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The Missionary Outlook

is my Parish.
"The Field is The World"

A Monthly Advocate, Record and Review.

VOL. XV.—No. 4.]

APRIL, 1895.

[NEW SERIES.

Field Notes.

THE Rev. J. E. Howell, M.A., sends this cheering note: "Yesterday was missionary day in the Methodist Church, Acton. The day was beautiful, and the services were largely attended. Rev. F. A. Cassidy, M.A., returned missionary from Japan, was the preacher. The congregation were instructed, profited and charmed by his services. Contributions for the day were 10 per cent. in advance of total givings for missionary purposes by congregation last year, and we doubt not when collectors have done their work, Acton will be 20 per cent. ahead."

AS showing what can be done by the young folk the Rev. W. H. Dotchon, of Musgrave Town, Newfoundland, sends a list of juvenile collectors, graded as follows: Two who have collected over 50 cts. each; five over \$1.00; two over \$3.00; and one over \$4. "These amounts," writes Bro. Dotchon, "which have caused our collections this year (admittedly a bad one here) to be already 50 per cent. in advance of last year's, have been collected in mite-boxes. It is not much we can do, but on the principle that every little helps, we have done what we could. It is the first time the boxes have been tried. Each new collector receives a shilling as a nest-egg to commence operations with, and the result of the first

year's efforts has been nearly three-quarters of the whole of last year's offerings."

MISS JOSEPHINE LANE, 118 St. Matthew Street, Montreal, begs to acknowledge the receipt of parcels of used Canadian and foreign stamps from the following friends of the missionary cause: Mrs. J. E. Hickey Mill Grove; Anonymous, Wingham and Port Hope; Miss Kate Webb, Smith's Falls; Miss Gillespie, Lunenburg; Mrs. Hocking, Mill Grove; J. S. Sawyer, Sawyerville; Miss Alicia Keough, Vankleek Hill; Miss Maggie McDonald, Heather-ton; James Orr, St. Thomas; A. E. Barker, Millward; Master Arthur Shortt, Sudbury; Harry King, Oshawa. Any further contributions will be thankfully received and acknowledged.



MRS. SARA ROWELL WRIGHT.
Editor of the Woman's Department in OUTLOOK.

ON the 30th ult., Mrs. V. C. Hart and Miss Hart, wife and daughter of the Rev. Dr. Hart, of our China Mission, arrived in Burlington. Mrs. Hart, who is forced to return owing to ill health, writes that they had a pleasant journey.

AN inspiring sketch of the life and character of Dr. A. J. Gordon, accompanied by an admirable portrait, is the article which Dr. Pierson opens *The Missionary Review of the World* for April. This sketch is followed by a last article from the pen of Dr. Gordon on "The Apostle Columbo." There is also a series of extremely interesting articles upon the empire of India.

Figures that Talk!

WE sincerely hope that the tables published in the last three numbers of the OUTLOOK have been carefully studied. They contain a positive revelation in regard to missionary finance, and show what might be accomplished if there was an equality in giving, based on ability. To emphasize the figures already published, we submit a classified list of Districts, showing the rank of each in regard to missionary givings. The basis of classification is as follows:

First Rank. —	Districts contributing proportion of \$450,000 and upwards.
Second Rank. —	" " " 400,000 and less than \$450,000
Third Rank. —	" " " 350,000 " 400,000
Fourth Rank. —	" " " 300,000 " 350,000
Fifth Rank. —	" " " 250,000 " 300,000
Sixth Rank. —	" " " 200,000 " 250,000
Seventh Rank. —	" " " 150,000 " 200,000
Eighth Rank. —	" " " 100,000 " 150,000
Ninth Rank. —	" " " less than 100,000

TABLE IV.—Rank of the various Districts in 1893-4, as shown by Missionary Givings on the \$250,000 line.

DISTRICT.	CONFERENCE.	Amount raised in 1893-4.	If every other District gave in same proportion, total amount would be	Total amount necessary in order to reach proportion of \$250,000.	Increase necessary to reach \$250,000.
First Rank—					
St. John's	Newfoundland	\$3,118	\$489,943	\$1,591	.....
Second Rank—					
Bonavista	Newfoundland	2,006	429,000	1,169	.....
Burin	"	1,302	420,542	774	.....
Halifax	Nova Scotia	5,646	408,183	3,458	.....
Third Rank—					
Toronto East	Toronto	11,457	355,098	8,046	.....
Fourth Rank—					
Algoma	Toronto	1,062	338,216	785	.....
Carbonear	Newfoundland	1,561	320,929	1,216	.....
Ottawa	Montreal	6,117	301,389	5,074	.....
Fifth Rank—					
Parry Sound	Toronto	532	282,378	471	.....
Brantford	Niagara	4,168	276,980	3,762	.....
Madoc	Bay of Quinte	1,843	276,394	1,667	.....
Birtle	Manitoba and N.-W.	577	266,144	542	.....
Sixth Rank—					
Norwich	Niagara	2,378	245,458	2,422	\$44
Hamilton	"	7,068	245,042	7,211	143
Montreal	Montreal	8,488	240,871	8,901	413
Quebec	"	2,583	238,372	2,709	126
Huntingdon	"	1,230	238,372	1,290	60
Cannington	Bay of Quinte	1,516	231,379	1,638	122
Pembroke	Montreal	2,187	231,183	2,365	178
Bowmanville	Bay of Quinte	2,210	230,112	2,401	191
Walkerton	Guelph	1,395	224,565	1,553	158

TABLE IV.—Continued.

DISTRICT.	CONFERENCE.	Amount raised in 1893-4.	If every other District gave in same proportion, total amount would be	Total amount necessary in order to reach \$250,000.	Increase necessary to reach \$250,000.
Sixth Rank—Continued.					
St. Catharines	Niagara	\$3,059	\$223,611	\$3,420	\$361
Barrie	Toronto	2,087	221,549	2,355	268
Kingston.....	Montreal.....	3,426	221,318	3,870	444
Bracebridge	Toronto	972	221,110	1,099	127
Peterboro'	Bay of Quinte.....	2,448	221,018	2,769	321
Toronto Central.....	Toronto	5,870	216,126	6,790	920
London	London	5,710	216,026	6,608	898
Yarmouth	Nova Scotia	1,184	214,804	1,378	194
Exeter.....	London	1,680	214,285	1,960	280
Brampton	Toronto	2,948	213,375	3,454	506
Galt.....	Guelph	1,408	212,874	1,771	363
Charlottetown.....	New Brunswick.....	1,738	211,951	2,050	312
Moosomin	Manitoba and N.-W.....	622	211,564	735	113
Bradford	Toronto	2,517	210,945	2,983	466
Campbellford	Bay of Quinte.....	1,537	209,286	1,836	299
Goderich	Guelph	2,214	207,225	2,671	457
Nipissing	Montreal.....	312	201,550	387	75
Brighton	Bay of Quinte.....	1,593	201,441	1,977	384
Seventh Rank—					
Simcoe	Niagara	1,937	197,674	2,451	514
Milton	"	3,044	197,572	3,733	689
Brockville	Montreal	3,741	195,945	4,773	1,032
Stanstead	"	1,201	193,960	1,548	347
Truro	Nova Scotia	933	192,928	1,209	276
Wingham	Guelph	1,418	191,311	1,853	435
Woodstock	Niagara	2,618	189,765	3,449	831
Perth	Montreal	3,422	189,479	4,515	1,093
Orangeville.....	Toronto	1,540	188,633	2,041	501
Welland	Niagara	1,541	187,743	2,052	511
Picton	Bay of Quinte.....	1,731	186,663	2,317	586
Cobourg	"	2,101	185,911	2,825	724
Guelph	Guelph	2,806	183,879	3,815	1,009
Napanee	Bay of Quinte.....	1,843	183,273	2,514	671
Tamworth	"	642	183,219	876	234
Deloraine	Manitoba and N.-W.....	687	181,938	944	257
Uxbridge	Bay of Quinte.....	1,619	181,339	2,232	613
Waterloo.....	Montreal.....	1,300	179,955	1,806	506
Cumberland	Nova Scotia	1,441	178,784	2,015	574
Belleville.....	Bay of Quinte.....	2,175	178,220	3,051	876
Matilda	Montreal.....	3,757	176,153	5,332	1,575
Collingwood	Toronto	1,460	175,480	2,080	620
St. Mary's	Guelph	1,680	175,146	2,398	718
St. Thomas.....	London	1,919	174,836	2,744	825
Summers' de	New Brunswick	799	173,700	1,150	351
Kincardine	Guelph	1,084	171,512	1,580	496
Strathroy	London.....	1,630	171,218	2,380	750
Fredericton.....	New Brunswick	1,450	167,591	2,163	713
Warton	Guelph	968	167,590	1,444	476
Palmerston	"	1,043	165,031	1,580	537
Whitby	Toronto	1,390	163,915	2,120	730
Bermuda	Nova Scotia	542	162,860	832	290
Listowel	Guelph	1,164	161,756	1,799	635
Owen Sound	"	1,620	161,547	2,507	887
Sackville.....	New Brunswick.....	1,073	160,149	1,675	602
Calgary	Manitoba and N.-W.....	715	159,740	1,119	404
Sarnia	London	1,462	159,190	2,296	834

TABLE IV.—Continued.

DISTRICT.	CONFERENCE.	Amount raised in 1893-4.	If every other District gave in same proportion, total amount would be	Total amount necessary in order to reach \$250,000.	Increase necessary to reach \$250,000.
Seventh Rank—Continued.					
Guysboro' & Cape B.	Nova Scotia	\$753	\$157,400	\$1,196	\$443
Annapolis	"	899	154,361	1,456	557
Stratford	Guelph	1,454	153,310	2,371	917
Eighth Rank—					
Westminster	British Columbia	1,560	148,911	2,619	1,059
Aylmer	London	1,153	144,994	1,988	835
Morden	Manitoba and N.-W.....	811	143,084	1,417	606
St. Stephen.....	New Brunswick.....	407	142,907	712	305
Liverpool	Nova Scotia.....	798	137,017	1,456	658
Toronto West.....	Toronto	3,830	136,279	7,026	3,196
Regina	Manitoba and N.-W.....	529	135,086	979	450
Winnipeg	"	2,850	134,383	5,302	2,452
Mount Forest.....	Guelph	1,014	132,953	1,908	894
Brandon	Manitoba and N.-W.....	1,173	127,945	2,292	1,119
Kamloops	British Columbia	390	120,370	810	420
Lindsay	Bay of Quinte.....	1,361	111,900	2,147	786
St. John	New Brunswick	1,647	109,800	3,750	2,103
Ridgetown	London.....	884	109,623	2,016	1,132
Miramichi	New Brunswick	433	108,250	1 000	567
Chatham	London.....	1,075	105,475	2,548	1,473
Ninth Rank—					
Portage la Prairie ...	Manitoba and N.-W.....	548	99,131	1,382	834
Sudbury	Montreal.....	166	96,512	430	264
Windsor	London.....	2,006	91,849	5,460	3,454
Crystal City.....	Manitoba and N.-W.....	560	76,965	1,819	1,259
Victoria	British Columbia	749	57,438	3,260	2,511
Neepawa.....	Manitoba and N.-W.....	219	56,912	962	743

TABLE V.—Number of Districts of the Various Ranks in each Annual Conference.

(For basis of classification see introduction to Table IV.)

CONFERENCES.	Total Number of Districts.	No. OF DISTRICTS IN EACH RANK.								
		First Rank.	Second Rank.	Third Rank.	Fourth Rank.	Fifth Rank.	Sixth Rank.	Seventh Rank.	Eighth Rank.	Ninth Rank.
Toronto	12	....	....	I	I	I	5	3	I	....
London	9	....	....	....	....	....	2	3	3	I
Niagara	8	....	....	....	....	I	3	4	....	....
Guelph	13	....	....	....	....	....	3	9	I	....
Bay of Quinte	13	....	....	....	....	I	5	6	I	....
Montreal.....	13	....	....	....	I	....	6	5	....	I
Nova Scotia	8	....	I	....	....	....	I	5	I	....
New Brunswick.....	7	....	....	....	....	....	I	3	3	....
Newfoundland	4	I	2	....	I	....	....	....	....	....
Manitoba and North-West	*II	....	....	....	....	I	I	2	4	3
British Columbia	*3	....	....	....	....	....	....	....	2	I
	101	I	3	I	3	4	27	40	16	6

* Omitting Indian Districts.

Editorial and Contributed

Reward Books for 1894-5.

OUR list of Reward Books for Juvenile Collectors is very attractive this year. No. 1, for collectors of less than \$1.00, is the usual "Missionary Present," and contains two stories—"Golden Days and Golden Deeds," and "Miss Helen's Drum-Major." No. 2, for collectors of \$1.00 and upwards, is an interesting story, entitled "Left with a Trust," illustrating that saying of the Master, "He that is faithful in that which is least, is faithful also in much." No. 3, for collectors of \$2.50 and upwards, is a profusely illustrated volume of two hundred pages, edited by Rev. Dr. Withrow, and entitled "Native Races of North America." It contains graphic sketches of life in all its phases among the red men, and well-written accounts of mission work, especially of that carried on by our own Church. No. 4, for collectors of \$5.00 and upwards, is a most attractive book, written at the request of the Missionary Secretary by Rev. J. W. Saunby, B.A., and got up in sumptuous style by our own Book-Room. Both author and publisher have done their work in a way that leaves nothing to be desired. The title of the book is "Japan: The Land of the Morning." No. 5, for collectors of \$8.00 and upwards, is an attractive quarto, entitled "Friendly Greetings." It is the bound volume of a periodical of that name, is profusely illustrated, and full of interesting reading matter. No. 6, the largest of the series, for collectors of \$12.00 and upwards, is a stout, handsomely illustrated quarto, entitled "Scenes Abroad," which sufficiently indicates the character of its contents.

Our Lady Editor.

WITH something of fear and trembling, the Editor-in-Chief has ventured to steal a march upon the Editor of the Woman's Department. Feeling sure that hosts of readers of the OUTLOOK would like to see the face and learn something of the life of the new Editor, we secured through the kindness of a friend a good photo, which is reproduced on the first page, and from another friend a brief biographical sketch, which is printed below. Mrs. Wright will remain in blissful ignorance of what has been done until she sees this number of the OUTLOOK, and then it will be too late to object. Meanwhile our readers will be pleased, and that is no small gain. The following is the sketch referred to above:

MRS. SARA ROWELL WRIGHT

Was born in London township, County of Middlesex. She had the advantage of a pious ancestry. Her grandparents were loyal Methodists, her father being an honored and respected English local preacher. Mrs. Wright's mother, who lives with her, is an eminently pious woman. A gentleman, who was not a Christian, once remarked regarding Mrs. Rowell, that he had known her from girlhood, and knew no one in whose piety he had greater confidence. Mrs. Wright has been a Sunday School teacher and leader of a young girls' class for some years. She held the position of Corresponding Secretary of the Auxiliary in the

Askin Street Church, London, until relieved by her own request. She was made Conference Organizer for the London Conference of the Western Branch of the W.M.S. when the office was first created, and held it until the Branch, at its last annual meeting, was divided according to Conference boundaries. When she was urged to take the treasurership, which after prayer she declined, she was left free for the work of Editor of the Woman's Department of the OUTLOOK, which, by the action of the Board, was put upon her. Those who were present will remember with what hesitancy she accepted the responsibility. Mrs. Wright began her literary efforts by writing a story when quite a little girl. She did not receive any encouragement from those at home, and so abandoned writing until maturer years. She has been a contributor to the *Woman's Journal*, *Christian Guardian* and our own OUTLOOK. While the members of the W.M.S. know her as the author of "What Thomas Henry and I Learned at the Board Meeting," Mrs. Wright has not confined her labors to the W.M.S., she being Provincial Superintendent of Narcotics for the W.C.T.U., and an active worker in her own city in the temperance cause.

Mrs. Wright was married early to Mr. B. G. Wright, and removed to Columbus, O., where she remained about two years, when they returned to London. She is the mother of two bright boys, who demand her care and attention. May she be long spared to serve the Church she loves so well.

A Student's Missionary Campaign.

THE rise in the tide of missionary interest and enthusiasm in the seminaries, colleges and universities of the United States, Canada and Great Britain is very significant, and gives great promise of a new era in missionary work. It has been observed that many Christian students were desirous to do something outside of their institutions to promote this work. In our own Canadian Methodist Colleges the desire is so general that it has led to the proposal of a plan of work which, it is hoped, will enlist many, and meet with the approval and hearty sympathy of all Methodist people. To this end the following circular letter was drafted, and has been sent to nearly all, if not all, of the Methodist institutions of Canada:

TORONTO, March, 1895.

To the Methodist Students in the Colleges of Canada:

DEAR CHRISTIAN FELLOW-STUDENTS,—We believe that the missionary problem is the greatest of all problems that confront the Church of Christ to-day. And while we recognize that a few individuals and churches have an enviable zeal for the cause of missions, it is a matter of regret that to such a degree indifference prevails among our people. Realizing that *lack of information* lies at the root of this want of interest, after much thought and prayer, a few of us have decided to suggest to our fellow-students a plan that will, in some measure, meet this need.

We believe that in the presence of this need God *lays a responsibility on each of us*, and that as students special opportunities in this direction lie in our power. We beg leave to make the following suggestions:

(a) *Our plan* is to inaugurate a missionary campaign during the summer months, to be carried on by each college man in his own neighborhood, and in each of these centres, however narrow the limits, to seek to arouse an intelligent interest in missions.

(b) This work will require some *essential qualifications*. The successful advocate of missions must be prepared.

1. He must have *adequate information* concerning the question in general. He must know in order to instruct, and the people must be instructed in order to feel and do. "Facts are the figures of God which furnish fuel for missions." (See Addenda, No. 4.)

2. He must be a *man of prayer*.

3. He must be *thoroughly imbued with the spirit of missions*, for this is the prerequisite of power to inspire others.

4. He must be *willing to sacrifice* in the work for Christ's sake.

(c) As to the field and method of work, we have suggested above that we work in the locality in which we are situated during the summer. The advantages of working thus will be manifold. Furthermore, any necessary expense connected with the work will be reduced to a minimum. There are few neighborhoods in which abundant opportunities for this work are not afforded. There are organizations of various kinds for Christian work. It is in these—Congregations, Sunday Schools, Epworth Leagues, etc.—that we want to seek to arouse an intelligent interest in missions, an interest that will manifest itself in increased study, definite prayer and united effort. Then there are in almost every district occasional Sunday Schools, Epworth League and Christian Endeavor conventions. All these afford grand opportunities for such work. We must not wait for invitations, but must seek opportunities.

We can do much, too, by the *distribution of missionary tracts*, and pressing on the people the need of taking such literature. Perhaps it would be well to carry with us samples of a few of the best and cheapest books, pamphlets and periodicals. We should endeavor to stock Sunday School libraries with such literature. We are not to become "book agents." Nevertheless, we are to endeavor to flood the Church with stirring, heart-searching, conscience-quickenning missionary literature.

We should impress the need of *daily definite prayer*, and also urge, particularly on the young people, the advantage and the need of *systematic giving* to missions through the regular church channels.

There will undoubtedly be *obstacles and discouragements*. We shall meet with much indifference and irresponsiveness; we need not always look for large crowds, great enthusiasm, and immediate results. We shall encounter quibbles, complaints and excuses, which we must be prepared to meet and endure patiently. We shall, therefore, need to keep in close touch with our Master.

This work will require *time and sacrifice*. It will take time for preparation (and thorough preparation is absolutely necessary) for addressing public meetings, for private conversation, for help in organization, etc. We need expect no monetary remuneration. The work is to be wholly voluntary and gratuitous, and we need expect only the blessing of God on ourselves and our work.

It is not expected that we shall devote the whole summer to this work, but only that we shall give as much time as we can honestly afford to the prosecution of such a campaign. Some might find it possible to devote, say, only a week or two to this work. As we do not contemplate an organization, so we do not fix any method of work, but leave that to be adapted to the circumstances of each.

ADDENDA.

1. Dr. Sutherland, the General Secretary of Missions, evinces much interest in this movement, and will render assistance by way of advice, announcement, recommendations, etc. We require to keep in close touch with our Church Missionary Society.

2. Criticisms of the plan and suggestions concerning the work will be gladly received. This letter is drafted by a committee of four, representing Victoria University and Trinity Medical College, and is intended to propose and initiate the work.

3. If the above plan meets with your approval, kindly send, as soon as possible, the names and addresses of those who are willing to undertake the work. Let us remember that it is not numbers we should seek, but men of consecration and of God-inspired enthusiasm. *Surely only such are needed for this work.*

4. We venture to suggest a few books and pamphlets, which we have found almost indispensable for an adequate knowledge of the subject, and for preparation for the work. Of course each will know books which he has found most helpful to himself, and which may be superior to those which we suggest.

1. "Do Not Say,"	about \$0 06
2. "Prayer and Missions," by Robert Speer	0 05
3. "The Bible and Missions," by R. P. Wilder	0 05
4. "Open Doors," by Dr. J. T. Gracey	0 15
5. "Gist," by Miss Gracey	0 46
6. "Smith's Short History of Christian Missions" ..	0 80
7. "Christian Missions After a Century," by Dennis	1 50
8. Missionary map of some kind.	

We shall be glad to correspond with you.

Yours in the work for Christ,

F. C. STEPHENSON, '97, Trinity Medical College.

H. E. WARREN, '95, Victoria University.

E. A. WICHER, '95, " "

C. W. SERVICE, '95, " "

I have pleasure in commending the above circular letter to the notice of our ministers and of all friends of our missionary work. The young people of Methodism are astir; more and more their interest is centring on the world's evangelization, and there should be an outlet for their consecrated enthusiasm. These young workers ask for no remuneration; they ask only for an opportunity to plead the cause of a perishing world, and thus to help the coming of the Lord's kingdom.

A. SUTHERLAND.

TORONTO, March 26th, 1895.

Christian Work for the Japanese Army.

Dear Doctor,—Several copies of the following "Appeal" have just come to hand. I send one, believing the readers of the OUTLOOK will be glad to hear of our new providential opening.

A STATEMENT AND AN APPEAL.

Through the generous assistance of the Bible and Tract Societies, individual donors among missionaries in Japan and gifts from other sources, some 12,000 Testaments and portions, with double that number of tracts, \$300 in money, and the personal service for a longer or shorter term of at least ten missionaries and sixteen Japanese workers, have been contributed to the special work for soldiers at Hiroshima.

Testimonies are abundant that a deep impression in favor of Christianity has been made upon many hearts and lives by this timely and effective service.

The Committee desire to express their deep sense of gratitude for what God in His providence has thus far permitted to be done. But the door is now open for a wider and still more telling service on the part of our common Christianity. Encouraged by the sympathy and weighty influence of Christian officials high in rank, the local Committee have applied for and obtained permission to send a number of able Japanese evangelists to the front as Christian workers for the army.

The present plan is to send at once Rev. T. Miyagawa, of Osaka, and Rev. Mr. Terada, of Hiroshima, to be followed as soon as practicable by Rev. Y. Honda, of Tokyo, and Rev. Mr. Aoki, of Kobe.

If the work proves the success that is anticipated, it is hoped this important Christian service may be sustained so long as the war continues. It is also part of the plan that permission be secured for a missionary (Rev. A. D. Hail, D.D., of Osaka) to accompany or follow these Japanese brethren. It is unnecessary for us to emphasize the importance of this new undertaking. It is the first permission of the kind obtained by Japanese Christians, and marks an epoch in the progress of Christianity here. It remains for all of us who have our Lord's work at heart to do what lies in our power to aid in using wisely this great opportunity.

The Committee feel confident that the whole missionary fraternity in Japan and its constituency in the West will stand behind them in pushing this work. They therefore call for \$1,000 at once, and may ask for more if the mission is long continued.

Co-operating committees of foreigners and Japanese have

been appointed in various cities. To them the work of personally soliciting funds will be entrusted.

The Central Committee would further suggest that each missionary exert himself to raise at least a small sum among his personal friends abroad. In this way the whole amount needed can be secured without taxing unduly the time or resources of any.

Copies of this Appeal will be furnished gratis on application to Rev. W. A. Wilson, Kami Noboricho, Hiroshima, Japan, who is both Secretary and Treasurer of this inter-denominational movement.

Without in any manner ignoring the claims of other forms of Christian labor in this country, either regular or special, denominational or union, they look upon this as *the* work just at present in the far East. They therefore beg a prompt and generous response from all who love our common Lord and work together with Him for the salvation of Japan.

Let the prayer of faith wing the gift of love on this new and hopeful mission.

RT. REV. BISHOP EVINGTON,	} Foreign Members of the Central Committee.
REV. A. A. BENNETT,	
REV. A. D. HAIL, D.D.,	
REV. J. H. PETTEE,	
REV. A. V. BRYAN,	
REV. W. A. WILSON,	

Hiroshima (Japanese Military Headquarters),
February 2nd, 1895.

For some time the Buddhists have enjoyed the privilege of doing religious work in the army. The request to send Christian workers, however, met with strong opposition at first from various sources, but the gracious influences operating at Hiroshima, by the Divine blessing, finally opened the way.

Let me mention one little incident that occurred down there recently. When the last expeditionary army was embarking at Ujina, a little band of Christian musicians, consisting of inmates of the Okayama Orphanage, attired in uniforms, discoursed sweet music to the men on their way to the field of battle. Several other demonstrations were made by the public, but this little band touched most strongly the hearts of the men, and in answer to the music they gave three cheers for Christianity as they marched on. The older officers especially appreciated the music, and even Count Yamagata is reported to have lingered long enough to ascertain who these patriotic youngsters were. Then followed the distribution of tracts to the men.

Three cheers for Christianity is a new thing. And this by soldiers! Thus far they have been a most conservative class of men, and one of the great hindrances to the spread of the Gospel. In many places the officers forbade even the reading of the Scriptures, and the majority of the rank and file, keenly disliking Christianity, reviled those of their number who manifested in any way its gentler, nobler virtues. Now the "Japan-heart has changed into a world-heart," and there is an unexpected readiness, with some a longing, to hear the world-religion. Let us hope this may not be ephemeral. Even so, it should be our delight to respond to the special call.

Already there are not a few Christians among the military men, and they are clearly disproving by their conduct the false accusation preferred by Shintoists and anti-foreign politicians, that Christianity will make disloyal subjects. More than one high official is watching the course of events very keenly to see whether Buddhists or Christians utilize more promptly this unique opportunity for practically applying the noblest religious precepts. Those on the ground here, foreigners and Japanese together, are doing what they can. Mrs. Neesima, the "Japanese Florence Nightingale," widow of the late famous Dr. Neesima, is directing some fifteen other Christian nurses in hospital work. The most serviceable tracts are "The Life of Nelson," and "Nightingale's Life."

The undersigned will be glad to receive and forward contributions toward this noble work from any whose hearts are so disposed. To save the trouble and expense of remitting directly, the money can be paid in to Dr. Sutherland, Toronto, who has kindly consented to collect them, and I can draw from him through our treasurer here.

Let none be deceived by any rumor that the war is just over, even when they hear of the capture of Wei-hai-wei and the surrender of the Chinese navy. God grant that the cruel war may soon end; but even if it does, help will be needed for a good while to come to provide for this work of the Master. May He crown it with His own blessing.

WM. ELLIOTT.

Toyama, Etchuu, Japan, Feb. 22nd, 1895.

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.)

(Continued from page 46.)

Religion.—Unlike their neighbors to the East, the Tibetans are essentially a religious people. A devouter nation does not exist. A religious atmosphere pervades the whole country; the landscape is dotted with monasteries, and the land literally swarms with priests. At least one son in nearly every family becomes a Lama, and as a consequence, the sacerdotal class makes up a large percentage of the population. In the district of L'hasa alone there are thirty-two thousand ministers of religion. If, however, it be asked what religion they profess the answer is difficult. Certainly not the philosophic system known to us by the translation of the Buddhist's sacred books. Of the poetic creed, so eulogized by modern religious science, the common people of Tibet know practically nothing. Buddhism was introduced in the seventh century A.D., but some of its doctrines were never received, and such as were received are now hopelessly confounded with elements of the old national or Boa religion, which appears to have been a worship of nature's power combined with a creed closely resembling that of Taoism. The result is a faith which cannot properly be called Buddhism; but yet a religion in which Buddhistic ideas predominate. This fact is seen in the central article of the Tibetan creed, viz., the belief in a succession of incarnate Buddhas. An incarnate Buddha, it should be explained, is one who, by the holiness of his life, has attained Nirvana and become absorbed in the Divinity, but who, from love to mankind, has elected to return to earth, that he may teach men the road to perfection. Such is the personage already referred to, known as the Dalai Lama, the so-called head of the Buddhist religion, and who resides at the sacred city of L'hasa. It is believed that he never dies, but upon the dissolution of his body his soul enters the body of a little child, who is sought for by a process of divination. When, after a series of incarnations, he has freed the world from its sorrows he will again enter Nirvana and be absorbed into nothingness. Meanwhile his chief spiritual function is to sit cross-legged in his palace, engaged in abstract meditation for the benefit of mankind.

Under the Dalai Lama are a host of priests of various ranks and orders. First in importance are the grand Lamas, corresponding in position to Roman Catholic cardinals. Then follow the higher clergy and chief order of Lamas, who are supposed to be incarnations of former saints, and these are divided into three classes, according to their degree of holiness. A third division of Lamas are the common Draba, who simply shave their heads, take upon them minor vows, and wear the sacerdotal dress. Their office is to do the menial and mechanical work about the monasteries. As almost every family gives at least one son to the priesthood, the sacerdotal class comprises a large portion of the male population. In the one district of L'hasa alone there are thirty-two thousand priests, and the whole land is dotted with monasteries. These monasteries have a regular curriculum of study, and consequently most of the Lamas are more or less educated. Discipline is supposed to be very severe; while some of the priests live most exemplary lives, many of the monks are said to be guilty of the grossest immorality.

Turning to the nation at large we find that, so far as outward form is concerned, a devouter people does not

exist. They are literally religious beyond measure. Every house has its shelf of gods and table of offerings; and, except among the very poor, each family, at certain intervals, has religious readings by the Lamas. Rockhill says that, in some parts, public worship is usual morning and evening. The chief characteristic of the Tibetan's devotion, the point he excels every other devotee, is the countless number of his prayers. Every sort of device is used in multiplying these "vain repetitions." He prays not only with his lips, but with wheels, with machinery turned by hand and by water, by means of smoke, and by means of petitions printed on strips of calico streaming and flapping in the wind. And what is the substance of his supplication? The sole prayer of the vast majority is simply this: "*Om mani pad-me hum.*" The words seem to be a prayer to the extinct Buddha; but what they really mean neither priest nor people can clearly tell. But this sense of mystery only gives the words added charm. Zealots send out parties to engrave this prayer on the rocks of mountain, plain and valley. It is engraved on stones, and exhibited for merit on the house tops. Printed on paper or calico, it is attached to prayer-strings and stretched across valleys. It flaps in the winds from top of every tent and roof of every house. It is almost the first sentence learned by the tender child, and it is the last utterance of the dying. Two other features of worship ought to be mentioned. One is the practice of circumambulation. Sometimes a whole village will turn out in a body and march round a sacred mountain, camping out at night and spending weeks in the undertaking. Occasionally their devotions assume a ludicrous aspect when religious games are held. The actors are Lamas, disguised as Boars, Hugs, Hobgoblins, etc. Wild excitement, music and dancing—these things actually pass for pious exercises.

We come now to speak of missionary effort in connection with this interesting people.

From an early date Christianity in some form has existed at least at intervals in or upon the borders of Tibet. Oederic Fonaljuliensis found missionaries there in 1330. From 1715 to 1729 a Jesuit lived at L'hasa, and about the same time some Capuchin friars made a somewhat longer stay. At present the Roman Catholic communion has no church in Tibet proper, but it has a number of stations upon the border.

The honor of being the first Protestant missionaries to Tibet belongs to the Moravians, who began work in 1854. At present their headquarters is at Leh, where they have a medical dispensary and a well-attended school. The force consists of three stations manned by ten workers.

The London Missionary Society has done more or less itinerant work among the agricultural and trading tribes on the Indian border. They purpose establishing a station at Almora.

About five hundred miles south-east of Almora is Darjiling, a station of the Scandinavian Alliance Mission of the United States. This was opened in 1892, and here nine workers are learning the language.

At least one station has been established on the Chinese border. On the boundary between Tibet and Sz-Chuan, the China Inland Mission has a station and two workers at Sung-pan, at which place Mr. and Mrs. Polhill Turner narrowly escaped martyrdom in 1892.

Since 1892 the International Missionary Alliance has had two men studying Tibetan at Peking, preparatory to work in North-eastern Tibet, and it is highly probable that by this time four or five other workers belonging to the same society have reached Darjiling.

The latest effort on behalf of Tibet is the Tibetan Pioneer Mission, organized by Miss Annie Taylor. Under its auspices in February last a party of fifteen sailed for India, *en route* to Darjiling, where they will endeavor to master the native tongue.

It should be added here, that the Church of Scotland has done good service by sending Christian literature into the country.

To sum up, there is now upon the borders of Tibet a force of forty-three workers, under the direction of five missionary societies.

I cannot better close this paper than by giving a brief

summary of the helps and hindrances to Missionary Endeavor.

The chief hindrance comes from the ruling classes. On the one hand the Chinese officials regard Tibet as a buffer State between China and India, and so they spare no effort to save it from foreign influences. On the other hand, the Lamas tremble for their religious system. In the one case, the feeling is chiefly anti-English; in the other, anti-Christian; in both, anti-missionary.

Turning to the people, we find that the chief hindrance is the natural dislike of heart religion. Buddhism, a religion of works and merit, is far more to their taste than Christianity. Any new religious ideas are repugnant. For generations the people have allowed others to think for them, and the habit has become inveterate. Further, the work of preaching and teaching must be carried on chiefly among a floating population, where systematic effort is impossible. Evangelistic journeys are attended with pain and danger. To go any distance one must ascend passes higher than Mount Blanc, where man and beast suffer acutest agony, and sometimes dies from the dreadful "pass sickness." Then, too, native help is wanting. The missionaries seldom master the idiom of the language, and as yet there is not enough converts to furnish preachers who might teach the people, in their own vernacular, the wonderful works of God.

Turning to the bright side of the outlook, we find not a few encouraging circumstances. Much of the preliminary work has already been done. The Word of God is cordially received, and has been more or less circulated among priests and people. Thus the way has been, in some degree, prepared for future ambassadors when the country is thrown fully open. No open position is shown by the laity; indeed, the attitude of the masses is steadily becoming more favorable. Instead of being regarded with suspicion or contempt, the missionaries, in many places, are now welcomed, respected and loved as benefactors and friends. Moreover, among the people a very significant feeling is observed concerning their own religion. There is an impression abroad that the days of Buddhism are almost numbered and, consequently, that some new system must some day take its place. May we not venture to say that, in this case, "coming events" have "cast their shadows before." Let the country but be thrown open to the light of the Gospel and Buddhism must vanish before our conquering Christianity. In the meantime, the missionaries before Tibet wait and watch and pray for the full opening of her gates, and throughout the Christian Church prayer circles are being organized to plead with God for this "consummation so devoutly to be wished."

Indian Work.

WALPOLE ISLAND.

BY the blessing of God our people are completing the payment of the debt incurred by church improvements a year ago. The young people have stood by us nobly in the undertaking, and we are now praying for a revival of God's love in the hearts of the people. A ladies' aid society was organized lately, and already they have got out twenty-five cords of church wood for next winter's use. A branch of the W.C.T.U. has also been organized by Mrs. Middleton and Mrs. Hazlewood, of Wallaceburg, and some thirty persons have signed the pledge. In our Sunday School we have a staff of good teachers, and the school is well supplied with Sunday School papers through the kindness of Methodist friends in Dresden, Chatham and St. Thomas. The day-school, in charge of Arthur Muskoman, is steadily improving; teacher and children are working together in great harmony. The children have undertaken to raise \$20 for a school-bell, and have already raised \$5 by a concert. I wish to express our thanks to the Mission Band of Toronto Junction who so kindly sent us toys for a Christmas-tree. We had a very pleasant time in the church when the toys were distributed. Death is busy among us; five of our members have been taken from us, but they died in the Lord, therefore we take courage. W. A. ELIAS.

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.

IT is commonly accepted that the word "Easter" is the derivative of "Eostra," the Anglo-Saxon goddess of Spring, to whom the fourth month was dedicated. It has been clearly proven that Easter Sunday cannot happen earlier than March 23rd, or later than April 25th, and though no exact date has been settled, Easter Sunday falls on the first Sabbath following the first full moon after March 21st. "Easter!" Simple, two-syllabled word, yet what a

wealth of sacred thought and holy association clusters around it! Were we ignorant of the sacrificial event underlying its commemoration, we would be on the same plane as our sisters in heathendom, to whom the Easter-tide brings no message of joy or love from Him who freely "gave his life a ransom for many."

Do we make as much out of Easter as we should, or, amid the rush and pressure of our oftentimes too crowded lives, do the days speed on with but little more than a passing thought of their deep significance? If there is a season of the year which more than another peculiarly appeals to earth's stricken bereaved hearts, it is the Easter-time. Do we sorrow? Have we forgotten the fiery path of suffering trod over eighteen hundred years ago by the Son of man? Methinks the agony of the cross was not more intense than the hour in Gethsemane, where, alone with the Father, He faced and realized to the full the impending anguish, and from the wrung heart and whitened lips broke forth the cry, that, in less intensity, has been echoed and re-echoed ever since by earth's crushed ones, "O my Father, if it be possible let this cup pass from me;" and from clammy, marble brow broke forth the sweat of agony, "as it were great drops of blood." Yes, Calvary's sufferings were twice undergone, and not less amid Gethsemane's gloom, when "they all forsook him and fled," than on the cross where they crucified Him between two malefactors, "the one on his right hand, and the other on his left." Let us remember that no cup of suffering has ever been pressed to our lips so full to the brim as was quaffed by Him who "was wounded for our transgressions, and bruised for our iniquities."

Sadly we realize that to some members of our Woman's Missionary Society with whom we have met and mingled in the delightful fellowship of auxiliary meetings, district, branch or board conventions, this Easter-time is fraught with loneliness unspeakable, some whose hearts are wrung with an intensity of longing for

"... the touch of a vanished hand,
 And the sound of a voice that is still."

Finding words too lame a vehicle to express to them all we fain would, we can but tender our deepest sympathy and commend them to the guardianship of Him who alone can pierce the heavy gloom of their sorrow by flashes of His own everlasting sunlight:—"I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live;" and "Because I live ye shall live also."

Thank God for the Easter season, with its glorious lessons of redemptive and resurrective power—through the death of One, 'mid Calvary's horrors, life everlasting for all. Let us tell the sweet Easter story over and over again to our children, and pass it down to children's children. Let peace and harmony prevail at this season in our homes, our churches and from centre to circumference of our Woman's Missionary Society. Let there be tender touches of the Easter-time in our homes and churches, in the shape of flowers, white and pure; let many-fringed carnation, waxen tuberoses, dainty bell of hyacinth, delicately perfumed

rose and stately chalice of lily with upspringing golden centre mingle their fragrance and beauty together. Let them wrap the bare, brown sod of our new-made graves in tenderest embrace; let them tell their sweet story in sick-room and hospital ward. Flowers for Easter! Yes, just as many as we ought to purchase; but do not let us expend our all upon them, for, "Shew I unto you a more excellent way."

How many auxiliaries noted and are prepared to carry out the request (not a mere suggestion, remember) of the Board of Managers in regard to holding an Easter thank-offering service? We hope every auxiliary within the bounds of our Society will endeavor to fulfil the wish of the Board in this particular. Could we but realize how much cause we have for thankfulness at this Easter season, surely our offerings would be as freely, as generously given as were the children of Israel's at the building of the tabernacle, when "they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." So great was the offering, so generous-hearted the givers, that they had to be restrained from bringing further, by a proclamation from Moses. No need of such proclamations to-day. Do we not oftentimes by our selfishness bring disgrace upon the very cause we long to honor? Can we not, if need be, deny ourselves in manifold ways so as to bring an offering of thankfulness this Easter? If necessary, let there be fewer flowers everywhere, in home, and church, and cemetery. We love the flowers and the message they convey, but let us not purchase them at the expense of withholding from God's needy ones the story of redemptive grace, an experimental knowledge of which has freed us, while others, alas, who never heard the Gospel message, are bound in fetters more secure than iron, and languishing amid all the degradation of heathendom. Do not let one of us plead the stringency of the times, or the already doing without the many of life's almost positive necessities. "*Freely ye have received, freely give.*" Shall we not this Easter, as auxiliaries, as individuals, evidence our gratitude to the Father for the gift of His Son—whereby eternal life was purchased for us—by bringing one and all a thank-offering. Be it much or little it matters not, so long as we have the approval of our own conscience and the knowledge of the commendation of One who withheld not the meed of praise from the giver of "two mites." But do not let us content ourselves with mites if we can give dollars, even though the giving leads us over a harder "do-without road" than we have yet travelled.

MANY of us are more familiar with the mission work in foreign countries than right here in our own Dominion, yet none should appeal to our sympathies more strongly than the work among the French-Canadians, which forms one of our subjects of prayer for this month. Bound in error and dark superstition, the ignorant Roman Catholic devotee, in his

blind observance of forms and customs, can scarce find his counterpart outside of heathen lands. Said Rev. M. Amason, one of the first missionaries to Canada among the French-Canadians, "their indifference to the claims of saving religion and their unbelief amounts to practical heathenism." The French-Canadians occupy at present, portions of eastern Ontario, the Province of Quebec, and are scattered throughout New Brunswick, Nova Scotia and Manitoba, and over a million of them are to be found to-day in the United States. In that admirable little leaflet recently published on the "Customs, Manners and Religion of the French-Canadians," the writer, Rev. T. Z. Le Febvre says: "Many and repeated have been the efforts to evangelize the French-Canadians, but, sad as it may be to own, these efforts so far have had but limited success. Ever on the alert, and constantly watching, the priest of Rome has so far well succeeded in shutting out the rays of light, no matter from what source they may have sprung. Latterly, however, the spirit of inquiry has gone abroad. The people have become restless. They want more light and freedom." Now, if ever, is our opportunity. How much need for gifts of means and prayers to follow up "this spirit of inquiry," which has surely come in answer to the prayer which has been forced from the heart of many a discouraged worker among them, "O Lord, arouse this people from their apathy and indifference!"

PAPAL lands—vast is the territory embraced in these words, and over which hangs the pall of Roman Catholicism. What of the outlook? some may ask. Is the prospect encouraging? On the one hand, we hear of fresh inroads made by the Church of Rome, while on the other, we learn of barriers, at one time deemed insurmountable, being removed. We believe the light is breaking through the gloom. The long night of superstition and priestcraft has glints and touches of grey, heralds of a near dawn, when the "Sun of Righteousness shall arise" over papal lands "with healing in his wings." The year just closed will yet be recorded in history as one of the marked eras for papacy in Europe. Just one year ago Pope Leo issued the "Encyclica," "which called on all Catholics to draw nearer the Pope, and on all dissenters to return to the Pope's obedience." It was a desperate effort of his to restore some of the lost power and ascendancy of the Romish Church, and was as great a failure as it merited. What of Spain, whose name is inseparably associated with Inquisition horrors? Last year an Anglican archbishop established a Protestant bishopric in the very heart of Spain—Madrid, its capital—from which and to which the Bible-carts come and go, and we read her people "clamor for the Word of God." France—land of the exiled Huguenots—with its gory history of a St. Bartholomew, now finds its Government encouraging and aiding McAIL stations "as the best possible policy to restrain and reform its people," and looks towards papacy with suspicion. Austria-Hungary, a supposedly stronghold of Roman Catholicism in Europe, has lately passed, in the Hungarian Parliament, laws

bitterly opposed to papacy. In Germany, one-third of whose population are Roman Catholics, this Church is doing her utmost to subdue that empire, but is meeting with little success; despite antagonistic influences and many difficulties, the religious life is gaining strength." The Gospel has become again a power, more than was the case some time ago, "evinced by the building of churches, twenty-six having recently been erected in Berlin, chiefly through the influence of the pious Empress. Sunday Schools are being established throughout the country, attended by some twenty thousand children. There are 880 Christian associations of young men, with a membership of forty thousand. One million, three hundred thousand Christian periodicals are weekly circulated, and £50,000 are yearly expended in erecting chapels and churches, and establishing ministers among Protestants living in Catholic districts. Italy, whose capital is the site of the Holy See, and from where the Pope's mandates are issued, boasting its Vatican and St. Peter's, with its indescribable wealth of lofty architecture—surely this is an impregnable fortress of Romanism! Not so, for from highest Alpine peak to deepest ravine is still echoing the dying cry of Savonarola for his beloved land, with its blue skies and balmy air, "Oh, Italy, I warn thee, only Christ can save thee." And under the very shadow of the Vatican and St. Peter's the work of evangelization goes on. It is left for Belgium to maintain, as she does at present, the ascendancy of papal power in papal Europe; the last elections giving a majority to parliament of the Catholic party. Dr. Gay trenchantly remarks: "Oh, that the Pope would now select Belgium as his residence, where he would be surrounded by true followers! But no; papacy was born in Rome, and in Rome it will die—by and by." We have not space left for more than a glance at two more "Papal lands," which for manifold reasons should appeal to us more strongly than any of the others already mentioned, Mexico and South America. Of the latter, Dr. Pierson says: "This is a second "dark continent," scarcely less lighted with the rays of the pure Gospel than is her sister continent across the Atlantic. Four centuries of a Romanism, which is but a step removed from paganism, has spread over this land a pall under which hide ignorance, superstition, sensuality, infidelity and anarchy. Papacy is interpenetrated with paganism and corrupted with a formalism that preserves scarcely the externals of religion." Although it numbers a population of thirty-six million there are but two hundred ordained ministers, 197 women missionaries, with 1,130 native helpers, to dispense the Bread of Life over that vast area of seven million square miles. The natural resources of this continent are being rapidly developed by the wealth of European and American capitalists. What of its spiritual resources? Is the Church of God going to allow them to still remain worse than fallow? One writer says: "To its twin sister, this land is appealing for help. The work done there by the churches of North America has been greatly blessed, and the people are still crying, 'Come over and help us.' Will

they be obedient to the heavenly vision, or will they close their eyes to this golden opportunity?" What has been said of South America is largely true of Mexico. Hopkinson Smith, in his account of a sketching trip through Mexico, says: "If one chooses to lift the surface veil, composed of bright sunshine, sweet flowers, delicious fruits and picturesque buildings, the ignorance, poverty, degradation and uncleanness soon make it plain that poor Mexico is oppressed and crushed by the dead body of a lifeless and decaying faith." The moral condition of the Mexicans is at a low ebb. "A corrupt and vicious priesthood sets the example of uncleanness." Small wonder then if the people follow madly in the carnal footsteps of their spiritual leaders. No other country better represents the fruits of Romanism, but even here Protestant thought and doctrine has made some few inroads; but ah, the bitter, crying need for us as missionary workers to importune God in behalf of Mexico and all other papal lands!

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."

Our faggot-pile is smaller this evening. Does it mean that we must not linger as long around our fireside as we did last month? Or shall we not just accept it as a practical demonstration of the fact that King Cold at last has taken his departure to "regions beyond"? No frost-covered pane warns us of his presence; indeed, all nature is indicating that Spring has flung her warm mantle around us. It was but this morning the birds awakened us with as joyous a chorus as ever penetrated to ears heavy with sleep, and, as we gather around our fireside, that soft, melodious ripple that makes sweetest undertone of music is but the gurgle of yon little brook over its stony bed. Spring has come! Have not the almanacs and calendars throughout the length and breadth of the land been declaring that fact for a month past, yet, Thomas-like, we doubted until we saw and felt her balmy touch? *Spring has come!* Oh, discouraged, oppressed worker, know ye not that He who sends the seasons with such regularity, who withholds not from us seedtime and harvest, surely understands and sympathizes with you, His child, meting out just what is right and good, and how and *when* will best further your eternal interests and His glory!

May not this springtide teach to each one gathered around our fireside deeper, broader lessons of faith and trust in the great All-Father?

"God's in His heaven;
All's right with the world."

We confess to almost a shrinking from the subject that we feel ought to be discussed this evening: the Work of an Auxiliary Treasurer. We fear it will be a case of the blind endeavoring to lead not only the

blind, but those whose treasurer-sight is perfect. Yet we want those of you who have not already attained in this matter to as clear a vision as you would wish, to know how we sympathize with you and how we are one with you in your endeavors to make your departmental work a success.

There are a few fortunate ones who fall into line with this work without an effort. A short time ago we asked a friend of ours, who for years had filled the position of treasurer of a flourishing city auxiliary, to mention some of the difficulties following her appointment to the treasurership. With a smile, she responded, "Difficulties! I don't think I ever had any." Upon our urging her to think it over until we next saw her, she consented. We also asked her to kindly furnish us with a list of what she considered were the greatest difficulties incidental to the office. When we again met her we asked for "our list." Once more the ready smile, but no accompanying list. The smile almost merged into a contented little laugh as she said, "Truth to tell, I sat down and tried to think up some difficulties, but I never had any. I just seemed to fit into the work, and the work into my life, and that is how it has been ever since I was treasurer." We consider our friend singularly blessed, for we believe the vast majority of treasurers who have attained to the high altitude of "master-workmen" have reached there over a road so thickly strewn with difficulties and discouragements that were it not for the "Fear thou not" or the "Lo, I am with you alway" of Omnipotence, they would surely have faltered and become "weary because of the way."

(To be continued in next issue.)

In the annual report of the Woman's Missionary Society, there is a mistake in the list of members of Wesley Church Auxiliary, Hamllton. Seventeen names are missing. These are the omitted names: Mesdames Easterbrook, Harrison, W. Philp, W. Parke, Stephenson, Krum, McMillan, Mountain, Reid, Allen, and Misses Bennetto, Venator, Magee, Florence Philp, Colquhoun, Fitzpatrick, M. Fitzpatrick.

British Columbia.

Letter from MRS. MAUDE RALEY, dated KIT-A-MAAT, B.C., January 15th, 1895.

I CAN scarcely realize that nine months have passed since I wrote a letter to the OUTLOOK, which, through the kindness of Mrs. Parker, was published in the July number of last year. I remember I wrote while in Fort Simpson, where the District Meeting was being held. From there we proceeded to Conference in Vancouver, and we were so fortunate, in spite of rather a rough sea, as to sail south by way of Queen Charlotte Islands, beholding Skidegate Mission.

While Conference was in session, the Branch Meeting of the W.M.S. assembled, and Mrs. Crosby, Mrs. Bolton and I enjoyed its privileges. The Branch seemed somewhat diminutive when I thought of the "Central" before its division, but it did not cause me to admire less the ability of its officers.

A happy Sunday in New Westminster, a pleasant but exceedingly busy week of shopping in Victoria, and we felt that our holiday was over.

We sailed north on a very crowded steamer, the best seat on deck a coal oil case; however, the purser made things as agreeable as possible.

Ten days elapsed before we reached Kit-a-maat; we found Miss Shelvey quite happy, a few people at home, and the village looking unusually well with the freshness of the spring, and as the wild roses came into bloom I thought it almost picturesque.

The people soon left for the canneries and we had a busy summer with life's ordinary duties and many extras. Mr. Raley and Mr. Anderson (who returned with us as teacher) did some necessary building and excavated a great bank and prepared the ground for a new mission house.

In July we enjoyed a day's visit from Mr. and Mrs. Crosby. We took our lunch and went up the Kit-a-maat river; in short, we had a picnic. In August, it being necessary that Mr. Raley have his mail, he hired an Indian woman to take him to Hartley Bay. Mr. Anderson went also, and I, not having experienced a canoe trip, decided to make one of the number. We were gone between three and four days. I enjoyed it very much; the "camping out" was a reminder of Ontario pleasures, but it took me a week to get rested. Our garden raspberries ripened in our absence and were a luxury for some weeks.

I think I must tell you that our "pilot" to Hartley Bay was the "huntress" of the village and an expert in a canoe. She will face a grizzly bear alone and is a sure shot with a rifle. She told me with a good deal of pride that her father was a great chief. She informed us that she did not want to marry though she had plenty of chances. At one time she wished to cross the Inlet, but Mr. Raley objected owing to the wind. She was much disgusted and threw him the paddle and said "you captain." He took her place in the stern. She afforded us considerable amusement; the women of the village say that she has not a woman's heart at all, but a man's.

The people returned about the middle of August but it was a long time before they settled down; they were getting native food for winter use. In September our new mission house was built; Mr. Anderson had to assist, so Mrs. Anderson and I had charge of the school for five weeks. A daily duty was to run down street and hunt up the truants.

Mr. Raley had to get the native teacher at Hartley Bay to help, he being a very good carpenter. He brought his wife and child, and I had two other men as well to board. Mrs. Anderson had her two little children to care for, so you may rest assured that life was no dream to us.

As soon as possible we moved into the new house, and Mr. and Mrs. Anderson moved into the old one, and then we reopened our Home. We endured any amount of discomfort for several weeks. Of course, we have to use the building of last year for the Home, but have made a few changes. Mrs. Anderson gave up her bedroom for a dormitory for the girls, and the beds are after the plan of berths on board ship, so as to economize space. The boys returned to their old quarters in the school-house. However, as the season advanced, we considered the trembling structure too cold and unsafe, and now they occupy half the upstairs of our house. A few more children are seeking admittance, and I expect we shall have to devote another bedroom to them; then I shall have one corner left for my own use.

Some auxiliaries may wonder at not having heard from me, but it has been on account of the length of time it has taken for freight to reach us. Several bales shipped early in the fall are as yet only as far as Hartley Bay.

We have a chance to send out mail for the first time in seven weeks. We have been wonderfully fortunate this Conference year in receiving mail, getting it on an average once in three or four weeks.

The Christmas festivities passed off nicely, bringing the usual amount of labor for the missionaries. As a new feature, Mr. Raley taught the school-children several motion songs, and they gave an entertainment for the old people one evening, and a second for the parents and friends. Our Sunday School service is very popular; the church is so crowded that it is impossible almost to divide into classes. Young and old attend.

We have had steady winter since November 1st. For several weeks we had about three feet of snow, and pleasant, frosty weather. Since New Year's a severely cold snap has come, and now we have seven feet of snow.

The people are anxious to get away to hunt. They have been waiting for suitable weather.

The girls' sleeping apartment of last year and the kitchen form one room, which answers as kitchen, dining-room, and a spot (I won't call it a sitting-room) for the girls to stay in. We have a few less difficulties than formerly. Mr. Raley bought a good cook-stove, dishes, wash-tubs, and other necessary articles. When we opened the Home, the bales with bedding had not arrived. So much as we disliked it, the children had to bring their own. We bought a web of cotton and made hay mattresses.

The boys and girls came, as a year ago, some in a filthy condition, and nearly all destitute of underwear; in fact, some had not decent outer garments. By degrees, we have gotten them quite clean and suitably clad.

We need a matron so much, someone who can devote her whole time to the children.

Our running expenses exceed last year's, as we have more inmates. We are working still on the "faith" plain. We are deeply grateful to those friends and auxiliaries who have sent us money, bales of clothing, bedding material, and furnishings of various kinds. It is by these we are able to clothe the children. Mr. Raley will be glad to acknowledge in the *Guardian* or *OUTLOOK* all donations of money.

I trust I have given such information as will awaken a further interest in our Home work, and such as will satisfy the requests of those who have asked for a second letter to the *OUTLOOK*.

Muncey Indian Mission.

IT will interest the ladies of the Supply Committee to know that their efforts have been successful, and that through them the spirit of benevolence has been most wonderfully manifested in connection with the work of the Woman's Missionary Society.

We are glad to report the many proofs of self-denying love in the supplies we have received of warm clothing, home comforts, boots, shoes, books, papers, cards, candies and toys, sent in boxes or bales from the auxiliaries at Little Lake, Old Windham, Tilsonburg, Centennial Church (London), Port Dover, Frankford, Sydenham St. (Kingston), Little Wood, Walkerton, Nile, Newcastle, Stony Creek, Port Hope, Talbotville and Dungannon.

To give the value—well, we cannot do this. The Master knows the value and will reward each dear worker for her offering to His poor Indian children—though, we believe, we must have received over \$250 worth. To separate and prepare the gifts for our people was a work of love, and many a blessing was asked for the donors.

Our Indian women—members of the Woman's Missionary Society—came to the parsonage and helped to foot stockings, enlarge garments, etc., etc., ending each day with prayer and thanksgiving to our kind, Heavenly Father for His many and various gifts.

It may be asked by some, what is the cause of so much poverty among our Indians, and what income have they to depend upon for a living?

They are poor in many cases because they are old and feeble. Others are poor because they have never learned how to make money out of the land they own.

They are Indians, born to hunt not to farm. Now their game is driven away by the advance of a higher civilization, and life to them is a continuous struggle for existence.

The Chippewas have a small annuity from the Government—some \$3.00 to \$5.00 per head. But the Munceys do not get this; what they raise on their land is vegetables, and in some cases a little wheat, in value perhaps amounting to \$50 a year for each family. This is about all they have to live upon. A few of them have firewood on their land, but this they can't cut without a permit from Ottawa.

Now, when we think of the many little things needed in a family, not including meat, drink, nor clothing of any kind, such as medicine, liniments, etc., etc., what can be left out of \$50 to live upon, to say nothing about clothes or shoes. Poor, dear Indians, they need our sympathy and help. As a rule, they do not beg. Amasa Wood, of St. Thomas, has been the best friend our Indians ever had. A month ago, he sent us 400 pounds of flour and 150 pounds

of pork, to be given to the most needy ones. We inquired of an Indian brother what he and his family had to eat. There were seven in the family, and the mother sick. His reply was, "All we have to eat is some Indian corn"—this with not a word of complaint. Right glad were we to be able to supply them from good Mr. Wood's store, with pork and flour.

We take this opportunity to thank very heartily Mr. Wood for his help, and also for \$5.00 to buy presents for the Sunday School.

I would like to convey to the ladies who have so kindly helped the Indians, this thought, that it is not only helping them to temporal comforts, but it is teaching them spiritually. It is teaching them the beautiful spirit of Jesus more perfectly, who gave himself a sacrifice for us.

Will all the ladies please remember our two tribes at the throne of grace, for they are very dark yet; that is, as we understand the religion of Jesus.

Very gratefully yours,
For Jesus' sake,
E. M. MASON.

Margaret Wilmott's Easter Offering.

IT was the afternoon of the March meeting of one of the London auxiliaries, and a goodly number were assembled. Just before the meeting closed Mrs. Morton, the young president, arose and said: "You know, our next meeting will be held the week preceding Easter. I have been thinking a great deal of the suggestion made by the Board to the different auxiliaries in regard to the holding of an Easter thank-offering service—thinking too, of the many women and girls to whom this approaching Easter season brings no throb of grateful joy, on account of the Saviour who so freely gave His life a ransom for them, because they know nothing about Him. Shall we not evidence the genuineness of our thankfulness for a knowledge of a Saviour's dying love, for birth in a Christian land, for sanctuary and home privileges by bringing to our next meeting a voluntary thank-offering? If so, be the offering what it may, let it come laden with our prayers that God may use it in whatever way He chooses in bringing souls now in heathen darkness into the light." That was all she said, but the flush on the fair face bespoke the effort it had cost, and the dainty snowdrops that nestled in a fold of her dress swayed and quivered long after the wearer had resumed her seat.

Simple words, but they came with that power which prayed-over words always carry, and each one present instinctively realized in them a message direct from God. One after another arose and in solemn tones voiced a desire to co-operate with their president in carrying out her suggestion; and when a motion in regard to it was finally put to the meeting, there was not found a dissenting voice. Then they sang, as if to fasten the thought of how much they really owed Him,

"I gave my life for thee,
My precious blood I shed,
That thou mightst ransom'd be,
And quickened from the dead.
I gave, I gave my life for thee,
What hast thou given for me?"

Among the many who crowded around the President for some parting word, was a stately-looking girl, Margaret Wilmott by name, whose calm, pale face gave no evidence of the inward conflict which was now being waged in her soul. She held out her hand to Mrs. Morton as she said—and the carefully modulated voice did not betray her emotion—"Thank you for what you have said, but I wish you had not asked us to sing that last piece; it was almost more than I could bear;" and before Mrs. Morton could reply Margaret left the room with hurried step, nor did she slacken her pace until she had reached her own little room. Hastily laying aside her hat and wrap and unglowing her hands, she threw herself in a low rocker by the window to think. An Easter thank-offering! What can I give? I have nothing, nothing that would be at all commensurate for the blessings I receive! How paltry an offering of a few dollars, if there is nothing behind it? Then, as if in

answer to her mental query, there floated through her mind the first verse of their parting hymn, "I gave my life for thee."

In an agony of thought she fell on her knees, and prayed, "O Lord, show me just what thou dost wish me to bring." Quick as lightning's flash came the thought, "Dare I offer Him less than He gave me when He made himself of no reputation and took upon Him the form of a servant, . . . and became obedient unto death, even the death of the cross?" But her life, how *could* she promise it all to Him, to be used as He saw fit? "What if He should ask me"—she moaned aloud, audibly now, and in an agony of thought—"to give up everything, *everything*, and go to some distant land as a missionary? Other girls have been so called; why not I?" "No, no, Lord; anything but this!" she murmured, as thought brought to her recollection one who of late months had become dearer to her than her own life and whose love had beautified and glorified the daily routine of her quiet life as village school-teacher. "How *can* I give up dear father and mother and *everybody*, if the Lord should really ask it at my hands?" Over and over again thus she questioned, and the afternoon merged into twilight, twilight into eventide, and eventide into night. Still she knelt there, unheeding the fact that the great spiritual crisis of her life had come.

The dark, sombre shadows of midnight were giving place to the grey of the early morning before the conflict lost any of its fierceness. Then it seemed as if Margaret received such a revelation of all the Saviour had done for her as to well-nigh overcome her at the thought of her selfishness and ingratitude, as she termed it. Lower still sank the bowed head, but the dry sobs that had betokened the keen, mental anguish of the supplicant were hushed; and just as the first gold and purple streaks had flung their brightness across the eastern sky, victory, in the name and through the strength of Jehovah, was vouchsafed unto Margaret. As if to seal the sacred compact between her and her God, she solemnly, but with broken, choked utterance, repeated:

"Take my love, my Lord, I pour
At Thy feet its treasured store;
Take myself, and I will be
Ever, only, all for Thee."

And the Lord heard and accepted the offering, knowing that "part of the price" had not been withheld, for freely and without reservation Margaret Wilmott had given herself, her *all* to God's service.

The days wore on, and another Auxiliary meeting again came around, and many and varied the amounts of the different offerings. The envelope containing the largest bore no name, but on it was written:

"I gave my life for thee,
My precious blood I shed,
That thou mightst ransomed be
And quickened from the dead.
I gave, I gave my life for thee,
What hast thou given for me?"

As the President, with misty eyes, read the inscription, she rightly guessed the donor of the crisp ten dollar bill, but she did not dream of the once-looked-forward-to spring suit which would not now be purchased, nor yet that the bill was only the outcome of Margaret's offering, for had she not given *herself*?

Whether the future life of Margaret will be spent in unceasing toil for the Master in the home-land, or labor for Him in some distant vineyard, we know not; but we do know that to all such consecrated lives will come in fullest measure, broadest service, and it may be, in response to the call now echoing and re-echoing for more workers in the Chinese, Japanese and Indian fields, among the names of those enrolled as missionary applicants may be found that of Margaret Wilmott. S. R. W.

SHIPS sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum in their cargo. Heaven goes in the cabin, and hell goes in the ship's hold! How long will it take us to convert the heathen in this style?—*Dr. Cuyler.*

District Doings.

THE London District Convention met in Centennial Church on February 18th, 1895, Mrs. McMechan presiding in the afternoon, and Rev. A. G. Harris in the evening. Both meetings were the most enthusiastic and the most largely attended in the history of the District. Mrs. Evans gave a very helpful Scripture reading, and Mesdames Griffith (Thorndale) and Westlake (Arva) read thoughtful and suggestive papers on "Mission Work." A flag exercise and missionary recitation was given by twelve boys and girls from the Colborne Street Mission Band. Cheering and hopeful reports were presented by fourteen Auxiliaries, five Mission Circles and four Bands. Misses Law and Roblyn gave solos very acceptably. The Question Drawer, in charge of Mesdames Fife and Wright, brought out some useful information. At the close of the afternoon session a bountiful tea, provided by the Dundas Street ladies, was partaken of by about four hundred, after which a social hour was much enjoyed.

The speaker of the evening, Rev. John McDougall, of Morley, N.W.T., gave a stirring address on "The Woman's Missionary Society." Miss Luke read an able paper on "The Outlook of Woman's Work." An appropriate recitation was beautifully given by Miss Pitcher. Fourteen girls from the Colborne Street Mission Band, each bearing lighted candles, contributed a very pretty number, entitled "The Light of the World is Jesus." The District Organizer reported the number of Auxiliaries, 15; Mission Bands, 7; Auxiliary members, 510; Mission Band members, 408. Income of District, \$2,229.05; of this amount the Mission Circles and Bands raised \$793.77. The only unorganized circuits are Delaware Village, Dorchester Station, King Street, Hamilton Road, and the mission churches. Colborne Street has no Auxiliary, but a very flourishing Mission Band. During the evening excellent music was furnished by the Dundas Street Centre choir, under the leadership of Mr. Moxon.

A most cordial vote of thanks to the ladies, the pastor and trustees of the Centennial for the use of their church for the Convention was carried unanimously.

A liberal collection closed a meeting that cannot fail to have a lasting influence for good, and give a greater impetus to missionary work in the London District.

M. BEAL, *Rec. Sec.*

In Memoriam.

CANNINGTON.—The members of this auxiliary desire to express their sorrow at the sudden death of their esteemed friend, Mrs. E. Vallentyne; also their admiration of her noble Christian character, and their sympathy with the bereaved family in their hours of loneliness. Sister Vallentyne will always remain in our memory as one who was noted for her deep piety and for her faithfulness in attending "the means of grace." The influence of her beautiful life we will cherish in our hearts. May her example of Christian zeal and love for the cause of God rest upon us all! We shall miss her presence and prayers in our meetings, but we humbly bow to the will of our Heavenly Father who alone knows when our work is done and who will in due time call us to our reward.

SARAH KING, *Cor. Sec.*

STOUFFVILLE.—The Angel of Death has again visited our Auxiliary and taken to higher service Mrs. A. Stouffer, "a life-member," and in former years an active worker, but since her removal from Stouffville to Newmarket, the care of her little family prevented her attending the monthly meetings; yet she did not lose interest, always desiring to know of the work, and during her last illness asking a friend to carry her birthday offering to the regular meeting. In her Christian character she was never emotional, but wore "the ornament of a meek and quiet spirit." She was a loving and devoted wife and mother, a kind and sympathizing friend. "Those who knew her best loved her most." The question has been many times asked, "Why was she taken?"

BATH.—With sincere regret we record the removal of Mrs. Percy Aylsworth from this life to the better, on Saturday, February 23rd, 1895. Though not long a member of our Auxiliary she was always interested in its progress. We shall miss her wise counsel and timely sympathy. We trust her influence may continue with us and her earnest, Christian life be an incentive to many. M. H.

WESTMINSTER.—*To Mr. Samuel Hunt: Dear Brother,*—Whereas, it has pleased the great Creator and Ruler of all things to remove from you one dearly loved, we, the officers and members of the Westminster Auxiliary, wish to express to you and your family our deep regret in your recent bereavement, and sympathize with you in the loss of your dearly beloved wife. We also feel that our Society has sustained a great loss in the removal of our departed sister who has been an earnest, faithful worker. Yet through this trying hour we sorrow not as those having no hope, for we know that the removal of our loved ones from us is but for a short time when we hope to meet again as an unbroken family in that permanent mansion on high.

Signed on behalf of Westminster Auxiliary,
MRS. BENSON LITTLE, 1st Vice-Pres.

Notes From Workers.

BRAMPTON (Grace Church).—Although no report has been sent from our Auxiliary for some time, we are pleased to say our society is progressing. The first W. M. S. quarterly meeting of the year was held on Wednesday afternoon, December 5th, 1894, the Auxiliary of St. Paul's Methodist Church meeting with us. We extended an invitation to sisters of other denominations to take part in the programme, which was kindly responded to. The lecture-room of the church was well filled. The presidents of St. Paul's Church and Grace Church Auxiliaries occupied the platform, the latter presiding over the meeting, which was opened by singing, followed by the congregation joining the President in repeating the Lord's Prayer. Our report of the quarter is encouraging. We have received five new members and one life member, Miss Neelands; have sent to the Branch Treasurer from our Auxiliary, \$60.11; from Mission Band, \$22; total, \$82.11. The attendance at our monthly meetings is not as large as we desire, but we feel thankful to God for the interest taken and the missionary zeal exhibited by those who regularly attend. God has called home one of our members, Mrs. J. E. Pearen. Mrs. Carter, President of St. Paul's Auxiliary, gave a reading describing the superstition and cruelty practised among the heathen. An address by Mrs. (Rev.) Bailey, of New Westminster, B.C., was both interesting and instructive, coming from one who had lived among the Chinese and Indians. A talk by Mrs. (Rev.) Langford, of Toronto, on "Woman's Work" was very encouraging to Christian women workers. A reading by Miss Graham, of St. Paul's Church, "Mrs. Bartlett's Thank-Offering;" a solo by Mrs. (Rev.) Stewart, of the Baptist Church, and a duet by Miss Wallace and Miss Kirkwood, of the Presbyterian Church, added greatly to the enjoyment of the meeting. At the close of the afternoon meeting we gave a social tea, to which the several ministers of the town acknowledged the invitation they had received by being with us, showing their sympathy with the work we are engaged in. Thus ended a few hours agreeably and profitably spent.

MRS. B. OLIVER, *Cor. Sec.*

UXBRIDGE.—It is some time since our Auxiliary sent any report to the OUTLOOK. We have been feeling a little discouraged lately on account of a lack of interest in our monthly meetings; still we are working steadily away, praying and hoping for better times. We have followed the programmes from month to month suggested in the *Leaflets*, and find them very instructive. Members on roll this year, 33; average attendance, 12. We take 9 Reports, 20 *Monthly Letters* and 17 OUTLOOKS. Have held during the year four "At Homes," from which we realized \$12.95. On January 29th we held our annual meeting, when Mrs. (Dr.) Willmott, of Toronto, gave us a very interesting and instructive address. Proceeds, \$10.

MRS. E. WILCOX, *Cor. Sec.*

DEMORESTVILLE.—We rejoice to tell our old and new readers of the OUTLOOK the glad news of our reorganization, after a lapse of over two years. The seeming disbandment was not intentional, but owing to the removal of president and corresponding secretary and death of corresponding secretary *pro tem*. As our membership had not been large the old stand-by officers and members had to see the cause laid aside until God saw fit to send help, which He did in His own time and way. On September 9th, Mrs. Orr, of Hastings, visited us and assisted our pastor's wife (Mrs. Buckler) to reorganize one evening after church, after some earnest remarks by said ladies. Our officers are: President, Mrs. (Rev.) Buckler; 1st Vice-President, Mrs. Luke Moran; Recording Secretary, Mrs. James Fox; Treasurer, Mrs. Harvey Hunt; Corresponding Secretary, Mrs. William E. Baker. We have a membership of fifteen, with about an average attendance of eight, so many living at a distance. We meet the first Thursday in each month to hold counsel and receive fresh power from on high, and go to our homes feeling we have received a lift heavenward, and a stronger determination to try and better prepare ourselves for the war against the powers of darkness. We are often pained at the seeming indifference shown by those in the Church of whom we should expect help; and pray God to open their understanding, and, like Burns, we say:

"Oh! wad the powers some giftie gie us
To see ourselves as ithers see us;"

and as "Thou God seest us." Pray for us.

EMMA H. BAKER, *Cor. Sec.*

LONDON SOUTH.—Commencing with last April, our Auxiliary meetings have been held regularly at the members' homes. We find this plan has been the means of increasing our attendance, which now averages twenty-six members. At the close of the meeting light refreshments are served, and a small fee of 5 cents is charged, which goes to enhance our treasury, which feature we consider by no means the most beneficial result of the change, for the deepening in spirituality and the growth in interest evinced at each gathering far outweighs the slight monetary advantage derived. This year our subscription list to OUTLOOK has increased to fifty-one; we also take the same number of *Leaflets*. In compliance with the suggestion given in December OUTLOOK our Auxiliary set aside a Christmas "thank offering," the receiving of which rendered our last meeting a particularly interesting one, as the offerings were accompanied by verses of Scripture, the reading of the same forming a most profitable exercise. The amount contributed was such that we felt we could not do other than voice out our thanksgiving through the grand old doxology, "Praise God from Whom all Blessings Flow."

MRS. S. W. FAWCETT, *Cor. Sec.*

SARNIA.—We here, as an Auxiliary, find many discouragements; still, God is blessing our every effort put forth in His name. If we could only get our women to read more of missionary literature they would take a greater interest in the cause. This past year we have distributed seventy-two mite-boxes, and God has greatly blessed us in this work of self-denial. Let us endeavor, as messengers of Christ, to have less of self and selfish desires, and this branch of mission work would greatly increase and prosper; besides, are we not "living epistles known and read of all men," and consciously or unconsciously our actions are exerting a great influence on those by whom we are surrounded? I have been endeavoring to aid in the Mission Circle work. If we could only unite the Auxiliary and Circle it would be better for both, we think, but at present, on account of arranging a suitable hour for meeting, this seems an impossibility. We pray God will greatly bless our efforts and that the present year may be our brightest.

MRS. JANE LUSCOMBE.

COBourg (King Street).—Our Auxiliary is called to mourn the loss of one of its members through death, Mrs. Chas. Gillett. We have now a membership of twenty-five, with an average attendance of ten. Cash received \$53.47. While the interest in the work is increasing we have to regret the removal of Mrs. and Miss Barber. Will you kindly publish the following resolution in the OUT-

LOOK, which was carried unanimously at our last meeting: "It is with feelings of deepest regret that this Auxiliary has learned of the intended removal of our esteemed Corresponding Secretary, Mrs. Barber; therefore, resolved, that we express our keen sense of loss which her departure will entail upon us as an Auxiliary. Especially will we miss her experience in the management of the affairs of our society; yet, since she must go, we wish to still further assure her that she carries with her our best wishes, our warmest love and our earnest prayers. The sincere wish of the Auxiliary is that she may find warm friends in the people with whom her lot may be cast, and that as she continues to work in the interest of the Woman's Missionary Society she may constantly feel the presence of the Master.

E. A. WHITE, *Cor. Sec.*

WINGHAM.—We are glad to report some progress for the past quarter. Three new members have been added to our number. Our average attendance is fifteen. We have thirty subscribers to the *OUTLOOK*, and take thirty-three copies of the *Monthly Letter*. At our meetings we try, as far as possible, to have each member present take some part in the exercises. We purpose, when practicable, holding our meetings at the homes of persons who are not members, thus trying to interest them in our work. At our January meeting we reconsecrated ourselves to another year's faithful service, thankful that we are permitted to be co-workers with Him in this greatest of all good works. May all we undertake, be with an eye single to His glory.

DEMA GIFFORD, *Cor. Sec.*

RICHMOND HILL.—This Auxiliary was organized in the summer of 1893, and although we cannot report an increase in membership, we are thankful that there are in connection with our society earnest women who are willing to do what they can to send the Gospel to foreign lands. We hold regular monthly meetings, in which we usually follow the programme given in the *Leaflet*. About once in three months we conduct the regular weekly prayer meeting, president and members taking part in the exercises—readings, recitations and singing, with prayers for more zeal and fresh interest in all our missionary work. In November of 1893, we canvassed our village for cast-off clothing, most of which was repaired by members and distributed to needy ones through the cold winter months. We also held an "At Home" in February, which was largely attended. *Leaflets* and mite-boxes were distributed through the evening, from this we realized \$8. Last fall we prepared a case of clothing and other useful articles, which were sent to Rev. R. Black, of Naughton, Ont. Two parcels were also sent to Toronto. We feel truly thankful for the earnestness manifested in the past by each member, and by constant and continued effort are endeavoring in our small way to help advance the Master's kingdom.

T. R. PROCTOR, *Vice-Pres.*

MARBLETON, QUE.—We are pleased to report an Auxiliary on this mission. It was organized by Mrs. (Rev. Dr.) Williams, of Sherbrooke, on the 10th December last, with eleven members enrolled. The officers elected were: President, Mrs. (Rev.) J. Holt Murray; Vice-President, Mrs. Gould; Recording Secretary, Mrs. B. R. Bishop; Corresponding Secretary, Miss J. A. Oughtred; Treasurer, Mrs. Adams. We have held our first meeting, and although the work is new to most of the members much interest was manifested. May we all go forth to work baptized with the spirit of the Master, who came as our first Missionary.

JULIA A. OUGHTRED.

P.S.—Mrs. Williams also organized at Bishop's Crossing, which will make Auxiliary number two on this mission.—J. A. O.

WOODSTOCK.—The Central Methodist Church Auxiliary of the W. M. S. during the present year has added new members at each monthly meeting, at which interesting missionary programmes have been rendered. Our president, Mrs. (Rev.) J. Pickering, is brimful of missionary zeal, and improves each opportunity to enthuse everyone with the same spirit. Miss Hatch, a missionary of the Baptist denomination, a former resident of this town, who returned to her work in November, addressed our monthly prayer meeting, which was held a few days before her leaving. All

were deeply impressed with the consecrated missionary spirit she evinced, and could not but feel that she was one of God's chosen ones. The same evening we heard a few words from our own loved missionary, Miss Hargrave, from Japan, who was making us a short visit. She had the prayerful sympathy of all, for we realized how much she needed the quiet rest after her years of faithful labor in Japan. The consecration service held in January was a benediction to all. Our prayer is to grow in missionary zeal and knowledge.

ANNIE C. LUND, *Cor. Sec.*

SIDNEY CROSSING MISSION BAND.—Through the influence of Miss Jessie Spafford, of Belleville, our Band was organized by Mrs. Massey, with a membership of thirty-three; we now number forty-six. Held our first meeting on the 12th of January, 1894. The following are the officers for this year: President, Miss Minnie Fletcher; Vice-President, Mrs. Mason Finkle; Secretary, Mr. Harry Spafford; Treasurer, Mrs. Geo. Cox; Organist, Miss Carl Spafford; Auditor, Mrs. Stanley Vandervoort; Corresponding-Secretary, Miss Debby Gerow. Work done this year: Made a crazy-quilt by asking a small amount from friends, worked their names on it, which brought us in \$7.36. Gave the quilt to Mrs. Schuster of the City Mission, Belleville. In October, sent \$7.10 membership fee to the Treasurer of the W.M.S. On the 7th of December, had our first entertainment and social, which was a decided success. Mr. W. W. Kelley conducted the opening services, refreshments being served. The chair was occupied by our President. A splendid programme consisted of music, singing, dialogues, etc. Miss Jessie Spafford, of Belleville, gave one of her grand recitations. Mr. Harry and Miss Carl Spafford made splendid music with the violin and organ; Mrs. Seldon Ketcheson, a solo, while Miss Thenie Kelley presided at the organ. Mr. Clapp, Superintendent of the City Mission Sunday School, Belleville, delivered an address on "The Mission School and its Work." The proceeds of the evening exceeded \$13. Cash made during last year, \$29.69. Sent a number of Sunday School papers to the shanties, which were thankfully received, as the clerk wrote to the President saying they were in need of just such literature.

D. A. GEROW, *Cor. Sec.*

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