees of Christ is what it sees of you and me."

HOME READINGS.

LIQUOR TRAFFIC.

What the Devil and his Angels are Doing	{	<i>Missionary Review</i> , Jan., '92, p. 74.
Paragraph	{	<i>Missionary Review</i> , Feb., '93, p. 160.
History of a Great Petition	{	<i>Missionary Review</i> , March, '93, p. 211.
Paragraph	{	<i>Missionary Review</i> , Jan., '94, p. 54.
Khama, the Enlightened African Chief	{	<i>Missionary Review</i> , Feb., '94, p. 106.
Columbian Crumbs	{	<i>Missionary Review</i> , Aug., '93, p. 609.
Governments and Missions .	{	<i>Union Signal</i> , Sept. 7, '93.
Canada's Drink Bill . . .	{	<i>Christian Guardian</i> , Sept. 20, '93.
Ontario's Drink Bill . . .	{	<i>Christian Guardian</i> , Sept. 27, '93.

OPIUM CURSE.

The Opium Habit	{	<i>Missionary Review</i> , June, '93, p. 450.
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SLAVE TRADE.

The Afro-Malagasy Trade	{	<i>Missionary Review</i> , June '93, pp. 449, 459, 479.
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Auxiliaries having been asked by Executive to make a special Easter Thank offering, two programmes are furnished, one specially for Easter service.

Notice to Auxiliaries.

At a meeting of the Executive Committee recently held, it was decided to ask each Auxiliary to arrange for a special thank-offering service, the proceeds to be applied to hospital work for women in our new mission in Chen-tu, China.

M. B. W., *Rec. Sec.*

Surely the Executive has taken an advance step in deciding upon a Thank offering instead of a "Self-Denial Week." But shall we not also deny ourselves, that we may have a more worthy offering to present? "And Hezekiah answered and said: Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord."

As we, at this joyous Easter season, contemplate the great love of our Father in Heaven, the wondrous sacrifice of Jesus for our redemption, and realize the abiding presence of "His Substitute," the Holy Ghost, the Comforter, what more fitting than that we should "come near (to Him) and bring sacrifices and thank-offerings, and that those offerings should be appropriated to an institution which shall teach in such a practical way the kind and unselfish character of the religion of our risen Lord, to thousands who have never heard the "Name that charms our fears, that bids our sorrows cease"?

The history of missions shows that where the preaching of the Gospel has been accompanied by the healing of the sick, greater success has been achieved than by preaching alone. The ministry of Jesus, the Great Physician, was spent in "preaching the Gospel and healing all manner of diseases." And "I have given you an example, that ye should do as I have done to you."

"Twenty thousand patients a year, some of whom come hundreds of miles, are treated at the hospital in Canton, China, and hundreds of them have been led by it to give up idol worship."

"What shall I render unto the Lord for all his benefits to me?"

"For ye know the grace of our Lord Jesus Christ, that

though He was rich yet for your sakes He became poor, that ye through His poverty might be rich."

And "It is enough for the disciple that he be as his Master." For "As the Father hath sent me, even so send I you."

Last "Self-Denial Week," one Mission Circle raised nearly \$40. One member, at least, was so blessed in the effort that she resolved to continue the self-denial, not for a week, a month, or a year, but for life. And is not this what our Saviour meant when he said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me"?

The following is a list of leaflets, suitable for use in preparing for our thank-offering meeting. At one cent each. A Plea for Woman's Medical Missionary Work. A Tithe for the Lord. Easter Obligation. Mrs. Bartlett's Thank-offering. Mrs. Thurston's Repentance. One Woman's Experience in Tithing. So Many Calls. The Grace of Liberality. The Brown Towel. Experience of Some Mite-Boxes. One Self-Denial Week.

At two cents each: A Talk on Mite-Boxes. A World of Gratitude. Ezra and Me and the Boards. The Value of Small Gifts. The Wilful Gifts and the Disconcerted Deacons. A Partnership—A Penny a Week and a Prayer. How the Boys Sent Themselves. The Society at Springtown.

At three cents: God's Tenth.

For prices per dozen, see the list at the end of the *Letter*.

(Optional.)

Suggested Programme for the Easter Thank-offering Meetings.

I. *President will read:*

- "Easter is a day of joy and gladness. On this day the Church lifts up her voice in a song of triumph, because 'Christ is risen, and become the first fruits of them that slept.'

It is a day of missionary interest. We hear again reiterated the message, 'Go tell all nations.' There are thousands of women over the world who are burdened with sorrows, without soul-comfort, longing, waiting for the news of the risen Christ, who would rejoice if they only could be assured that He lives and loves, and ever intercedes on their behalf. There are many beautiful customs associated with Easter. 'In the Moravian Church, in Bethlehem, Pa.,' we are told, 'the children of the Sunday School are seated together in the church on Easter morn for a very early service, and before leaving the church a small, lighted candle is given to each child; then they form in procession, and march out of church singing a hymn to Christ, as the Light of the World, risen to redeem them. The congregation then follow, and all go to the cemetery near by, and scatter flowers, emblems of the resurrection, on the graves.'"

II. *Scripture Lesson, John xv. 1-18.*

III. Hymn, "Christ the Lord is risen to-day" (174, Methodist Hymn-Book).

IV. *While standing, recite the Apostles' Creed in concert.*

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, the third day He rose from the dead; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

V. Prayer:

Remember those who sit in darkness, to whom

the facts of Christ's resurrection have never been made known.

- VI. Address by the President. Subject: The Meaning of Thank-offerings; Reasons for Thank-offerings.
 - VII. Let offerings be made while singing, "I Gave My Life for Thee."
 - VIII. "How much owest thou?" Testimony from each member of the Auxiliary.
 - IX. Prayer and Benediction.
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At nine o'clock one Sunday evening our Doctor asked me to go at once and nurse a poor woman, who was hanging between life and death with inflammation of the lungs. On entering her room it was clear by her heightened color and labored breathing that, humanly speaking, there was very little chance of her living through the night. After receiving the doctor's orders I closed the door of the poor miserable little room, made and applied poultices, then knelt down by the weary sufferer and pleaded most earnestly with the Lord to bless the means used, and spare her life, but above all to save her soul. Throughout the watches of the night when life and death were battling, prayer was unceasing; and praise God when the day was dawning she was out of danger, both soul and body. She said, "Nurse, when I was so very ill last night, and you were asking God to bless the poultice and restore my health and save my soul, I gave my heart to the Saviour you loved, and I love Him."—*Service for the King.*

Notices to Auxiliaries and Mission Bands.

Formerly many Auxiliaries and each Mission Circle and Band have received one copy of the MONTHLY LETTER free; but at last Board meeting it was decided that no free copies should be sent out. Auxiliaries and Boards will therefore kindly take notice, and order from Miss Ogden such number as may be required. Price, five cents per year.

The Board of Managers has arranged for an amalgamation of *Our Quarterly* and *Palm Branch*, a Mission Band quarterly hitherto published by the N. B. and P. E. I. Branch. The new publication is adopted as the official organ of our Mission Band Department, and will be issued monthly, for 10 cents a year, beginning with January, 1894, and will be known as *Palm Branch*. Subscriptions, by direction of the Board, are to be sent to Miss Ogden, Room 20, Wesley Buildings, Toronto, Ont.

The W. M. S. books may be ordered from Room 20, instead of the Book Room, as formerly. Price \$1.25 a set, or separately as follows, postage paid: Treasurer's book, 60 cents; Recording Secretary's book, 60 cents; Corresponding Secretary's book, 30 cents.

Back numbers of *Our Quarterly* at 50 cents a hundred may be ordered from Room 20. These will be found very useful in creating a missionary interest among Sunday Schools and Epworth Leagues.

When ordering Monthly Letters, it is necessary to give the name of the Corresponding Secretary to whom they were sent last year, as well as the Corresponding Secretary for the present year.

Orders for the Monthly Letter for April should be sent before the 15th of March. If not, they will be too late for that month. It is very desirable that this rule be always followed when ordering the Monthly Letter.

Will friends who order literature from Room 20, kindly remember *not* to send three cent stamps, if larger or smaller denominations can be procured. Remit by money order or bills when possible.

Subscriptions for the following missionary periodicals will be received and forwarded by Miss Ogden: *Missionary Review of The World*, per year, \$1.50; *Gospel In All Lands*, nine months, 60 cents; *African News*, per year, 75 cents; *Message and Deaconess World*, per year, 50 cents; *Heathen Woman's Friend*, per year, 50 cents.

NOTE.—Subscriptions to the *Gospel in all Lands* may begin any time during the year, but must continue till December and then end.

Back numbers of these periodicals are not furnished by Room 20, unless specially announced.

W. M. S. note paper and post cards, for the use of officers, may be ordered from Room 20, at the following prices:

Letter Size, 100 sheets in a pad, per pad..	45c.
Note Size, " " " " " ..	30c.
Post Cards, per doz.	15c.

Friends will please notice that the Prayer Card has been dropped from our list. The prayer for the month can always be found in the Monthly Letter.

Free Leaflets.

Constitution for Auxiliary and Mission Band.

Duties of Auxiliary Officers.

Origin and Work of W. M. S., Methodist Church, Canada.

An Appeal to the Women of the Methodist Church.

Ten Reasons Why I Should Belong to a W. M. S.

Helps Over Hard Places, for Mission Band Workers.

Mrs. Pickett's Missionary Box.

What Thomas Henry and I Learned at the Board Meeting
in London.

Scattered Helpers (Leaflets and Cards).

Christian Giving (one copy only).

Orders for free leaflets should be accompanied by two cents for postage.

Pasteboard Mite-Boxes, free—postage and wrapping, 3 cents
each.

Folding Mite-Boxes, free—postage and wrapping, 3 cents a
dozen.

Mission Band Life Membership Certificates, free—postage
and wrapping, 3 cents each, or 6 for 12 cents.

Auxiliary Life-Membership Certificates, 25 cents each.

Auxiliary Life-Membership Certificates, Illuminated, \$1.00.

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Please enclose 2 cents additional for postage and wrapping.

For the above, Address

MISS ANNIE L. OGDEN,

Room 20, WESLEY BUILDINGS, RICHMOND ST. WEST, TORONTO, ONT.
Open every Wednesday morning, from 11 to 1 o'clock.