

# The Missionary Outlook

is my Parish.  
"The World"

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[NEW SERIES.]

## Field Notes.

THE report of the French Methodist Institute, Montreal, for January, gives the number of pupils in attendance, 69—31 boys, 38 girls; number under sixteen years of age, 33. Good work is being done in this Institute under the efficient management of the Rev. Wm. Hall, M.A.

SUCH reports are exceedingly cheering, as the following from the Rev. H. Irvine, Goderich: "Our church (Victoria Street) will go considerably ahead of last year in missionary money." Rev. John F. Mears, Camborne, also writes: "Stormy weather for missionary meetings, and small congregations, but will do our best to keep up to our last year's mark, which was considerably in advance of the previous year."



JAPAN METHODIST CONFERENCE OF 1894.

THE death of the Rev. A. J. Gordon, D.D., pastor of the Clarendon Street Baptist Church, Boston, Mass., is a loss that will be felt by all denominations. Perhaps there was no greater lover or supporter of the cause of missions than Dr. Gordon. Many will remember for some time to come his soul-stirring addresses delivered in this city in February, 1894.

THE China-Japan war continues still to occupy the attention of the nations. It is now announced that Li Hung Chang is to go to Japan as Imperial Commissioner with full powers to negotiate peace without being obliged to refer to Peking. The Japanese Government have intimated that they do not desire any foreign interference.

# Figures that Talk!

As a continuation of the tables given in the last two numbers, we present this month the Districts of the remaining six Conferences:

**TABLE III.—Estimated Financial Ability of the Various Districts throughout the Connexion—Amount Raised for Missions—Amount Necessary to Reach the \$250,000 Line, etc., etc.**

DISTRICTS.	1 Total Amount raised in each District in 1893-4 for all Circuit and Connexional purposes, except Missions, showing approximately the financial ability of the District.	2 Percentage of preceding total raised by each District.	3 Raised for Missions from subscriptions and collections and juvenile offerings, 1893-4.	4 Amount to be raised by each District in order to reach \$250,000 on basis of estimated financial ability (see col. 1) Percentage same as in col. 2.	5 Proportionate increase necessary in each District to reach the \$250,000 line.	6 Figures opposite each District show what would have been raised on \$250,000 line had each of the other Districts in the Connexion given in the same proportion.
<b>Montreal Conference—</b>						
Montreal.....	\$74,521	20.7	\$8,488	\$8,901	\$413	\$240,871
Kingston.....	22,610	9.0	3,426	3,870	444	221,318
Brockville.....	40,013	11.1	3,741	4,773	1,032	195,945
Matilda.....	44,694	12.4	3,757	5,332	1,575	176,153
Perth.....	38,013	10.5	3,422	4,515	1,093	189,479
Pembroke.....	19,857	5.5	2,187	2,365	178	231,183
Nipissing.....	3,398	0.9	312	387	75	201,550
Sudbury.....	3,559	1.0	166	430	264	96,512
Ottawa.....	42,377	11.8	6,117	5,074	.....	301,389
Quebec.....	22,598	6.3	2,583	2,709	126	238,372
Stanstead.....	13,004	3.6	1,201	1,548	347	193,960
Waterloo.....	15,353	4.2	1,300	1,806	506	179,955
Huntingdon.....	10,628	3.0	1,230	1,290	60	238,372
	\$360,625	100.0	\$37,930	\$43,000		
<b>Nova Scotia Conference—</b>						
Halifax.....	\$28,941	26.6	\$5,646	\$3,458	.....	\$408,183
Truro.....	10,165	9.3	933	1,209	\$276	192,928
Cumberland.....	16,896	15.5	1,441	2,015	574	178,784
Guysboro' & Cape Breton..	10,045	9.2	753	1,196	443	157,400
Annapolis.....	12,151	11.2	899	1,456	557	154,361
Liverpool.....	12,171	11.2	798	1,456	658	137,017
Yarmouth.....	11,519	10.6	1,184	1,378	194	214,804
Bermuda.....	6,990	6.4	542	832	290	162,860
	\$108,878	100.0	\$12,196	\$13,000		
<b>New Brunswick and P. E. I. Conference—</b>						
St. John.....	\$31,240	30.0	\$1,647	\$3,750	\$2,103	\$109,800
Fredericton.....	18,143	17.3	1,450	2,163	713	167,591
Miramichi.....	8,592	8.0	433	1,000	567	108,250
Sackville.....	14,120	13.4	1,073	1,675	602	160,149
St. Stephen.....	6,028	5.7	407	712	305	142,907
Charlottetown.....	17,225	16.4	1,738	2,050	312	211,951
Summerside.....	9,688	9.2	799	1,150	351	173,700
	\$105,036	100.0	\$7,547	\$12,500	\$4,953	
<b>Newfoundland Conference—</b>						
St. John's.....	\$13,764	33.5	\$3,118	\$1,591	Each District is in advance of the \$250,000 line.	\$489,943
Carbonear.....	10,533	25.6	1,561	1,216		320,929
Bonavista.....	10,109	24.6	2,006	1,169		429,000
Burin.....	6,698	16.3	1,302	774		420,542
	\$41,104	100.0	\$7,987	\$4,750		

TABLE III.—Continued.

DISTRICTS.	1 Total Amount raised in each District in 1893-4 for all Circuit and Connexional purposes, except Missions, showing approximately the financial ability of the District.	2 Percentage of preceding total raised by each District.	3 Raised for Missions from subscriptions and collections and juvenile offerings, 1893-4.	4 Amount to be raised by each District in order to reach \$250,000 on basis of estimated financial ability (see col. 1) Percentage same as in col. 2.	5 Proportionate increase necessary in each District to reach the \$250,000 line.	6 Figures opposite each District show what would have been raised on \$250,000 line had each of the other Districts in the Connexion given in the same proportion.
<b>Manitoba and North-West Conference—</b>						
Winnipeg.....	\$44,465	30.3	2,850	\$5,302	\$2,452	\$134,383
Morden.....	11,830	8.1	811	1,417	606	143,084
Crystal City.....	15,108	10.4	560	1,819	1,259	76,965
Deloraine.....	7,803	5.4	687	944	257	181,938
Portage la Prairie.....	11,475	7.9	548	1,382	834	99,131
Neepawa.....	7,950	5.5	219	962	743	56,912
Birtle.....	5,732	3.1	577	542	.....	266,144
Brandon.....	19,264	13.1	1,173	2,292	1,119	127,945
Moosomin.....	6,174	4.2	622	735	113	211,564
Regina.....	8,077	5.6	529	979	450	135,086
Calgary.....	9,557	6.4	715	1,119	404	159,740
	\$147,435	100.0	\$9,291	\$17,493		
<b>British Columbia Conference—</b>						
Victoria.....	\$28,181	48.3	\$749	\$3,260	\$2,511	\$57,438
Westminster.....	22,592	38.8	1,560	2,619	1,059	148,911
Kamloops.....	6,949	12.0	390	810	420	120,370
	\$57,722	99.1	\$2,699	\$6,689		

A glance at column six will show that last year at least one entire Conference—Newfoundland—over-topped the \$250,000 line in every District, and that, too, by a very large amount. In the other Conferences, the Ottawa, Halifax and Birtle Districts have reached the same desired financial haven, and something more, while many of the remaining Districts have yet a great deal to overtake to bring them up to the same level.

THE "Mission Hand Book" of the Baptist Foreign Mission Board of Ontario and Quebec, reports the income of the Baptist Church for the past year to be \$27,601; from the Woman's Society, \$9,719; making an aggregate of \$37,320. The work of the society is in the Telugu country, India. The Church membership at home is 37,939.

THE Rev. Dr. Withrow, editor of our *Methodist Magazine* and Sunday School publications, is a warm and loyal supporter of the mission cause, as is evinced by the prominence given to mission work in the publications under his control. The *Methodist Magazine* for the current month has an interesting article on Medical Missions by the Rev. A. C. Crews, to which we would call attention, knowing that anyone who gives it a careful reading cannot but be impressed with the importance of medical work as a powerful factor in the evangelization of the world.

WE are in receipt of a copy of a special edition of Copp, Clark & Co.'s Canadian Almanac for 1895, printed for the enterprising corporation of H. H. Warner & Co., Limited, of London, England, who are now sole proprietors of "Warner's Safe Cure." It is full of valuable information and reflects credit on the publishers as well as on the enterprise of the English Company.

## Editorial and Contributed

### Objections to Missions.

"OBJECTIONS to Missions," did you say? Surely these are things of the past. In this day, when the world is open to the Gospel, when the cry of the perishing is ringing in our ears, emphasizing the command of the Master, "Go ye into all the world, and preach the gospel to every creature," in this day, when a thousand providences point the way and echo the admonition, "Occupy till I come," it cannot be that any disciple of the Lord Jesus should object to missions. Strange as it may appear, it is true, nevertheless. Objections to missions are still common, and some of them are just as absurd as in the days when missions were a new thing and but little understood. Some of them are the offspring of ignorance, and some of prejudice, while some appear to be prompted by the thought that "a poor excuse is better than none." It is true that everything in the shape of an objection has been answered over and over again, but error, in spite of all that is said to the contrary, shows a surprising amount of vitality, and seems to have as many lives as the proverbial cat.

Sometimes the objections are prompted by rank unbelief, as when it is said, "I don't believe in foreign,

missions ; the heathen are happy enough as they are, and as they will be judged by the light they have, you only increase their responsibility by taking the Gospel to them." Here we have a string of excuses, but they are closely related, and may be answered together. The man who does not believe in missions to the heathen should ask himself why. Paul believed in them, so did Paul's Master, and so should you. If you were not a Christian, one could understand it, but to call yourself a follower of the Saviour, and yet refuse point blank to do as he bids you, is strange, indeed. May it not be that the mistake is with you, and not with the Master? If you loved Him you would obey Him, and it will be a terrible thing at the last to find that your religious profession has been a delusion or a sham. "If ye love me, keep my commandments," said the Master, and there is no command plainer than that which bids you preach the Gospel to every creature. When He comes again it will be a sad thing to be found among those "who don't believe in missions to the heathen."

And if you are of those who think the heathen are happy enough as they are, and that we would only increase their responsibility by sending them the Gospel, suppose you put the matter in a clearer light by considering how you would like to exchange places with a heathen, especially with one belonging to some barbarous tribe. How would you like to live where there is neither law nor order, where human life has no sacredness, and property no rights ; where might makes right, and the weakest must ever go to the wall ; where womanhood is utterly degraded and dishonored, and childhood has no protection ; where education is unknown and the mind becomes corrupt like a stagnant pool, in which slimy reptiles crawl and breed ; where vice is fostered, and virtue is unknown ; where religion, if the term may be used in such a connection, is only a degrading superstition, without guidance for this world or hope for the next? In a word, how would it suit you to have your lot where life's ills must be endured without comfort, and where death is but a leap into outer darkness? Until you have settled this question, never say again that the heathen are happy enough as they are.

Then, how about increasing the responsibility of the heathen by sending them the Gospel? Is that a fair way of putting the question? Doesn't it seem to imply that you know better what ought to be done than the Master did, or that you are more merciful than he? It is all very well to say that the heathen who follow the light they have will be saved, and if you mean that "in every nation he that feareth God and worketh righteousness is accepted of Him," I have no objection to offer ; but the number in any heathen nation who either fear God or work righteousness is so infinitesimally small that it does not touch the question concerning the great mass. Then, how about those who have no light, which is true of most, if not all of the heathen? Must they continue to sit in darkness and the shadow of death because, forsooth, you "don't believe in missions to the heathen?" Or if it be assumed (which is more than

the truth) that all the heathen have some degree of light, is that a sufficient reason why they should not have more? If a man is stumbling about in a gloomy cave, where a bottomless pit yawns at his feet, with only a glimmering rush-light to guide him, can one do better than lead him out into the glorious sunlight?

Nor is this the only thing to be considered. It is not alone the question, Can the heathen be saved without the Gospel? but can we ourselves be saved if we do not send it to them? Let men dispute as they will, there is, after all, but one way from earth to heaven.

"Is there no guide to point the path?  
The Bible—he alone who hath  
The Bible need not stray ;  
But he who hath and will not give  
That light of life to all who live,  
Himself shall lose the way."

### A Useful Convention.

THE third annual Conference of secretaries and other representatives of the various Mission Boards was held in New York on the 14th ult., and was in all respects a pleasant and profitable gathering. Some fifteen or sixteen of the principal Boards were represented, and the proceedings throughout were most harmonious. The first day's session was held in the Protestant Episcopal Mission Rooms, under the presidency of the Rev. A. C. Thompson, of the Presbyterian Church. Papers were read, with discussions following, on: (1) "The Japan-China War: Its Strategic Significance to Missions," opened by Rev. Judson Smith, D.D., of the American Board. (2) "The Proposed National Church in India: What Should be the Attitude of our Mission Boards Toward It," opened by Hamilton Cassels, Esq., of the Canada Presbyterian Board. (3) "Motive in Foreign Missions: Where Should Emphasis be Placed in our Present-day Advocacy?" In the absence of Rev. Dr. Bell, of the United Brethren in Christ, the last topic took a conversational form, opened by the Secretary of the Canada Methodist Board. On the second day a private session was held in the Mission Rooms of the Presbyterian Board on Fifth Avenue, when an interesting discussion took place in regard to recent criticisms of missionary methods and the best way of meeting them. There was also a report from a committee appointed a year ago, on the subject of "Self-support on the Foreign Field," from which it would appear that many of the societies have yet much to learn in regard to this important matter. When the printed report of the late Conference is ready, we will refer at greater length to some of the topics discussed.

DR. W. R. LAMBUTH tells of a missionary in Japan who was led to give up the use of tobacco. His young native servant, months before, picked up a discarded cigar stub that the missionary had thrown down, and then commenced to pray daily that the missionary might abandon the habit. The young convert wrapped a new piece of paper about the old stub once every day to signify a new prayer, and when the missionary had stopped his smoking the convert brought to him the wrappings and the stub.

## Along the Line.

### Indian Work.

#### MANITOBA CONFERENCE.

*Letter from A. G. MCKITRICK, Missionary Teacher, dated SADDLE LAKE, Jan. 15th, 1895.*

MY last letter was from Riviere Qui Barre Mission, and I regret very much that this one is not also from there. It was with the deepest regret that we abandoned the work there, for, after two years of the utmost hardship and uphill work, we were just beginning to see some fruit for our labors, and the people had become very much attached to us; and both Roman Catholics and Protestants expressed their heartfelt regrets at our leaving. Our Protestants there were not at all satisfied to be left without a resident missionary, nor were we satisfied in deserting them, although sent to a better mission with a better house, etc. It seemed to us a case of saving a few dollars and losing souls by so doing. False economy! Far better save souls if it does take more money—"For what shall it profit" if we shall "gain the whole world" and lose a soul. It seems to us that the Lord would furnish the means if there were more faith and faithful effort. But the General Board decided that we must go to Saddle Lake and desert Riviere Qui Barre; so, we moved last July. I built a flat boat, fourteen by twenty feet, at Edmonton, thirty miles from Qui Barre, and with my family floated down the Saskatchewan (120 miles) with our household stuff, provisions, etc., on board. We had our tent set up and in it a lounge, rocking-chair, bedding, etc., and the cook-stove set up and in operation close by. We enjoyed our trip and the picturesque scenery very much. We stopped a while at Victoria Mission, enjoying a Sunday there, and filling a gap in the services. After three and a half days travelling on the river we arrived at Saddle Lake Landing, and soon got moved into the large mission-house, our new home. The Indians and Government officials welcomed us.

School work here had been greatly hindered by the old school-house being about three miles from the centre of the settlement and from the mission-house; but, having been instructed to do so, I at once set about getting it torn down, and a new and larger one, twenty-three by thirty-two feet, built near the mission-house. This had been spoken of several times before, but there had always been too much opposition from some of the Indians. This time also some wished to oppose it, and some wanted a grant of money from the Missionary Society to build it; but soon they all fell into line, and everyone helped to build it without pay, except food from the Government agency. Even the women turned out *en masse* to help to put the white mud plaster on, while the men all worked well at hewing and putting up the logs, carpentering, etc. We were able to start school again, November 26th, and since then there has been a very good attendance; and mission work also goes on encouragingly.

Rev. E. B. Glass, of White Fish Lake, comes to preach occasionally, and generally every Protestant Indian turns out, and some of the Roman Catholics also. On the other Sundays they have turned out very well, considering the way in which I made mincemeat of their language, as I read a portion of Scripture in Cree and tried to explain it to them.

I thank you and the Board for providing for an interpreter. We should have a much better attendance and more interest in the services in consequence. The Indians attend class and prayer-meetings fairly well, and in these I need no interpreter, as they take part freely themselves.

What we need here very much now is a bell on our new combined church and school-house. One can be got very cheaply now. The people have no timepieces, and come at all times to church and school for want of a bell. Any friends wishing to help the cause here could do so by helping to get one. Some money has been promised here for one.

Some of the ladies may ask, Do any of our Indians need clothing? Yes. We have an old, helpless couple, he blind and she nearly so, and sick and half-naked also; and there are two or three other old folks who need some; then there are about thirty children, some at school and some too small yet to attend, who are also needy, and for these we would be very thankful for a bale of clothing, as soon as possible, before the cold weather is over. The rest of our people are pretty well able to clothe themselves.

#### BRITISH COLUMBIA.

*Letter from REV. B. C. FREEMAN, dated SKIDEGATE, QUEEN CHARLOTTE ISLANDS, B.C., Dec. 14th, 1894.*

I HAVE still to report much blessing on the work here. The reviving influences continue. During the summer, while scattered at the various fishing camps, the people manifested a much greater zeal in observance of the Sabbath and attendance on the means of divine grace than during the previous season. In this regard several of our local preachers did excellent work, gathering the people together and holding service with them whenever possible.

Early in the summer, feeling the need of a place of worship at the Oil Works, where many people stay during the fishing season, we pulled down the deserted Gold Harbor Mission-house and put it up there, where it served our purpose well. We have also reseeded the church at Skidegate, the expense of \$85 for material being fully covered by subscriptions.

The August boat brought Miss Ross, formerly of Bella Bella, as teacher, whom we gladly welcomed to the work. She has gone to work with such zeal and tact as promise good things for the school.

In September we organized an Epworth League here, which has now an active membership numbering nearly forty. Its efforts are confined to the Christian Endeavor department, and in street meetings, cottage prayer-meetings and regular services in the church its work has been much blessed of the Lord. Perfect harmony prevails.

During the summer and autumn I have made three visits to Clew, where I found Bro. Geo. Read doing with his might the abundance he found to do in the school and general mission work. My last visit was made in company with forty of the Skidegate people, Epworth League and others, in two big canoes, bound on an evangelistic visit to their Clew brethren. The trip proved a means of grace to all. We cheered the way with song, and in camp our people scarcely knew when to go to bed, continuing in prayer and praise till after midnight. At Clew we received a warm welcome, the people joining us on the beach in prayer and thanksgiving. We remained a week, and work was done which, I trust, will count in eternity. We organized an Epworth League there, of which I hope to hear good reports. Hopeful in the promise of Isa. iv. 11.

*Letter from REV. W. H. PIERCE, dated PORT SIMPSON, B.C., December 25th, 1894.*

KNOWING that so many of our friends are interested in the "Glad Tidings" Mission, I thought I would like to send an account of our trip to the OUTLOOK. We left Port Simpson on November 9th, calling at all the villages on the way, arriving in Victoria on December 1st. During our trip down we held 116 religious services amongst both heathen and Christian Indians. The whites, wherever found, gladly uniting. We had a band of thirty-six Christian Indians on board to assist in carrying on the evangelistic work, and also had valuable assistance rendered by Revs. G. H. Raley, of Kitmaat, and Beavis, of Bella Bella. At Kitlope we left a native teacher, Wm Kelly, in charge of the work there. The entire population have embraced Christianity, and are under the care of the Methodist Church. There were sixteen baptisms and five marriages during the trip. At many of the services held the presence of the Lord was felt. Christians were quickened, backsliders reclaimed, while some professed to find the Saviour. In one of our meetings at Kitlope one of the chiefs was so moved that he gladly offered two acres of land

on which to erect a church and establish a mission. We left part of the band of workers at Fort Rupert, Charley Amos, one of the Kitamaats, acting as leader. Here they were greatly needed. About five hundred heathen were gathered together, some from the West Coast and others from the mainland, potlaching and carrying on heathen dances. We left other workers at Alert Bay. Here we received a hearty welcome from Rev. Mr. Hall, of the English Church Mission. Part of the passage down was very stormy. Two large canoes in tow, while coming down Bella Coola Arm, were lost through the violence of the storm. Fortunately, however, no lives were lost. The steamer had a narrow escape through her rudder giving way in a most dangerous locality, close by the entrance to Nawitte, with rocks on every hand and a fierce gale blowing. But through the skill of Captain Oliver, and the united efforts of those on board, we succeeded in effecting an entrance to a place of safety. On board we had representatives of ten different tribes, all engaged in Christian work, who, a few years ago, were great enemies and fighting one against the other. Thank God for the living witnesses of His mighty power to save. We tried to accomplish much good for the Master amongst the many different tribes during this winter. The Nawitte people are waiting for a teacher to be sent them to lead them to the Saviour.

*Letter from REV. W. J. STONE, dated KLA-OOS MISSION, WEST COAST, VANCOUVER ISLAND, Jan. 3rd, 1895.*

JUST a year ago to-day Bro. Tate and I landed at the above place—one of the villages of the Nitenaat tribe of Indians. Our brother gave you an account of our stay among them until he took leave. I remained, and in February Mrs. S. and family joined me, when we settled down to solid work. The year was one of varied experiences. From the first the people maintained a deep respect for the work, and in everything an earnest sympathy with us; but the Gospel requirements are rather too exacting at times, more especially when self-denial is that requirement.

The chief occupation of these Indians is sealing. The schooners cruise along the West Coast from February until May, when they leave for Behring Sea or the Japan coast. These schooners take with them every man of the Nitenaat, while the women are left at home—this year under the care of the missionary. The summer months of this year passed quickly away in the engagements of church and school. A deep impression was being fixed upon the minds of these women, many of whom expressed a strong desire to forsake sin and do righteously.

But the schooners, returning in October, all went to Victoria, where the men were paid off. Then, as in former years, they indulged in vice for more than a month, during which time one was killed by a shot from a revolver while he was resisting the police in a mob.

On their return, special services were held at Kla-oos. The Spirit was with us with power. A number of the men were strongly convinced and came forward, but then satan began to work in earnest. Taking advantage of their vacillating natures, the old enemy revived the Potlach custom with a greater interest than ever among them. If there is anything which panders to the pride of the Indians, at the same time degrading him more and more, it is the Potlach. Therefore the sooner the Government will engage to assist the missionary in stamping out this greatest of all evils among them the sooner will it accomplish its ends in civilizing the Indians, and realise returns for its expenditures in that direction. As I write, all, excepting two families, are in the midst of a big potlach. These two men are to be commended for the stand they have taken with the Lord's people. This act on their part is more of a sacrifice than we can conceive. However, we must not think the people are against us, they simply are carried away by this vile practice, and when through with it they will return once more with all their earnestness. Let us pray that ere another potlach season comes round, grace may so abound at Kla-oos as to exclude all that which even tends to evil.

Before closing, I am called to relate sad news. On

December 21st last, God took one of our little boys from us. Little Lorne was severely ill for only two days when he passed away, giving us but a few minutes' warning. The circumstances of the little fellow's death brought forth the deepest sympathy from these poor, ignorant creatures. It is their custom to hurry off their dead immediately after life is extinct, and no one will dare to touch the corpse. This feeling of fear was not in the least entertained by them against Lorne. As he lay in his little coffin no superstition hovered near, but many came boldly yet gently forward and, taking him by the hand, bade farewell. Then, with uncovered heads, nearly sixty men followed the bier to the grave, where they witnessed and heard more than many sermons could bring to their minds. Not a few tearful eyes were noticed as we sang the little boys favorite piece, which they all knew, "There are angels hovering round."

It has pleased the Lord not to remove this stroke, and we bow submissively to His will. We know our dear one is now gathered with the "robed in white." Born in October, 1890, away in dear old Ontario, he came out a little missionary to lonely Nitenaat, where his little remains rest peacefully, while the wide heaving billows of the old Pacific keeps watch until the trumpet sound shall call forth his mortal to put on immortality.

#### ALDERVILLE.

*Letter from MISS A. G. MILLARD, TEACHER OF INDIAN DAY-SCHOOL, dated Feb. 7th, 1895.*

I KNOW it is very late *now* to talk about "Christmas trees," but as ours, in Alderville, was a very fruitful one, I thought I would let the readers of the *OUTLOOK* hear something of it. We held our "Tree" entertainment on the evening of January 15th. The church was nicely decorated, and two goodly cedars stood on the platform loaded with presents. The children recited and sang in a manner that pleased everyone. The choir also sang several pieces very sweetly. Professor Crowe and two of his daughters sang for us as well. Then there were a few speeches given in their own language by Chief Chubb, Mr. George Blaker and others. Rev. Mr. Sparling was in the chair. We heartily thank the ladies of the Division Street Church in Cobourg for their most generous assistance, also the Rattenbury Street Church, Clinton; it is sure that no family was forgotten, and scarcely any person. On the tree, to the surprise of Rev. Mr. Sparling, was a handsome lamp for him, given by the Indians. Mrs. and Miss Sparling were not forgotten either. The whole entertainment passed off in an extremely happy manner, and was quite successful also in a pecuniary sense.

#### The Home Work.

**Grand Lake**—New Burnswick Conference.—On this extended field we are making some progress, which we record to the praise of God. There are seven regular preaching stations, where service is conducted fortnightly, involving eighty miles of a drive to visit every station. We have dropped one appointment, where there is no prospect of ever accomplishing anything for our Church, which saves twenty miles of a drive outside the present bounds of the mission. We have been centralizing the work as much as possible, and giving more frequent service to larger congregations. The interest manifested by the people is cheering to the missionary. We are building two new churches, which we trust will be dedicated next summer. One of them would have been completed before this, had not the storm last March blown it down, causing about \$150 damage. Nothing daunted, however, the work goes on, and the building is completely covered in. We expect to worship in the basement this winter. We got a good start on the other this fall, and are prepared to complete it in the spring. Our work has been greatly hindered in these two places for want of churches. We returned a membership of 112 last May, but many of these are too poor to contri-

bute much toward the cause of God, and none of them are by any means wealthy. There is but very little money in the country, and property seems steadily depreciating in value, which makes it difficult to increase the receipts. The Methodist Church must be sustained on this mission, and will be *the Church* here in the near future. The Presbyterian Church is thoroughly evangelical, and doing good work side by side with us, but not on the same ground. We have very agreeable pulpit exchanges occasionally, and purpose holding evangelistic meetings together this winter. Our trust is in the living God, and in our work we employ the sword of the Spirit and know no better. J. CLEMENTS.

## Missionary Readings.

### The Russian Circumlocution Office.

THE reason why changes that are manifestly desirable, that are in the direction of economy, and that apparently would injure no one, are not made in Russia is one of the most puzzling and exasperating things that are forced upon a traveller's attention. In every branch of the administration one is constantly stumbling upon abuses or defects that have long been recognized, that have been commented upon for years, that are apparently prejudicial to the interests of everybody, and that, nevertheless, continue to exist. If you ask an explanation of an official in Siberia, he refers you to St. Petersburg. If you inquire of the chief of the prison department in St. Petersburg, he tells you that he has drawn up a "project" to cope with the evil, but that this "project" has not yet been approved by the Minister of the Interior. If you go to the Minister of the Interior you learn that the "project" requires a preliminary appropriation of money—even although its ultimate effect may be to save money—and that it cannot be carried into execution without the assent and co-operation of the Minister of Finance. If you follow the "project" to the Minister of Finance, you are told that it has been sent back through the Minister of the Interior to the chief of the prison department for "modification." If you still persist in your determination to find out why this thing is not done, you may chase the modified "project" through the prison department, the Minister of the Interior, and the Minister of Finance, to the Council of the Empire. There you discover that, inasmuch as certain cross-and-ribbon-decorated senators and generals, who barely know Siberia by name, have expressed a doubt as to the existence of the evil with which the "project" is intended to deal, a special "commission" (with salaries amounting to twenty thousand rubles a year and mileage) has been appointed to investigate the subject and make a report. If you pursue the commission to Siberia and back, and search diligently in the proceedings of the Council of the Empire for its report, you ascertain that the document has been sent to the Minister of the Interior to serve as a basis for a new "project," and then, as ten or fifteen years have elapsed and all the original projectors are dead, everything begins over again. At no stage of this circumrotatory process can you lay your hand on a particular official and say, "Here! you are responsible for this—what do you mean by it?" At no stage, probably, can you find an official who is opposed to the reform, or who has any personal interest in defeating it; and yet the general effect of the circumrotatory process is more certainly fatal to your reformatory project than any amount of intelligent and active opposition. The various bureaus of the provincial governor-general's office, the chief prison department, the Ministry of the Interior, the Ministry of Finance, the Ministry of Justice, the Council of Ministers, and the Council of the Empire constitute a huge administrative maelstrom of ignorance and indifference, in which a "project" revolves slowly, month after month and year after year, until it is finally sucked down out of sight, or, perhaps, thrown by a fortuitous eddy of personal or official interest into the great gulf-stream current of real life. —George Kennan, in *The Century*.

### The Red Cross Society in Japan.

CLARA BARTON, who identified herself with our civil war in a way that will never be forgotten, became acquainted, while in the Alps a few years later, with the society called the Red Cross, for which her name to-day stands in so many countries. The purpose of this organization is to relieve the sufferings of war in the quickest way. If a soldier is wounded he merits care as a brother man, and is no longer regarded as an enemy. At present over forty nations have ratified this humane treaty. It was through Miss Barton's efforts that the co-operation of the United States was secured, and through her was issued what is known as the American amendment,—a clause providing aid for all suffering caused to communities by fire, flood, famine, fever and kindred calamities. As a witness among nations as to the humanizing influence of this Red Cross treaty, Japan stands foremost to day. Here the treaty was adopted in 1886, through Miss Barton's conference with leading citizens of Tokyo. Japan has been put to a most trying test during the present war, and under the symbol of the Red Cross has done a glorious work that must challenge the admiration of the world.

Judging from a letter which one of our Missionaries sends us from Japan dated December, 1894, it would seem that the Christian significance of the Red Cross symbol is entirely uncomprehended by the uneducated native. As the cross is the character for ten in Chinese and Japanese, it is spoken of by the common people as the Red Ten Letter Society, although the English speaking Japanese, and, of course, the English press always call it the Red Cross Society. After the army, this organization seems to be the most popular thing in Japan. The Empress is its enthusiastic patron, and all officials, excepting the lowest are obliged to belong to it.

My correspondent writes that "there are a large number of Chinese prisoners in Osaka, and an official of the Local Government asked the missionaries to go and see how well they were treated. They wore the Red Cross Society clothing with the badge of Christianity on their arms. Bibles and others books in the Chinese language were distributed, and both Chinese and Japanese attendants were delighted with them, and with the sympathy of the Americans." The *Japan Mail* of November 10th tells of the Red Cross Hospital at Tokyo, to which a company of wounded Chinese soldiers were recently taken for healing. This hospital "enjoys the reputation of being the best equipped institution of the kind in Asia. The laboratories, the museum, the operating theatres, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing—it may safely be said that the patients in this hospital never fared so sumptuously before." As one of our contemporaries exclaims, "No wonder the prisoners were dazed, and feared they were being fattened for slaughter."—Mrs. Jos. Cook, in *"Life and Light."*

### My Chinese Patient.

BY DR. PECK, OF PANG CHUANG, CHINA.

YEARS ago, while living at Pao-ting-fu, a little man made his appearance at my hospital with a large tumor on his neck. He had never seen a European before, but came with his mind fully made up for an operation, owing to reports he had heard of us in his country home from patients who had been at the hospital. Against the remonstrances of his friends and neighbors, he had sold his little property in order to get money to live on. His simple reply to these remonstrances was that his life was made a burden to him by his tumor, and he was going to try the foreign doctor, and in the expressive idiom of his language, if he was "cured well" he could earn more money, and if he was "cured dead" he wouldn't need it. The foreign doctor tried to persuade him against so formidable and risky an operation, but without avail.

Fortunately he lived through it, and the healing of the wound went on normally until delayed by a rather severe attack of erysipelas.

Before this danger was passed he sent word by the gatekeeper that he must go home, as his money was spent. I replied that he must on no account go then; that I would feed him myself; but the next morning he was missing. The gatekeeper said he went with his little roll of bedding at daylight, saying that he was already greatly indebted to us for what we had done for him, and could not think of burdening our hospitality by eating our food. So he vanished into the unknown from whence he came, and we concluded that he would probably die. Months afterwards one of our colporters, reporting the incidents of a tour in a region seldom visited, asked me if I remembered such a man. I said I did, but supposed he was dead. He said no; he had found him alive and well, and preaching the Gospel at a fair.

While in the hospital he had seemed very stupid; no one thought he had taken in much of the truth; but he had bought and paid for a little elementary book, and learned to read it. The simple explanation had remained in his memory, and after his recovery at home he had taken his book with him when visiting the little fairs where all the business of neighboring villages is done; he had been notable as the man with the large tumor, and now when he came around without it he was naturally an object of curiosity.

They said he kept a kerchief around his neck, and when the crowd gathered around he would say—"My friends, when I was in the hospital, they taught me of a religion there that is far more precious than the cure of my body. I have a little book here which tells about it, and if you will sit down and let me read and explain it to you, then I'll show you my neck."

And so, a self-appointed evangelist had been telling his little story. That place is one of the most encouraging of the out-stations around Pao-ting-fu; a circle of believers is gathered there, and the little patient remains a humble and converted Christian.—*Missionary Herald*.

## Our Young Folk.

### A Good Time Table.

SIXTY seconds make a minute,  
How much good can I do in it?  
Sixty minutes make an hour,  
All the good that's in my power.  
Twenty hours and four a day,  
Time for work, and sleep, and play.  
Days, three hundred and sixty-five  
Make a year in which to strive.  
Every moment, hour, and day,  
My dear Master to obey.

### A Locust Invasion.

SUDDEN ARRIVAL OF SWIFT DESTRUCTION CONSUMING AN OASIS, TO BE IN TURN DEVoured.

AN African traveller, Professor G. H. Mitchel, describes from personal observation the approach and effect of a storm of locusts which came down upon an oasis in the desert where he had stopped for rest and refreshment. While they were at supper the first sign of the approach of the destroyer was heard.

A light rumbling was the first announcement, but almost instantly and with the rapidity of a rolling sound of thunder, a tumult of distressful cries rose and spread through the city; a general shiver was felt. Wondering at this noise, I ran into the street, where I saw nothing but people running in and out with anguish on their faces. "El djirad!" they all cried, in utter despondency. The awful cloud, black in its centre, on account of its density,

grey toward its borders, and scintillating on the side where the sun's rays fell, was advancing straight toward the oasis. In another moment I guessed the terrible reality. It was an invasion of locusts, bringing ravage and famine.

Noise is the only antidote for this evil, the purpose being to frighten the locusts. A frightful and indescribable tumult now pervaded the city. It was a terrible confusion of sounds caused by the screams of men, women and children, and the clashing of pieces of iron and the firing of guns.

From our standpoint we could witness part of the scene. The people were in their gardens, gathered around the palm trees, and no one was to be seen idle. The men and boys, each with a tin pot hanging upon his back, climbed the palms with astonishing rapidity and sat upon the top branches. But vainly did they exhaust their lung force and the energy of their arms; the awful, irreparable disaster fell upon the city. It was ruin for three-quarters of the population, and a subsequent famine for all. During eight hours, locusts rained upon the palms and upon all that was green. The trees were loaded with swarms of them, the soil was covered, an even in the streets the pedestrian could scarcely avoid crushing some at every step. Evening came, enveloped in a deep gloom of woe, and drove home the distressed and despondent people. Night followed, pitch dark, full of horror. Moans and groans which sickened the heart were heard through all the hours. At ten o'clock the cloud was still hanging over the city, but had disappeared at midnight.

### DEVASTATION LEFT BEHIND.

The sun rose with bright, sparkling rays, showing the inhabitants the extent of their misfortune. The first sight was the present aspect of the lofty and graceful palms. The leaf stalks, denuded of their fringed borders, raised their points like spindles; the green dates, whose stalks had been devoured, were spread over the ground; the soil, which was previously covered with lucern and garden vegetables, was now bare as a trodden road; all verdure not too tough for the teeth of the insect, had been annihilated. The desolation was complete and famine certain, for the products of the soil are the principal resource, for the little clusters of life lost in the depths of the desert.

But my astonishment was great when, entering the gardens, I saw the natives busily engaged in gathering and heaping up the living locusts, now replete with their precious crops. They were filling bags and goat-skins with them, and camels and donkeys were going to and fro carrying them home. I wondered at first what led the people to perform such tedious work, as I thought the locusts would soon disappear of their own accord, nothing else being left for them to devour. But the people well understood that nothing was left for themselves either; hence the instinct of preservation led them to resort to the last means of life offered in that disaster, as the unfortunate shipwrecked man clings to any sort of wreckage to float over the seas. These locusts were provisions for months, though a poor food, indeed. The locusts are eaten by most of the Africans, and also in Arabia and Persia. In Africa they are boiled, dried in the sun, and then preserved in brine.

THERE was once a man who thought himself very poor, so poor that he could give but little money for any good work. One day a lady asked him if he would not put his name down on her paper promising to give eighteen dollars and twenty-five cents during that year to the different causes for which his Church was trying to work. He looked at her with amazement. "Why, my dear woman," said he, "I never had so much as that to give in my life and never expect to have. I am a poor man." "Well," she said, "if you really can't afford that sum, will you give five cents a day for the year?" "Why, yes," he said; "five cents a day is a little bit. Certainly, if that will do you any good, I can manage that much." He did this and enjoyed it. If he had taken the trouble to multiply 365 by five, he would probably be surprised at what he was giving, and might readily have seen that, after all, he was not as poor as he thought.

1881



1895

# Woman's Missionary Society

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\* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

N.B.—Communications for this Department post-marked after the 18th of the month will appear in following month.

N.B.—All subscriptions for the OUTLOOK must be sent to the Methodist Mission Rooms, Toronto.

N.B.—Certificates of Life Membership may be obtained by addressing Miss Ogden, Room 20, Wesley Buildings.

## Editorial Notes.

### PRAYER TOPIC.

The subjects of prayer for March are: Japan, Corea and Islands of the Sea.—Isa. xli, 18, 19.

A FEW years ago Dr. Gracey, in writing of the Sunrise Kingdom, said: "Japan is ripe for the Christian religion as no other nation on the globe, and it is possible she may become Christian by Royal decree in a day." How near this prophecy has become literal fact we are thankfully aware. The

Japan of the past is buried, and a new Japan is arising whose foundations are being securely laid, for "Christ is the chief corner-stone." Dr. Griffis, in the *Sabbath Recorder*, says: "To-day, O wonderful sight! Japan stands as the propagandist of occidental civilization in Corea." And how is she accomplishing it? Not merely by her splendid infantry, her well-equipped army, but by a more potent factor. Already Japanese Christians are laying plans to send missionaries to Corea. Already the bread cast upon Japanese waters by the hands of faithful missionary toilers is being returned. Her thirty-five thousand Christians is the leaven that, with God's blessing, is going to spread until her forty millions are Christianized. Japan now boasts her twenty-five thousand schools, graded from kindergarten to Imperial University. The opening days of this year were marked by the dedication in Tokyo of a Young Men's Christian Association building at a cost of \$40,000, a building that would bring no discredit upon the most progressive city on this continent. Japan's Emperor to-day occupies the proud position of ranking among the foremost of living rulers. Some of the greatest and most marvellous changes that ever marked the same period of time in the reign of any ruler have been brought about. Japan, by treaty warrants, has been accorded her place among the civilized nations of the world. And when the treaty between Japan on the one hand, and England and America on the other, was signed, the right-of-way was accorded to our missionaries and all foreigners to go where they would, throughout the length and breadth of the Japanese Empire, without the need of special passports or any restriction whatever. Through this treaty entire Japan is opened for the propagation of Christian doctrines. What need for prayer on the part of our women at this crisis in Japan. Are you going to specially remember this month the Empire so needing your most importunate intercession?

COREA, for years rightly named the "Hermit Nation," because so long closed, like her neighbor the "Walled Kingdom," to the outside world; but in 1876 she made her first complete treaty with Japan, and in 1882 opened her ports to American commerce. After centuries of strict isolation, barriers were removed through the hand of an overruling Providence, and behold the last of the hermit nations was laid open to evangelistic labor. In Corea the Protestant mission force of foreign workers, all told, consists of "twenty-six married men, fourteen single men and eighteen single ladies, representing the Methodist, Episcopal, and Presbyterian churches," these to do the work of Christianizing a country whose population is variously estimated from twelve to fifteen millions. In view of this, how much need to pray "the Lord of the harvest that he will send forth more labourers" into this already whitening harvest-field. At the same time, let us be careful, as far as lies in our power, to give a practical answer to our own prayers.

THE Isles of the Sea!—What missionary associations are called up through these words. Once these isles formed the centre of all manner of degradation and cannibalism. Now many have become "the kingdoms of our Lord and Saviour Jesus Christ." The history of some of them might be written in the blood of their missionary martyrs, whose burials, instead of *extinguishing* the Christian religion, proved but the dropping of the seed which produced and is producing such abundant harvests. To-day in them that prophecy is literally fulfilled, "The isles shall wait for thy law."

The history of missions in the Fiji group is one of the most wonderful object lessons of the transforming power of grace. Two hundred thousand people were steeped in such profound depths of heathenism that cannibalism was a requisite of their religion. Every movement of their chiefs was marked by bloodshed and slaughter. Did they but build a hut or launch a canoe it was over "a sea of living bodies crushed and ground to a jelly." What do we now find after a lapse of fifty-five years? Every village on this group has now its churches, schools and *homes*, and Dr. Pierson says, "Proportionately there are more families observing family prayer and attending public worship here than in the most enlightened centres of Christendom. What, too, hath God wrought in Madagascar, of whom the French governor told the first Protestant missionaries to that country, "that they might as well try to convert cattle as to make Christians of the Malagasy." Again, we quote from Dr. Pierson, who says: "Madagascar *now* stands as the crown of the London Missionary Society, promising to be to the Dark Continent what England is to Europe—an evangelizing centre." And all this within a limit of thirty-five years. We have not space left to cite further incidents. There is still much need of missionary toil among the Isles of the Sea. Still much need for our prayers to ascend, that the gracious work will still go on until each inhabitant of the Isles shall know Him, "whom to know is life eternal."

METHODISM in general, and London Methodism in particular, has sustained a severe loss through the razing by fire of her two foremost churches within a fortnight of each other. The Mother church, Queen's Avenue, went first, and there were those of us who, though not members, heard the sad tidings with blanched faces and eyes that could not keep back a suspicion of mistiness. Queen's Avenue church, sacred with hallowed associations and tender memories, the spiritual birth-place of many a one no more! Verily we felt as if we were standing over the open grave of an old revered friend. Dundas Centre quickly followed in the fiery trail, and now we stood aghast, and with more than saddened heart-beats listened to the pitiful details. Our two largest congregations churchless! Our two finest church properties ruthlessly destroyed by a fiery hand! And two bodies of Church worshippers echoing the sad refrain of the prophet Isaiah, "Our holy and our

beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste." But neither congregation is dismayed or completely cast down, for already preparations are on foot for new edifices, but

"We may build more splendid habitations,  
But we cannot buy with gold the old associations."

The heavy loss sustained to London Methodism is not without its alleviation. Never was there a time when our Church people were more united, more tenderly considerate for each other's welfare. The learned and illiterate, the rich and the poor, have met on one common platform, each having one common sorrow. Sister churches came forward with proffered aid—graciously, princely tendered. Denominational barriers are being lowered; and we are the better recognizing the fundamental doctrine underlying all our sects and creeds, "One is your Master, even Christ, *and all ye are brethren.*"

We believe that this loss will not detrimentally effect the missionary givings of London Methodism, but rather cause us to increase them, as we perhaps never before so fully realized the meaning of the word "churchless," and perforce our thoughts and means must go out to those whose entire lives are spent without even a knowledge of why churches are erected.

WE have not space for more than a passing mention of the death of that prince of missionary zeal and toil, Dr. A. J. Gordon, of Boston, who, February 2nd, was promoted to broader, higher service in the home eternal.

MIGHT I ask contributors to only write on one side of paper. On account of this simple rule not being observed a number of the reports had to be rewritten; also, please do not send reports on post-cards. A cent stamp will carry the unsealed MS. of any report sent.

WE regret space does not permit us to publish a most interesting account of the Indian work at Kitamaat. Look out for it next month.

### A Fireside Chat with Discouraged Workers.

"**F**EAR thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

How well acquainted we are becoming, are we not? We have heard from a number of you within the past month, and are pleased to learn that we are not without representatives from each of our branches; some even of the remote "dwellers by the sea," from the region of keen frosts and oftentimes stern privations, have joined us. We bid you, one and all, a hearty welcome.

The soft, subdued fire-light glow will be our only light, contributing as it does to the freer interchange of thought; it is so much easier to be confidential now than in the broad light of day, or in the bright glare of gas or electricity. We almost fancy that the quiver in our voices as we speak of our discouragements, our *seeming* want of success in our work, is less discernible.

We note the face of that president who has written us such kindly words of "our chats," and who has been bearing almost the entire burden of her Auxiliary alone and unaided, save for the presence of Him who said, "Lo, I am with you always." Thrice gladly we bid her welcome. We need her mature experience and the wisdom born of it. Over yonder is a recording-secretary of two years' standing. We do want to hear from her to-night, for we well remember of her telling us that upon her appointment the burden of responsibility pressed so heavily that she could not do other on her return home from the meeting than, womanlike, have a good cry over the whole thing, then roll the responsibility and the lack of knowledge of the work upon the great Promise-keeper, who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." We know her secretary's barque has found clear sailing long ere this, but we will let her tell her own story. "Not much to tell," did we hear her say. Yet there is such an undertone of gladness in that commonplace reply that we may be pardoned if we press the matter a little further. We have our reward, for now, in subdued tones, the story comes. "You see," she commenced, "when I was appointed secretary I had not been a member of our Auxiliary sufficiently long to get thoroughly interested in the work, indeed, I feel as if I ought to confess to you to-night I had very little sympathy with it; our own heavy church debt, the parsonage so needing repairing and enlarging, I thought quite enough work for our church women to undertake. At that time I joined the Auxiliary with no higher motive than merely to oblige a friend. Then came the appointment. My first thoughts were rebellious ones. I simply would not undertake such uncongenial work. These were quickly followed by such a feeling of 'woe is me if I accept not this work,' that I dared not do other than give an affirmative answer. My first qualification for the office I obtained the evening of the meeting"—and here the voice sank a note lower, and the silver tones held a most perceptible quiver—"you see, I felt so utterly unworthy that I did not dare assume the responsibility myself, and that first evening was spent in the quietude of my room, dedicating to His service what then seemed to be a purely selfish life. That night He promised to be strength in my weakness, wisdom in my foolishness, and to undertake for me what I could not do of myself, and I have proven that He is a covenant-keeping God. Every step of the way has been prayed over, every duty undertaken in His name, and the work has not been the failure I

thought it would that first night, and I love it—that is all the story."

Dear recording secretaries, sighing over your non-success, your discouragements, that at times seem to assume mountain shapes. Were you careful to obtain this first and most essential qualification for your official position? If not, then need you wonder that the burden at times pressed heavily. After having done so, do not neglect one of the many "little things" that may seem to be incumbent upon you as recording secretary. Be most painstaking and concise in the preparation of your minutes; make them as bright and entertaining as possible; record the encouraging features, and give them to others in an animated, expressive voice. Have you listened to minutes droned out in the same monotonous tone? It does not form exactly—well—a pleasant pastime, does it? In one sense let them be filled with your own personality, while, in another sense, let self be studiously kept in the background; at all events, let them be thought-over, prayed-over minutes. You should be your president's right-hand supporter. To carry this out successfully you must thoroughly familiarize yourself with every detail of the business as it arises, and in the case of conflicting resolutions or unfinished business, consider it your duty to call the attention of the president to it.

What about your notices? Are they written so attractively that the members, as well as those who are not, are almost compelled to attend the meetings? Are you always punctual in your attendance, not only at the regular meetings, but when your Executive meet? Never let your place be vacant if it can possibly be avoided. But there—we must not say another word. Already we have overstepped our boundary limit. Good-night.

WE wonder why we are not hearing more frequently from our District Organizers? Did you not know the OUTLOOK has a corner in waiting for any information you may be pleased to give? Mrs. Scatcherd, Organizer on the Ridgetown District, wrote us last month of an Auxiliary which she had formed at Ridgetown. We were delighted to hear of it, more particularly as a few years ago an Auxiliary had existed in this place, but to whose memory, a year or so later, was erected a headstone bearing but the one word—which told its own sad story—"Disbanded." Out of the ashes of this former one has arisen a new, vigorous branch, for which we confidently predict a long prosperous life. Its inaugural meeting was most favorable, eighteen ladies handing in their names as members. Mrs. Scatcherd accords much of the success of the undertaking to the earnest championship of our W. M. S. work by the resident pastor, Rev. Mr. Philp, and the painstaking efforts of Mrs. Philp, who later writes us that their membership roll is now increased to *thirty-one*. We trust during the month we may hear from other Organizers, and that the reports may be as encouraging as this.

## Notice to Auxiliaries in Toronto Conference Branch.

THE Executive of the Board of Managers having requested the Auxiliaries to hold an Easter Thank-offering service, we hope every Auxiliary in this Branch will make a special effort to have this the brightest and best meeting of the year. Let our love and gratitude to our risen Lord lead us to present an offering as worthy as possible of the occasion we celebrate, which means *to us* redeeming love, eternal life, everlasting joy. Our Thank-offering last year amounted to over \$500. Can we not double it this year? "Then the people rejoiced, . . . because with perfect heart they offered willingly to the Lord."

M. B. WILLMOTT, *Pres.*

### A Model Auxiliary.

MRS. LYDIA BOWENNAN.

(A paper read at the Bay of Quinte Branch meeting.  
Published by request of Branch.)

AN Auxiliary of the Woman's Missionary Society, as defined in the constitution, is "an association of women banded together, whose object is to aid the Woman's Missionary Society of the Methodist Church in its work of engaging the efforts of Christian women in the evangelizing of heathen women and children; to assist in sustaining female missionaries and teachers, or other special laborers in foreign or home fields, and to raise funds for the work of this Society."

An Auxiliary, like all organized societies, consists of its officers and members, and in considering what would be required to constitute a model Auxiliary we will look at the subject from these two points: (1) What qualifications are necessary in the officers to bring it up to the standard of a model, and (2) what is requisite in the members?

Upon the president, as the chief and controlling officer of the society, rests a great responsibility, which she ought to feel; but how? Not as a burden, which she must carry in her own strength, but as something laid upon her by her loving Heavenly Father, who is ever standing ready and willing to give unto her wisdom to perform the duties of her office. No person can be a successful presiding officer of any society without good command of language, and acquaintance with business forms and parliamentary rules of order and debate. They should be prompt and firm in deciding and enforcing rules of order, and able to command their own temper and feelings. They must also understand and be in thorough sympathy with the aims and workings of the society.

A woman cannot be an efficient president of an Auxiliary without being energetic, systematic and possessing the power to govern. Governing power is the capacity to call into action and render effective the latent powers of the different members of the Auxiliary. System must characterize all government, human and Divine. Energy is the magic wand to which all obstacles yield. System has the work completely planned and thoroughly organized. Energy is the power that inspires its movements.

The power to govern by winning the respect, confidence and love of those over whom you preside is to govern through the highest and most ennobling of motives—"We love God because He first loved us."

And lastly, to attain to the highest measure of success, the president must be a woman devoted to God and the cause of missions; a woman who fully believes that as truly unto her as unto the disciples of old was the commission given: "Go ye into all the world and preach the Gospel to every creature." A woman whose own soul is so filled with love to God and man, that she counts it her highest privilege to, in any way, extend her Master's kingdom, and bring others into the enjoyment of the great love which permeates her own being.

Although the responsibility of the other officers is not so great as that of the president, there cannot exist a model Auxiliary without each officer faithfully fulfilling the duties of her office.

The vice-president should be ready to take the chair in the absence of the president, and in every way possible assist her in the work of the Auxiliary.

The secretary's minutes should be a clear and concise record of the proceedings of the last meeting, such as would give to those who were not present a knowledge of what took place, but she should avoid enlarging for the purpose of giving her own views.

The treasurer should be accurate in keeping the accounts, and ready with her report at each meeting. She should not only be able to give the sum received since last meeting, but also what has been realized since the first of the year, so as to keep constantly before the members the state of the finances.

The corresponding secretary should also be prompt in the discharge of her duties, and in giving any item that may come into her hands which would prove inspiring to the work.

Every Auxiliary should have a programme committee, upon whom devolves the responsibility of providing the literary and musical part of the monthly meetings. This committee should meet early each month to arrange their programme for the next month, so as to give the busy wives and mothers, of whom our Auxiliaries are mostly composed, sufficient time to prepare the work assigned them. By just as much as any officer proves inefficient or fails to do her very best, by just so much does she detract from the efficiency of the Auxiliary.

Having spoken of the duties of the officers, I will now consider the responsibility of the individual members. No matter how well qualified and devoted the officers of an Auxiliary may be, unless each member feels she has some part in making it a success it will never be a model Auxiliary. The day is past when a Christian woman can truthfully say she cannot do anything. So many avenues for work have been opened up that the woman with only one talent can use it for the glory of God. If she cannot publicly speak, or sing, or pray, she can distribute literature or, like Andrew of old, invite some disinterested friend to the meetings. No woman should think when she has paid her fee that her duty is done. Her presence and her prayers are needed, and she needs the information and inspiration she ought to receive there to keep her own heart in touch with the work. If we are to have a model Auxiliary the members must become acquainted with the workers and their work. Without food the body dies, so without a knowledge of the work being done and the persons doing it we cannot pray for them or sympathize with them as we should. Then, we must have a consecrated membership, willing, not only to do what they can to assist the officers, but willing also to bear when opinions are conflicting that God's work be not hindered. There is one individual, no Auxiliary requires, and that is a faultfinder. Little brains will make a grumbler, and yet one grumbler can destroy the work of many earnest members.

The meetings of the Auxiliary should not be entirely given up to business, with devotional exercises to open and close. Let the business be done certainly, but by all means make the meetings interesting by diffusing information about the work. This can be done in various ways: by reading letters from those in the field; by having members prepare and read papers on some department of the work; by having each member give some item of missionary news found during the month, or by normal class work.

Good, hearty singing is very essential to an interesting meeting; an occasional solo or duet by those gifted in song is also an attraction. These and other ways which fertile minds may suggest, ought to sustain the interest of the most indifferent.

As women, we have no scruples about entering this work, for did not the Master at the sepulchre commission Mary to tell His disciples of the resurrection?

Woman owes more than man to Christianity. When we remember that in all heathen countries woman is unwelcome as a babe, untaught as a child, enslaved as a wife, despised in widowhood and considered unworthy of immortality, and then think of our own rights in the home, in the Church, in society, and, when necessary, defended and protected by the laws of the land, we ask ourselves, What

makes this difference? Surely God put no difference between us and them? If the life and love of Christ has lifted us in point of privilege to be equal with man, then "how much owest thou unto thy Lord?" The Macedonian cry "to come over and help us," which has been echoing and re-echoing from shore to shore down through the ages, reaches us to-day, and should find a ready response in the heart of every Christian.

We are glad for the success that has attended our efforts, and yet, when we consider how small a percentage of the Methodist women have yet been enlisted in this work, we realize we will have to work and pray a little longer ere we can claim the promise of heaven's windows being opened to pour upon us that great blessing that there shall not be room enough to receive it.

Whatever our Lord might have done, whatever He may do, His reliance is upon His friends. "Christ, the same yesterday and to-day," would still seek the lost, but He would do it on our feet; He would still minister, but He would do it with our hands; He would still warn, comfort, encourage and instruct, but He would do it with our lips. If we refuse to perform these offices for Him, what right have we to call ourselves members of His body in vital union with Him? Moreover, Christ teaches that the needs of men are His needs, that He is in the world hungry, naked, sick and in prison.

Dr. Starr says: "Not in song, not in conference, not at the Sacrament, not in prayer for personal blessing do we come so near to His kingly and loving heart as when we reach out in desire and plan to the ends of the earth, that they may also see His salvation. His promise to be always with us will only illustrate itself in our experience when we are going by prayer and gifts unto all the world

"For God in man brings man to God through faith and love and sorrow,  
And toil and strife that lift the world towards a brighter morrow,  
And blest are they to whom the gift ineffable is given  
Through tears, through toils, through martyr fires, to light men on to heaven."

## Christmas in Azabu.

(Written for the OUTLOOK.)

SINCE last September I have been teaching a class of young men in the Azabu Sunday School. At first everything seemed very strange—so different from anything I had been used to; but gradually I came to see that human nature is much the same in Japan as in Canada. I have become much interested in my class and in the general progress of the Sunday School. The young men in my class attend the Boys' school, and all know more or less English—generally less. There are four male teachers, and six of "our girls" have classes there and teach the singing.

Lately there has been much talk about Christmas, and I have been surprised to find what a place the pleasures of this season have in the minds of Japanese Christians. The little ones were trained to sing, recite, or read for the entertainment to be held on Christmas night, and no doubt in many homes it was talked about and longed for quite as much as by the little ones in Canada.

When the evening arrived, Miss Alexander and I went to the Boys' school, in which our services have been held since the Azabu church was rendered useless by the earthquake. The meeting opened at about six o'clock and lasted until nine. When we arrived we found that many had taken their places, and very good order reigned. A look of eager anticipation was plainly visible on the faces of the children, and on the mothers' countenances proud interest could be read. Our girls, whose kindness and courtesy to the foreign teachers is unbounded, had placed chairs for us at the front facing the audience, and as we came in one, of them gave us a programme printed in Japanese characters, but having under every item the interpretation written in English.

An audience of Japanese has a strong interest for me. I have been here long enough to have grown accustomed to their costume and features, but not long enough to know very much about their home-life, or to be able to guess the range of their thoughts as they sat waiting for the opening

exercises. In front were rows and rows of small girls and boys, evidently all dressed in their best; but what a contrast between the pretty silk dresses of the richer and the poor, dirty clothing of those who came from the humbler walks of life! I could not understand their low, happy chatter, but supposed it had reference to the Christmas-tree which stood on the other side of the minister's desk, decked with mysterious bundles. Behind the children sat the older people, the men on one side and the women on the other, many of the latter having babies on their backs or in their arms. As I looked at their faces I wondered how much of the true meaning of the rejoicings on this day was understood by them; to the hearts of how many came a thrill of joy and thankfulness at the return of the day on which Christ had come to earth to pay such a price for their souls. Some of them, I knew, had learned the old, old story; others had but a faint conception of its meaning, and perhaps to some one there, this was the first revelation of Christianity.

The opening hymn, "Rejoice and be glad, the Redeemer has come," was given out, and the organist played a few measures, then all joined in singing. But it was soon apparent that something was wrong. Presently I noticed that the organist had stopped playing, and was sitting with an expression of countenance in which dismay and amusement were mingled. All the older people stopped singing, but the little folks went bravely on to the end of the verse, notwithstanding the gentle efforts of the superintendent to make himself heard. Then I became aware that the children were singing a hymn to the tune of "Auld Lang Syne," which they had been taught specially for this evening. Explanations were made, and the first hymn was then sung and followed by prayer. Then came an address of welcome to the visitors by one of the male teachers; then recitations, singing, etc., which I found quite interesting, although I could not understand a word of them. It was very pleasant to see how well they performed their several parts and how nicely they behaved. Four little tots, who had to be lifted on and off the platform, which was raised about a foot from the floor, stood in a row, made their little bow, and together recited the words of Luke xviii. 17. Eight little girls recited the whole of Romans xii. without a break, and the singing was very good. The little ones learn these hymns and sing them in their own homes, and instances are known in which they have carried home to their parents enough of the truth to enable them to grasp the salvation of Christ. I heard of one case in which a woman was found dying in wretchedness and poverty, yet trusting in Christ, having heard of Him only through her little child. All these thoughts stirred me very deeply and made the tears rise more than once. But soon the giving of prizes changed my mood, for I could not help sharing the joy of the happy recipients. These prizes are given according to regularity of attendance, and every child received something. In many cases it was a pair of *geta*, or wooden footwear, for use in rainy weather. Sometimes both *geta* and umbrella were received.

As the names were called, each boy or girl hastened to the front, right up on to the platform, to receive the mysterious parcel from the superintendent's own hands. A low bow always preceded the accepting of the gift, but many, in the excitement of the moment, miscalculated the distance, and struck their foreheads against the parcel. Having received it, most of them made a second bow, even more profound than the first; but some were evidently so full of joy that there was no room for politeness in their little minds, and so they marched off, hugging their prize and beaming on everybody. I sat there and laughed until the tears came, and though about a hundred went up to the platform one by one, I did not grow tired of watching them. One little girl in front of me cried for some reason, and in a twinkling she was wrapped close in the arms of one of the young men in my class, who talked to her and petted her until she was quite comforted. Another pretty little one had her *geta* pressed against her little heart, and hugged them as if they had been a doll, peeping in at the open ends of the wrapper every few moments to refresh her memory with another sight of their loveliness. The aforesaid young man persuaded her to lay them on the floor, which she obediently did; but as soon as he was

called off to another part of the room, she picked them up, tore off the wrapper, and fairly danced and chuckled as they were revealed in all their fair proportions. Some of the children ran at once to their mothers to display their prizes, and thereby made the mothers as proud and happy as themselves. Many of these small feet would have to go bare all winter were it not for the Christian Sunday School.

Cake was passed around to pupils and visitors, not on plates, but wrapped in paper. This was generally opened and examined, but was not eaten then. As I watched the pupils of this school (our girls) going about among the children, helping to keep order, to pass cake, to do whatever was necessary for the success of the entertainment, and as I saw how happy they were in this work, I was reminded of the text which says: "Freely ye have received, freely give." Surely these young men and women are doing so, and are taking up work which they alone can do among the people.

Afterwards came the stripping of the Christmas tree, on which presents for teachers and pupils were hung by their friends. I had no idea that anything would be put on for me, so was much astonished to hear my name called several times in Japanese or English, and was much touched to think that I had not been forgotten.

Altogether, I spent a most enjoyable Christmas evening—my first in Japan—and will look forward with much pleasure to such gatherings in the future.

A. E. BELTON,  
14 Torii Zaka,  
Azabu, Tokyo, Japan.

January 3rd, 1894

## Tibet And Its Opportunities For Missionary Work.

(Paper read at the International Collegiate Missionary Alliance at Belleville, Ont., by J. R. PATTERSON, of Wesleyan Theological College, Montreal.)

AS Tibet is a comparatively unknown region, I may, perhaps, best fulfil the duty assigned me, by giving in concise form some facts concerning the land and its people, the missionary forces at work, and the helps and hindrances to missionary labor.

*1. The Land.*—Physical features. In territory, Tibet comprises some 700,000 square miles; bounded on the north and east by Turkestan and China, and on the south and west by Burmah and India. Though situated in the same latitude as Egypt, its climate is as cold as that of Siberia. This extreme rigor is due to the fact that it is a country of high plateaus and lofty mountains. Its tablelands range from 10,000 to 17,000 feet in height; and its mountains tower to an elevation of 20,000 to 28,250 feet above the sea. The country may be divided into three zones. First, the southern. Here are extensive forests and some fertile valleys. This zone, it need hardly be said, is the centre of the settled and agricultural population. Second, the middle zone, which contains the pasture lands of the Nomad tribes. Third, the northern zone, for the most part abandoned to wild animals, but also partly occupied by Nomads.

*Government.*—Tibet is practically a Chinese province. It is true that the right of conquest has never been formally acknowledged; but since 1720 Tibet has paid tribute to Peking; and since 1793 two Chinese Ministers, appointed by the Chinese Government, have taken an active part in the administration. At the same time, a show of independence is maintained. The nominal ruler of Tibet is a personage known as the Dalai Lama, who is also looked upon as the head of the Buddhist religion. And it is in their relation to this nominal head of affairs that the craftiness of the Chinese mind appears. During his minority the government is carried on by a council of priests. The presiding Lama is popularly called the "King of Tibet," and acts on behalf of the Dalai Lama until he becomes of age. But, in order to prevent a popular enthusiasm gathering round a ruler, at once sacred in person and competent in affairs, the Chinese authorities skilfully contrive that the Dalai Lama shall never be aught but a minor. In fact, so

strong is Chinese influence, that the Council of Regents have practically abdicated all secular authority. In dealing with foreign affairs they can do nothing without consulting the resident Chinese ministers, who, in turn, report to the Viceroy of Sz Chuan, and he is controlled by the Colonial Office at Peking.

*People.*—The latest and most reliable figures gives to Tibet a population of 1,132,362 souls. The people belong to the Mongolian family; but they are more civilized than the Mongols proper, and less so than the Chinese. In appearance they are far from handsome. They have round faces, prominent cheek bones, flat noses, wide mouths, thin lips, and their large black eyes are more slanting than is usual with their race. In stature they are short—men being seldom over five feet four inches, women rarely more than five feet in height—but they are long-lived, active, and strong. Even women can carry burdens of sixty pounds over the high mountain passes. Their complexion seems to be a dark yellow; but, as the children are never washed and as the adults perform ablutions but once a year, the exact tint is rather hard to determine.

Their manner of life is extremely simple. Some of the people live in two-storey houses, perched away up on rocky cliffs, to save arable land. These houses are generally built of mud, though sometimes of brick, and sometimes of stone. The people usually dwell upstairs, while the ground floor is occupied by cattle. In very cold weather, the family sometimes share the lower room with the animals, for the sake of warmth. The greater part of the people, however, live in flat-roofed rectangular tents. Nearly all the Tibetans are farmers. Their chief wealth is in flocks and herds, but in the more fertile districts barley, wheat, rape, buckwheat and peas are raised. All trading is done by barter, as the money is in the hands of the priesthood, and, for the purpose of exchange, fairs are held during August and September in large villages and towns.

Morally, the Tibetans compare favorably with most heathen. Domestic life is generally peaceful. Infanticide is almost unknown, and though families are small, parental affection is strong and children are obedient. Still the people have many of the usual heathen vices. Superstition, cruelty, filthiness, want of perseverance, excessive drinking and smoking, and the use of snuff, together with immorality are their chief failings. On the other hand, they have not a few redeeming qualities. They are hospitable and unsuspecting; affable, but not servile; slow to anger and easily reconciled. Two things lift them distinctly above their neighbors, the Chinese: Opium smoking is exceedingly rare, and their transparent honesty is an example to Western Christians.

The position of woman deserves special mention. With the exception of a few cases among the richer people of the valleys, polygamy is not practised. But Tibet is one of the few countries where polyandry prevails. In the mountainous districts it is usual for a woman to have several husbands. When the eldest son brings home his bride each of his brothers is accepted by her as a subordinate spouse. But all her children are the property of the eldest brother, who is saluted as Big Father, while the younger brothers are each called Little Father. This system is in great favor, and the Tibetans ardently set forth its advantages. They hold that it prevents widowhood; that it keeps the ancestral estate intact; and that it saves women from loneliness and danger in a country where more than half of a man's life must be spent away from home.

Nowhere, perhaps, does the social standing of woman present a stranger anomaly than in Tibet. Before marriage she is simply her father's property, and if she fails to contract matrimony she must become a nun or be cast off to live the life of a beggar. After marriage, however, she becomes the most important factor in the community. All the husband's affairs are under her control. No buying or selling is done without her consent. Rockhill tells us that while journeying in the south-east he wished to buy a horse from a native herder. The man replied that he was willing to sell but that his wife was away and that he could not accept any offer, however advantageous, without her sanction. And this was in a district where men will hardly submit to the authority of chiefs.

(To be continued.)

## District Doings.

## MOUNT FOREST DISTRICT.

THE first Convention of the Women's Missionary Society in connection with this District was held in the lecture-room of the Methodist Church, Mount Forest, on January 31st, at 3 p.m., and was largely attended.

Mrs. Donaghy presided over the meeting, which opened by singing the hymn, "Onward Christian Soldiers." Two of the members led in prayer, after which a short consecration service was held, conducted by Mrs. Bready.

It was moved, seconded and carried that Miss Halsted take the Secretary's chair.

Mrs. Callaway, District Organizer, was then called upon, who reported having organized three Auxiliaries; one in Arthur in January, 1893, and in Grand Valley, May, 1893, and Durham, September, 1894, also having distributed over two hundred *Leaflets* in the last two years.

Reports from Auxiliaries were then heard. Grand Valley and Arthur were not represented. There was a very encouraging report from Durham; they organized in September, with a membership of nine, which has since increased to sixteen, and sent to Branch Treasurer last quarter \$4. Mount Forest reported a membership of thirty-seven, and having last year forwarded to Branch Treasurer over \$66; they also prepared two bales, one of quilts and the other of clothing, for the Indians at White Whale Lake.

Our heavenly Father, in His divine wisdom, has seen fit to take one of the members (Mrs. Norton) to himself.

Greetings were received from the Presbyterian W.F.M.S. through Mrs. Barrington, and from the Baptist Circle through Mrs. Cook.

A paper on "How to Make Auxiliary Meetings Interesting" was then given by Mrs. N. B. Hampton, after which we were favored with a solo, "Guard Me and Guide Me," by Mrs. J. W. Tanner.

Mrs. W. J. Gilroy gave a very interesting reading, entitled "The Influence of the Gospel in Heathen Lands."

Mrs. McMechan, of London, was then introduced to the Convention, and addressed the ladies on the practical part of the work of the society, dividing it into three parts, viz., spiritual, social and practical. The address was full of information and useful suggestions. Mrs. McMechan also took charge of the Question Drawer. After two hours most profitably spent, the meeting closed with the doxology and benediction. The delegates were then entertained at tea in the church parlors.

The evening meeting opened at 7.30 o'clock. After devotional exercises, led by the pastor, the Secretary's report was read, when a solo, "The Holy City," was sung by Miss E. Whelpley.

Mrs. McMechan was then called upon, who addressed the audience for half an hour on the work done by the W.F.M.S., after which the choir sang a suitable hymn. A collection of \$9.25 was taken, and a vote of thanks given to Mrs. McMechan. The meeting closed with prayer.

We all feel that this, our first Convention, has been a success, and the humble prayer of each is that the seed sown by Mrs. McMechan may take root in our hearts, and urge us on to more faithful service in the missionary cause.

B. HAMPTON, *Cor. Sec.*

## In Memoriam.

CANSO, N.S.—It is our sad duty to chronicle the death of a member of our Woman's Missionary Society, Sister McKay, who passed from earth a few days before the coming of the New Year. Her loss is deeply regretted by those near and dear to her, but we rejoice to believe that she has gone to be with Jesus. Her last illness was at times one of great suffering, but her faith in Christ continued to increase as she neared the borders of eternity, and as she passed through "the valley and the shadow of death" she went peacefully, trusting to the arm and staff of her great Deliverer.

## Notes From Workers.

COLLINGWOOD.—We have begun the year's work with a membership of about fifty, and the interest taken in our meetings is steadily increasing. Last October the members of the Collingwood Presbyterian Auxiliary were invited to our monthly meeting, to hear the report of the delegate read. Tea was provided, and a very pleasant afternoon was spent. Six new members were added to the roll on that occasion. The union prayer-meeting of the town Auxiliaries was held in the Methodist church in January. A large gathering was present. The president of the Methodist Auxiliary presided. The meeting was very profitable, and tended to increase the missionary zeal of all present. Before Christmas the members met at the home of one of our number, and brought gifts of clothing, books, etc., for the poor children of the town, and also spent the afternoon in sewing for the poor. The lady of the house had provided tea, and all remained to partake of her hospitality.

C. GREAVES, *Cor. Sec.*

PORT DOVER.—On September 18th, 1894, our membership was thirty-four, being a gain of fifteen during the year. The society held ten regular meetings, with an average attendance of fifteen. A very pleasing event was an "At Home" given by the president, Mrs. (Rev.) Cookman. To this a sister society of the Presbyterian Church and friends of both societies were invited. About sixty enjoyed a good programme and partook of an excellent tea. Collection, \$4.45. A few months later the president gave the members of the society a free tea. The evening was spent in pleasant conversation and amusements, the members separating with feelings of increased interest in the work of the society. In January, 1895, we sent a parcel of goods and money, worth \$30, to the Rev. E. J. Chegwin, Lacombe, N.W.T. It will be remembered by our readers that in August, 1894, the household furniture and other belongings, with a very few exceptions, of Mr. and Mrs. Chegwin were destroyed by fire at Moose Jaw. By sending this present we have tried to show our sympathy for them in their great affliction. Amount sent to Branch Treasurer on September 15th, \$73.

DALRYMPLE.—In March, 1894, our Auxiliary was organized by our then pastor's wife, Mrs. W. Adams, now of Ivanhoe. President, Mrs. Adams; Vice-Presidents, Mrs. Jarrett and Mrs. Hargrave. Our membership has steadily increased, and we all find our meetings helpful and are encouraged to feel that we are doing a little toward the fulfilment of our Master's command: "Go ye into all the world and preach the Gospel to every creature." Our meetings are held on the first Thursday of each month, in connection with a short mothers' prayer-meeting, after which we enjoy a social hour. As our homes are quite distant from each other, we find it very pleasant socially as well as spiritually. During the first half-year we sent in \$10 for missions.

POLLY FOX, *Cor. Sec.*

AYLMER.—A Mission Band was organized here about three weeks ago by Mrs. R. J. Treleaven. We started with twenty-six members, and now our number is fifty. Our President is Mrs. L. D. Marlatt; Vice-President, Miss S. Davis; Recording Secretary, Miss A. Mortin; Treasurer, Miss Etta Price; Organist, Miss J. Doupe, and Miss Anderson is on the Programme Committee. We have named our Band "The Missionary Crusade," and we have bright hopes for the future of doing good work for the Master.

MAGGIE MEREDITH, *Cor. Sec.*

LANSDOWNE.—Another year has become a thing of the past. We are thankful to our Heavenly Father for the rich blessings we have received as an Auxiliary. Death has not yet entered our ranks. Our membership remains about the same as last year. We have enjoyed times of spiritual refreshing at our monthly meetings. We find the prayer meeting in connection with our Auxiliary a great benefit to us spiritually, and as the spiritual life of our members increase so does our Auxiliary prosper financially. We are preparing another missionary box, our ladies enjoying this part of the work very much. Our aim is to do more in this department of God's cause than ever before.

A. E. FREDENBURG, *Cor. Sec.*

WESTMINSTER.—We are glad to report progress in our work since last writing to the *OUTLOOK*. Our numbers have increased to twenty-six. Although we have suffered a loss by the death of one of our best beloved members, which we cannot easily replace; but while we mourn, yet will we rejoice, for we know our loss is her gain. We had a chrysanthemum entertainment in the church, November 23rd. We spent a very pleasant and profitable evening, realizing \$30. We are looking forward to the new year with bright hopes and prospects of doing better work for the Master than ever before.

IDA LITTLE, *Cor. Sec.*

NEWBURG.—As our monthly meetings are held the first Tuesday of each month, our January meeting fell upon New Year's day. We had previously decided to hold the meeting in the church, and make a special effort to secure a good attendance. We were gratified in point of result, also by so many entering into the consecration covenant for the new year. A number of the members gave interesting items of missionary information from different parts of the globe, our president giving a synopsis of work among the Indians of our own land. Altogether a most pleasant and profitable time was spent.

ABBIE MILLER, *Cor. Sec.*

WINNIPEG (Grace Church).—"Personality is power." This subtle influence of personal contact was strongly felt by the ladies of the Grace Church Woman's Missionary Society who attended the "At Home" given by Mrs. (Rev.) G. R. Turk to Miss Hargrave. This young lady has recently returned on furlough, from active mission work in Japan. After hearty devotional exercises, in which God's blessing was earnestly invoked upon the self-denying missionary, Miss Hargrave read a paper on her work in the far-off mission field. In this interesting and instructive sketch she outlined the work done in the schools, presenting the difficulties incident to the work, and the success consequent upon faithful, persevering toil for the Master's sake. The solos by Miss Whitlaw and Mrs. J. B. Ferguson added greatly to the pleasure of the gathering. After refreshments the ladies dispersed, each feeling a deeper interest in the work and a stronger determination to "push the battle to the gate."

FLORENCE RIDDELL, *Cor. Sec.*

CENTRALIA.—As it is some time since we have sent any report from our Auxiliary, we think it time to let our sisters hear from us. We have been quite successful so far, as we have only been organized ten months. We have a membership of seventeen, with an average attendance of about thirteen. There are eleven copies of the *Monthly Letter* taken, while nearly the entire Auxiliary have subscribed for the *OUTLOOK*. We are preparing a box of clothing, but have not yet decided where it shall be sent. The election of officers for the ensuing year resulted as follows: President, Mrs. Lane; Vice President, Mrs. Elliott; Recording Secretary, Miss Maude Hicks; Treasurer, Mrs. Walker; Corresponding Secretary, Mrs. Huston. Programme Committee—Mrs. Essery, Mrs. Bowslaugh, Miss Evelyn Baker. Collector for *OUTLOOK*, Miss Wilson. We trust that by the blessing of God upon our efforts the future may be more abundant than the past.

MRS. W. HUSTON, *Cor. Sec.*

MARKHAM.—It is some time since any account of our Auxiliary appeared in the *OUTLOOK*, but I am pleased that I can send a very favorable report. We meet on the second Tuesday of each month. We follow the suggested programmes, and find them both entertaining and profitable. We always have the roll-call, taking the names as they appear. Last October we procured a number of mite-boxes, which have been distributed among our members. We have fourteen subscribers for the *OUTLOOK*. Last October the Auxiliaries of Markham, Locust Hill and Unionville packed a box of clothing, valued at \$41, and sent it to the Indians at Christian Island. Of this clothing, Unionville Mission Band alone contributed eight pairs of new socks and two new quilts, valued at \$6. May God's blessing rest on these dear children who, in the morning of their lives, have begun to work in their Master's vineyard. Last October death entered our circle and claimed a dear sister, Miss Crowle, who died in the triumphs of an unwavering faith in Christ. The remembrance of her godly life will linger with us as an incentive to renewed zeal in the Master's work.

MRS. J. STEELE, *Cor. Sec.*

HAMILTON.—The Auxiliaries of this city held a very successful union meeting in Zion Tabernacle on Thursday afternoon, January 24th. It being the first quarterly union meeting for this year, the secretaries of the various societies each gave a short report of the work of the past three months, showing a great variety of methods, but all having in view the same end—the evangelization of the world. Miss Horsburgh, from China, gave a most interesting and instructive address on "Mission Work in Inland China." We all felt that we were listening to the words of one fully consecrated to God, and we could not but pray that the Master would help us to be more diligent in his service. Mrs. Allan, of Hannah Street Church, and Misses Newcombe and Fitzsimons, of Zion Tabernacle, added greatly to the enjoyment of the meeting by their singing. Mrs. (Rev.) Brethour, president of Zion Tabernacle Auxiliary, presided. There was a large attendance, and we felt that our meeting together had not only been very helpful, but a source of encouragement to more earnest and prayerful work in the future.

HILTON.—On Sabbath, January 20th, 1895, Mrs. Massey, of Wallbridge, District Organizer for Belleville District, gave addresses, both morning and evening, to very large audiences in the Methodist church, Hilton, in the interest of the Woman's Missionary Society. Her remarks were interesting and instructive, and were listened to by the large audience with the greatest attention. The condition of women and children without the Gospel of Christ was clearly portrayed and their degradation and wretchedness feelingly depicted. It was plainly and forcibly shown that the planting of missions and the faithful preaching of the Gospel will be "as the light that shineth in a dark place," and will prove "the power of God unto their salvation." Mrs. Massey's visit to us was much appreciated, and, we trust, will long remain with us as a benediction. As a result of her visit fifteen new members were added to our Auxiliary. We are looking for more efficient work for the Master by the Hilton Auxiliary.

MRS. W. H. POOLE, *Cor. Sec.*

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