

The Missionary Outlook

is my Parish.
"The Field is
"The World"

A Monthly Advocate, Record and Review.

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MAY, 1895.

[NEW SERIES.

Field Notes.

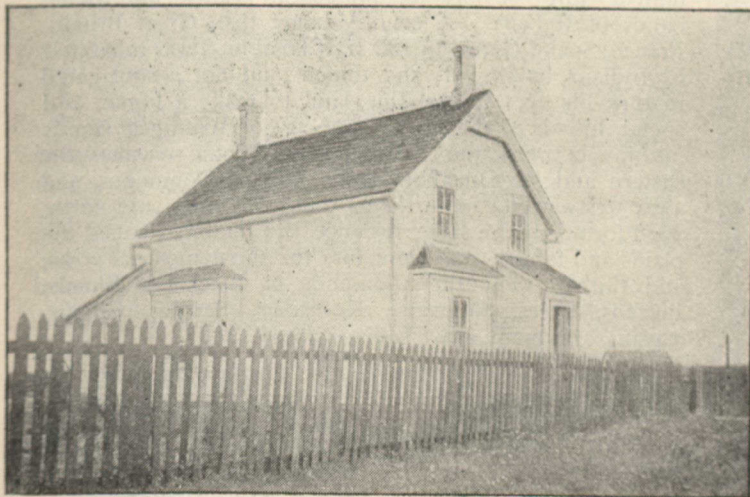
AMONG the Reward Books issued to Juvenile Collectors this year, there is one to which we wish to call special attention. It is written by one of our own ministers, Rev. J. W. Saunby, B.A., and is entitled, "Japan, the Land of the Morning." In both plan and execution the work is most admirable, and should be read by all our people. Send to the Book Room for a copy. Price, \$1.00.

MANY of our brethren, in sending the form filled out ordering Reward Books for their Juvenile Missionary Collectors, put only a one-cent stamp on the envelope. The consequence is that when it is delivered at the Mission Rooms four cents have to be paid, thus making the postage on one order five cents. It is only printed matter that can be sent at the rate of one cent per

funds of the Church it increases my salary instead of lessening it."

THE President of one of our Leagues writes: "Kindly supply our League with fifty mite mission boxes. The twenty-five we got three months ago are to be opened now so as to send in the money for this year. I believe the plan is going to work splendidly." We have a good supply of mite-boxes at the Mission Rooms, and will be glad to supply our Young People's Societies with as many as they can make use of.

THE General Secretary appreciates the following message from a brother minister: "'The Lord bless thee, and cause his face to shine upon thee.' The Lord is filling many a soul with missionary zeal away up here in Algoma. Let us think more of prayers than dollars; and when a baptism of prayer is upon the Church, hearts and pockets will be opened."



MISSION HOUSE AND INDIAN CHURCH AT NORWAY HOUSE, KEEWATIN.

four ounces. For circulars filled up in writing letter postage (three cents per ounce) must be paid.

WE take pleasure in publishing the following bit of experience: "We are little over double our missionary contributions on this field this year. The Church should be up to the quarter-million line. My experience has been that the success depends more on the pastor than on any outside deputation. But where pastors are afraid to advocate the cause of missions lest it should affect their salary, shortage is sure to follow. I find that when I faithfully stand by the

THE receipts of the Missionary Society of the M. E. Church, North, up to the 31st March, show an increase of \$15,581 over the receipts for the corresponding period last year.

SORRY we cannot write in the same strain regarding our own fund. Out of a prospective income of say \$235,000 the treasurers have received, up to the end of April, only \$18,000, which is a little less than was received at same date last year. How good it would be if the income could reach the treasury earlier in the year—say before Christmas.

Editorial and Contributed

Heavy Tidings.

A SORE CALAMITY has befallen the Church in the sudden and tragic death of a minister deservedly esteemed and beloved, the Rev. William Hall, M.A., Principal of the French Institute, Montreal. The shock makes it impossible for us to write, and we can only append this brief extract from a hurried note from the President of the Montreal Conference:

"About seven o'clock this morning (May 7th) he rose from bed, took a gun, placed it under his chin, and fired it, killing himself instantly. You saw how he was when you were here a few days since. He did not seem to get any worse. He was not suspected by his own family to have any suicidal tendency, and yet when it was reported that he had taken his own life, those who knew of his depression of mind were not surprised."

This is no time to multiply words. Let us humble ourselves before God while we agonize in prayer for our afflicted Zion and for those upon whom the blow has most heavily fallen.

Meeting of the Missionary Executive.

A FULLY attended meeting of the Executive Committee of the General Board of Missions was held in the Board Room, Wesley Buildings, on the 25th and 26th ult., Rev. Dr. Carman in the chair. The greater portion of the time was occupied with Japan affairs. Voluminous correspondence was read, which occupied five or six hours. At a former committee meeting it had been decided that it was not expedient, under existing circumstances, for Rev. Mr. Cassidy to return to Japan. Mr. Cassidy had appealed against this decision, and an opportunity was now given him to state his objections to the committee. He was heard at considerable length on Thursday evening, and again on Friday morning. He complained, among other things, that the former action of the committee was regarded by many as a reflection upon his ministerial character and standing. After hearing all his statements, and a full conversation in the committee on the subject, the following resolution was adopted:

"That it having been represented to this Executive that its former action respecting Rev. F. A. Cassidy has been interpreted as a reflection upon his ministerial or administrative character:

"Therefore, be it resolved that while this Executive has not thought it expedient that Mr. Cassidy should return to the Japan work at present, yet we desire to assure him that our action in this matter is in no sense an implied reflection upon either his administration or his character."

There next followed a lengthy consideration of the request of certain missionaries of the Board in Japan to be recalled. After a careful and minute examination of the correspondence, and especially of a joint letter of the missionaries recently received, the committee conversed freely about the whole situation. It

was evident that there had been much misapprehension among the missionaries owing to imperfect, and in some cases misleading, reports which have appeared in the press. It was finally resolved that a committee consisting of Rev. Drs. Carman, Sutherland, Potts, Griffin and Mr. Maclaren, Q.C., should prepare a statement in reply to the letter of the Japan missionaries, and to submit the same to an adjourned meeting of the Executive Committee, which will probably be held within the next fortnight. Some members of the committee have privately expressed the opinion that this particular matter is now in a fair way for adjustment.

Norway House Mission.

THIS month we give a photogravure of Norway House church and mission-house. One of the oldest Indian missions of the Methodist Church outside of Ontario, it is located on Playgreen Lake, a few miles from the north end of Lake Winnipeg, four hundred miles north of the city of Winnipeg. In the year 1819 some Norwegians established themselves at that point, and it soon became one of the chief trading-posts of the Hudson's Bay Co. The Rev. Dr. Maclean, in his "Life of the Rev. James Evans," writes:

"Fifty years ago Western Canada was peopled by Indians and half-breeds and a few white settlers. The population was sparse, indeed, for the country owned by the Hudson's Bay Co. was several hundreds of miles in extent, and the weary traveller in some parts of this vast territory might travel two and three hundred miles without seeing a kindred soul. Indeed, settlers' homes were rare. The trappers and traders congregated in small groups, and built a 'fort' of logs for protection against the roving bands of Indians. A country larger than Great Britain, France, Spain, Germany and Italy combined was inhabited by Indians, half-breeds and traders, and not a soul cared to turn his eyes toward this land to make a home, and spend his days therein. The city of Winnipeg stands midway between the Atlantic and Pacific oceans—the eastern and western boundaries of the Dominion—and away westward for more than a thousand miles, and northward for nearly the same distance, the hunters roamed the plains and forests to procure furs for the company's posts, and thither went the thousands of Blackfeet, Bloods, Piegiens, Crees, Sauteaux, Kootanies, Sarcees, Chippeawayans, and many other Indian tribes."

In 1840 the Rev. Jas. Evans, accompanied by his wife and daughter and two young Ojibeway Indians, Henry B. Steinhauer and Peter Jacobs, started on their long, lonely journey into this vast wilderness of the great North Land. From Fort William they travelled entirely by canoe, and the time consumed in making the trip was from the 12th of May until the first week in August. For their household effects, it seemed the longest way around was the shortest road home, as they had to be sent to England and from thence forwarded by the Hudson's Bay Co. to Norway House, arriving between three and four months after they had been shipped from Montreal. Here, over fifty years ago, Mr. Evans toiled, taking long and perilous journeys in his tin canoe, which the Indians christened, because of its flashing brightness, "The Island of Light." Here he invented those wonderful syllabic characters by

which the Cree Indian can learn to read in less than one month, and which has been the means of giving the Bread of Life to thousands of hungry souls. Here he resolutely withstood Sir George Simpson, Governor of the Territories, and the strong determination of the Hudson's Bay Co. to make null and void the keeping of the Lord's Day.

Self-sacrificing and grand was the life of this our first missionary to Norway House. At the early age of forty-six he heard the "signal of release," and, as men reckon time, his life was short; but he

"Lived in deeds, not years.

. . . He most lives

Who thinks most, feels the noblest, acts the best."

Many and faithful have been the missionaries who have loyally unfurled Immanuel's banner at Norway House in the years that have come and gone since Mr. Evans first told the "Old, Old Story" to the sons of the forest gathered around their camp fires. It is still a lonely and distant post, yet the old log buildings have given place to comfortable and more modern structures, and some of the comforts of civilization have found their way even there. But above and beyond all, there are many Indians there who, in their repulsive heathenism, came to Jesus, were washed in the sin-cleansing blood, and are now telling to others what a Saviour they have found. Some who have heard these brethren pray, although in an unknown tongue, have felt that they knew the way into the secret presence of the Most High, and their loving and earnest importunities were being honored in the sensible presence and power of the Holy Spirit.

Our Student Volunteers.

THE Committee who have had in hand the arrangements for a Students' Missionary Campaign, to be carried on during the summer vacation, desire to call attention to the following response that has been made to the circular letter, sent out some days ago to each of the Methodist colleges. We hope to hear from others soon.

We wish to add that each of these men is open for work on missionary lines, if suitable arrangements can be made, within a reasonable distance of their various addresses. Some are already in their own centres, and most, if not all, will be by the beginning of June. A completed list will be made out soon, which will be sent on application.

From Wesley College, Winnipeg (addresses not yet received): G. H. Bennee, *Cor. Sec.*; H. Hull, C. H. Cross, W. B. Allison, J. Kinley, A. E. Roberts, J. H. Morgan, J. W. McKittrick, J. W. Bruce, S. K. Rust, J. S. Woodsworth, H. Whitmore, J. C. Switzer, G. Elmitt, C. H. Sawford, A. E. Smith, W. R. Hughes, E. J. Hopper, W. Hardman, J. I. Thorn, W. J. Parr.

From Albert College: Horace C. Wrinch, *Cor. Sec.*, Merton, Halton Co.; *W. H. Howard, Delta, Leeds Co.; R. H. Gordon, Tweed, Hastings Co.; *J. M. Walters, Woodville, Victoria Co.; *H. B. Reddick, Picton, Prince Edward Co.; *S. J. Clarkson, Stouffville, York Co.; Jos. Coulter, Milverton, Perth Co.; T. H. Gowman, Bruce St., London, Middlesex, Co.; T. A. Steadman, Wyoming P.O.; *J. M. Worrall, St. Catharines, Box 806; R. S. Anderson, Kenlis Circuit, Regina District, N.W.T.

The following Methodist Students of Trinity Medical College, Toronto: F. C. Stephenson, *Cor. Sec.*, Trinity Medical College, Toronto; W. T. Rush, Trinity Medical College, Toronto; J. A. Jackson, 66 Gwynne Ave., Parkdale, York Co.; G. M. L. Brown, Mimico, York Co.; Richard Large, King, York Co.; H. Smith, New Hamburg, Waterloo Co.

From Victoria University: J. C. Reid, Lucknow; R. E. Spence, Peterboro'; *W. G. Conley, Caldwell, Quebec; S. C. Moore, Lindsay; *F. W. White, Oakwood; *E. A. Wicher, 53 Harbord St., Toronto; P. D. Harris, 766 Dundas Street, London; C. W. Service, Aultsville; D. Norman, Aurora; H. G. Barrie, 44 Park Road, Toronto; D. B. Neeley, Harkaway; *H. S. Magee, Arthur; W. H. Graham, St. Mary's; *J. O. Clubine, Thornhill; R. C. McConnell, Moreland; *J. D. Fitzpatrick, 83 Broadview Ave., Toronto; *A. J. Paul, B.A., Bradford; A. J. Terryberry, 155 King St. West, Hamilton; *A. J. Terrill, Trenton; G. S. Faircloth, B.A., 116 Avenue Road, Toronto; C. G. Corneille, Glencoe; *A. J. Tufts, Brandon, Manitoba; *H. E. Warren, Elgin.

F. C. STEPHENSON,

Trinity Medical College, Toronto.

H. E. WARREN, Victoria University, "

E. A. WICHER, " " "

C. W. SERVICE, " " "

Victoria University,

Toronto, 29th April, 1895.

Those marked asterisk () expect to be stationed at the coming Conferences.

Bread on the Waters.

THE following note was received in March, but was crowded out of the April number of the OUTLOOK. It requires no explanation:

DEAR DR. SUTHERLAND.—Enclosed please find a cheque for five dollars. The amount was sent by a lady in Connecticut, and is to be applied to mission work amongst the Indians around Lake Winnipeg. This lady bought a copy of my father's book, "By Canoe and Dog-Train" at the New York Christian Endeavor Convention, and became interested thereby in the work of Indian Missions. She lent the book to her friends after her return, on the condition that everyone who read it should give her five cents, promising that the money would be sent to help on the missionary work amongst the Indians where Mr. Young had labored. These friends read the book, and became so interested that five cents seemed too small a contribution. They added, and the other day I received a Postal note for the above amount. It is hoped that some more of the thousands of copies sold will stimulate their readers into helping on the work of Missions.

I am, dear Sir, sincerely yours,

E. RYERSON YOUNG, JR.

Huntsville, Ont., March 18th, 1895.

Hints For Our Young People.

THE following is an extract from an article published in the January OUTLOOK. That issue is exhausted, but as there are still many desiring information respecting working for a special object in our young people's societies, we have reprinted that portion referring to objects to which money may be appropriated.

While the General Board of Missions would much prefer that all contributions be given to the general fund, leaving the Board to apply them where most needed, they desire, nevertheless, to meet as far as practicable the wishes of our young people to have

some special object or objects to the support of which their contributions might be devoted. For the present the following are suggested :

CHINA.

1. Support of a boy or girl in one of the schools. This, at the present rate of exchange, will require say \$25 for one year. So many are adopting this object, however, that there is a possibility of over-doing it.

2. Aid to the hospital work at Chen-tu or Kiating. Any amount will be helpful.

3. Aid to purchase and set up a printing press at Chen-tu, to print and circulate Christian literature. At least \$1,000 will be required for a start, but every little helps.

N.B.—We have no native missionaries as yet in China.

JAPAN.

4. The support or partial support of a native worker. This, at the present rate of exchange, which is very low, will require from say \$50 to \$150 per annum.

THE INDIAN WORK.

5. The support of an Indian pupil in one of the Institutes or Homes at Chilliwack, Port Simpson, Morley, Red Deer or Brandon (the latter to be opened soon). This requires say \$50 per annum.

FRENCH WORK.

6. Support of a pupil in the Institute at Montreal, say \$50 per annum.

Those who desire may contribute towards the support of any of our missionaries in the foreign or Indian field.

Unfair Criticisms.

IN estimating the results of mission work, men often judge by a false standard. In the case of native converts they seem to expect a higher type of Christian life than is to be found in the home churches, and if it is not found they denounce the whole thing. How common it has been to hear from cold-hearted, worldly Christians, or to read in the reports of hostile travellers, the statement that converts from among heathen peoples are all hypocrites ; that they profess Christianity only for the sake of some worldly advantage. Such people know not what they say, nor whereof they affirm. The "stay-at-homes," who "don't believe in missions to the heathen," merely utter the random assertion as a sort of excuse for doing nothing. Of the real facts of missionary work they know nothing. They have never visited a foreign mission, never read the letters and reports of missionaries, and only repeat, at second hand, the malicious sayings of men who antagonize everything that bears the Christian name. Some, again, who have visited foreign lands, listen readily to the statements of ungodly white men, without investigating the facts for themselves. In this way a cruel injustice is often done alike to missionaries and their converts, and prejudices are fostered that retard the work of evangelizing the world.

It is utterly false to say that the converts from heathenism are hypocrites. That some of them bear that character is quite possible, and the same thing may be said of not a few professors at home ; but of the genuine Christian character of multitudes of heathen converts there can be no reasonable

doubt. It is demonstrated by their changed lives, by the meekness with which they bear persecution for Christ's sake, and by their earnest endeavors to bring others to the knowledge of the Gospel. Take these converts as a whole, and their type of Christianity may not be the highest conceivable—it would be unreasonable to expect it. Conversion is one thing, the maturity of Christian experience is another. But it may be safely affirmed that, taking the different circumstances into account, converts in the foreign field are as sincere, and, up to the measure of light they have received, as consistent as the average of converts in our home churches. Moreover, those who thoughtlessly disparage the Christian character of converts from heathenism, thereby disparage Christianity itself. It is tantamount to saying that the Gospel has failed among the heathen, and that it is no longer "the power of God unto salvation."

Equally unjust and equally undeserved is the reproach often uttered against missionaries. They have been represented as self-seeking, living in idleness and doing nothing. Such utterances are sometimes the outcome of ignorance, and sometimes of malice. The instances in which they are deserved are very few and far between. It is true all missionaries are not alike. All have not the same faith, the same zeal, the same devotion to duty ; but we do not hesitate to affirm that in point of diligence, unselfishness, love for souls and consecration to God, the great body of missionaries are not surpassed, if indeed they are equalled, by any other class of men and women in the world. And if the reproach of which we have spoken were true—if the missionaries now in the field, or any considerable number of them, are as luxurious and self-seeking as the objectors say they are, surely it is time that some of the objectors themselves stepped to the front, to give the Church and the world an example of what true missionaries ought to be. But until these models of unselfish devotion appear, let us thank God for the workers we have, and let us esteem them highly in love for their work's sake. Some people have the strange notion that missionaries should be an exception to all other men in regard to support—that they should cheerfully subsist upon an allowance on which other men would starve. But why should they ? Why should all the self-denial be expected from missionaries, and none from Christians at home ? If the missionary should live upon a starvation allowance in order to *preach* the Gospel, so should every Christian do in order to *send* it. By all means let there be an equality.

This kind of talk savors of selfishness, and "Am I my brother's keeper?" is at the bottom of it all. Yes, you *are* your heathen brother's keeper in a very important sense. You may not be responsible for bringing him into his present dark and benighted condition, but you are responsible if you leave him there. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, behold, we know it not ; doth not he that pondereth the heart consider it ? and he that keepeth thy soul, doth not he know it ? and shall

not he render to every man according to his works?" A fact is not changed by denying it, and responsibility is not put away by claiming that we are not responsible. A day is coming when the whole matter will be viewed in a different light, and when we shall say, like Joseph's brethren, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us."

Along the Line.

The Indian Work.

Letter from the REV. JOHN NELSON, dated INDUSTRIAL SCHOOL, RED DEER, Feb. 18th, 1895.

IT is with no small degree of satisfaction and feelings of gratitude that we report progress in our school. One peculiar feature appears to exist in our Indian Mission work. When a soul is fully consecrated to the interests of this work the joy in actual labor amongst the people overcomes the inclination to spend part of life in reciting conquests of other days. After fifteen years' service, I realize that I have scarcely passed the matriculation period, notwithstanding am thankful for the honor conferred upon me by the great Head of the Church.

For some time I have been impressed that some special effort should be made to induce the pupils to give their hearts to Jesus. Accordingly, a few weeks ago, after an earnest, serious talk on the subject, I extended an invitation to all who desired to love the Saviour to come to the school-room again in the evening. More than half the school were present, and twenty-three testified their earnest desire for salvation. Our hearts were made glad while listening to their simple, earnest expressions of contrition and pathetic pleadings for pardon. One girl said: "I want to love God and have a clean heart;" another, "I ask God to forgive me all my foolishness, and help me to live right;" and another, "I am the little boy that don't know much about God. I want Him to teach me how to love Him." We know from their every-day life that this is all the work of the Holy Spirit. We pray that they may all be brought out into the clear light, and become a power for good amongst their own people. All the pupils in the school have expressed a determination to belong to Christ.

China.

Letter from REV. GEORGE E. HARTWELL, B.D., dated CHEN-TU, November 20th, 1894.

AS these are troublous times, you will be anxious for our welfare. Our situation inland has this advantage: that scarcely a ripple of war excitement has been noticeable in Chen-tu. The war notes, contradictable as they have been, reach home lands a month before they arrive at Chen-tu.

We are in receipt of a letter from H. B. M. Consul at Chungking, saying that he had received a dispatch from Her Majesty's Minister at Pekin with reference to the position of missionaries in the interior of China during the continuation of the present hostilities between China and Japan. He adds that, as from all reports Sze-chuanese have shown no hatred or hostility to foreigners, and that the distance from the coast makes it unlikely that passing troops or deserters will cause disturbances, therefore he does not consider it necessary to call in the British missionaries at present. He concludes with an exhortation to all British missionaries to be extremely prudent in their actions and conduct not to incur risk of personal violence.

Day by day fresh news arrives which tends to make our situation more unsettled.

A month ago an ex-official came every morning to study English. He is the best-read man in matters pertaining to foreign countries I have yet met.

Having been to Shanghai and other ports, we found him a pleasant visitor. His three boys and one daughter made us a visit, and seemed to feel quite at home in our company. They ate some of our food, which is very often refused, as the report is if a person eats our rice he becomes a Christian, *i.e.*, eats our religion.

Of late he has not come daily, but whenever a telegram comes he usually hastens to tell me.

His actions, at times, have been somewhat suspicious, and the thought that perhaps he is a spy has entered our minds.

While Dr. Kilborn was with us a few days Mr. Liu enjoyed conversing with him, observing that he talked quite like a Chinaman, and when Dr. Kilborn returned to his boat, about two miles away, he intimated that he wished to accompany him. Just before the boat started he said to Dr. Kilborn, referring to the war, that the foreigners might be invited to help get guns. What these guns were to be used for we dared not hint, but feared that a rebellion might be brewing. This event has put us all on our guard.

Last Sunday, December 2nd, he came again to our home. As dinner was just ready, we invited him to eat with us. He did so quite willingly, and used knives and forks much more gracefully than we did the chopsticks at our first meal.

To-day, December 5th, he came to the new place where I was overseeing some work and reported yesterday's telegrams, namely, that Tien-Sin was taken; that the Bismarck of China, Li Hung Chang, was crazy; that China, in short, was in a most deplorable condition. The road to Pekin was open, as the Japanese were already in possession of surrounding cities. He also intimated that foreigners were leaving Hang-chow and Shanghai.

He merely hinted of our danger in Chen-tu.

Two things he spoke of, as if to be a warning:

1. That the Chinese hated the French, especially since the French war, and this hatred might be fanned, as France is now reported to be in league with Japan and Russia. Should there be a rising against the French priests, the mobs would not, or might not, distinguish between English and French.

2. That there was a good deal of dissatisfaction among the soldiers, as they were receiving no pay and their rice was scanty; that all the available silver had been sent to headquarters; also, that the officials feared that the tribes of robbers, which are numerous, might make a raid upon Chen-tu and the surrounding districts.

Although these reports are flying about, we go on with our work as if all the world was at peace. The people on the streets have never been more friendly. Our day schools have broken down much of the superstition that existed in regard to foreigners. The security that David felt, as expressed in *Psa. ii. 1-5*, is also ours. In the time of trouble God shall surely hide us in His pavilion.

Dec. 11th.—To-day had a call from our ex-official friend. His face had a more cheerful aspect. He reported that the Chinese were victorious on the 7th. Every victory the Chinese win is heralded, while their defeats are kept secret as far as possible.

The work is going along nicely. The chapel services are well attended, and the Gospel is listened to attentively. When the simple Gospel story is told, when a Saviour crucified for the sins of the whole world is earnestly preached, I have observed the people are most hushed and impressed. All classes attend our services. Two Sabbaths ago a very intelligent-looking elderly man, though blind, was led into the chapel by a respectably dressed servant. The earnest expression upon his face as he listened remains vividly upon my mind. While preaching I could not keep my eyes from his face, and my sermon seemed directed toward this one person. May God kindle a flame of sacred love in his heart!

One evening several richly clad men entered the street chapel. They listened attentively for some time. One of the party then arose, and after making a very polite bow said that he was pleased with the doctrine, adding, "We will hear thee again of this matter." These men were next

in rank to a magistrate, and their remarks left a good impression upon those in the room. In private many opportunities present themselves to make known the Gospel tidings. Yesterday, while in the bank, the way opened for a good talk with one of the proprietors on the things pertaining to spiritual life.

One of the best preaching-places in China is on the street corner. We have visited a great many streets this fall in the vicinity of our mission premises. In our hands are a bundle of tracts. Wherever we stop a small audience gathers around. The subject-matter of the tracts is stated, and after preaching a short sermon the tracts are offered for sale. In this way we accomplish two things, viz., get acquainted with the people, and spread Christian literature through their midst.

Unforeseen events, however, have changed my plans from an active street and chapel work to that of building. This fall a suitable place for future expansion in school work was offered for sale. As the rent and repairs of U Sha Kiai, the rented premises, would in a few years eat up the price that would buy a larger place, and as there had been some threats that the landlord might ask us to leave this place, it was thought best to purchase. Dr. Hart has no doubt written you a full description of the place.

As the buildings would not allow of being satisfactorily repaired, to build a one-story house in the form of a bungalow has been committed principally to my charge. From daylight until dark I am on the new premises. Chinese workmen are very fond of smoking, and when the foreigner's back is turned they think they ought to rest. It is also expedient to be present, as the workmen will scarcely do a thing before they have had an interview, and found out if they are right or wrong. Once a Chinaman gets the idea, he is very clever to construct.

Dec. 25th.—To-day is our third Christmas in China, our second in Chen-tu. We have just come from a very interesting Christmas gathering. This morning we fixed up my study a little and placed a big tray of oranges and a Christmas cake on the table. The book-shelf was adorned with cards sent me by a person living in Brandon. The walls were hung with pictures and maps. To the Chinese, whose homes are so dark, cold and dreary, it would seem like a little entrance into the better land. Eleven o'clock I struck the big gong, and sixteen girls, followed by eighteen boys, entered the room. Then came the two teachers and the visitors. The room was filled. As the children caught sight of the oranges and picture cards, their faces lit up, and their hearts warmed, ready to take an active part in the service. Our first hymn was, "Come, let us join our cheerful songs with angels round the throne." I wish the boys and girls who are, Sunday after Sunday, giving their pennies to spread the Gospel could have heard these thirty-four voices as they rang out the chorus, "Tsan mei ngo chu tsan mei chu yin ta ti ngo sheo sz." "Praise my Lord, praise the Lord because He died for us." The Scripture lessons were Matt. i 18-25 and Luke ii. 1-20. They were interested to hear how the boys and girls spend their Christmas in Canada, and next year (D.V.) we expect to have a Christmas tree. The happy meeting closed by singing "There is a happy land."

I might just add here that, if anyone would like to help in some way in the children's work, they might send out all their spare Christmas and New Year's cards; also cards used for advertisements, especially if the pictures are nice. The Chinese children are very fond of pictures. By writing portions of the Bible on the cards, the pearls of the Scriptures are carried into many homes.

Dec. 27th.—A little excitement was caused to-day by our day school teachers saying that there was a report upon the street that we boiled children, and the children were afraid to come to school. They both, however, took active steps to deny the charge, and sent out word for the children to come. One little boy came crying. The teacher sent word to his father to come and look all over the place and see for himself. This prompt action on the part of the teachers has, I trust, nipped in the bud what might have led to serious consequences. The school children continue to come regularly. This is the first we have heard in Chen-tu on these lines. We imagine that someone has seen our stoves, and as they never saw anything like them before

concluded they must be used for some extraordinary purpose.

This letter has been written during my spare moments in the evenings, hence its disjointedness. I thought a letter in this form would give you some idea of our daily life, and if you wished to use any part of it for publication you could do so. I will try to write more frequently by writing scenes and events as they daily occur, and sending them in the above form.

We have heard with great pleasure that by the almost unanimous voice of the General Conference you have been re-elected to fill the important position you have held for so many years. You have our prayers that you may be wonderfully supported by God's grace during the next four years.

Missionary Readings.

Notes on the Congo.

THE Congo Independent State comprises the greater part of the immense basin of the Congo River. This state was founded by Leopold II., King of the Belgians, and has 1,508,000 square miles of territory, and the estimated population is between forty and fifty millions.

For one hundred miles from its mouth the Congo River is navigable, then for more than two hundred miles it rushes through tremendous mountain gorges in a series of cataract and falls. Stanley Pool is the starting point of the upper half of the Congo, which is navigable for more than a thousand miles.

Through the cataract region travellers are taken in hammocks made of thick canvas cloth, and suspended from a bamboo pole, with a man at each end as carriers. All goods for transportation are packed into sixty-pound loads, and taken by men, as there are no beasts of burden, and only recently the new railroad, which is in process of construction, has been completed for thirty miles. The roads are narrow, zigzag foot-paths, winding around great rocks, over hills and young mountains, and through the plains and valleys. In going to-and-fro the traveller often sees elephants, buffaloes, deer and monkeys, while the more dreaded leopard prowls around at night in search of sheep, goats, etc., for food. Snakes allow themselves to be seen occasionally.

In the line of real pests, centipedes, jiggers, white ants and red ants, or drivers, are the most dreaded. The bite of the centipede is painful and poisonous. The jigger is a small creature, which looks like a flea. Instead of biting, he enters the flesh, especially the feet, and when completely covered by the warm skin he begins to enlarge until a tiny sack is formed, and, if left long enough, instead of the original jigger, there comes out of this sack dozens of full-grown jiggers, each one eager to increase his kind in a similar manner. All decent people keep themselves free of them, but the lazy, nude waifs, found in every town and village, allow their toes to be eaten off, and their feet, elbows and fingers to remain in a chronic state of sores, caused by these creatures.—*Selected.*

Squandering Millions.

A NEWSPAPER states that one of the wealthiest of America's millionaires is intending to spend one million dollars a year for ten years in building and beautifying a palace and its surroundings; and this while there are homeless orphans, helpless invalids, young people struggling for education and for usefulness, and a thousand million human souls living without God and dying without hope in the world.

There is one defect in the architecture of all these palatial residences. They are *not death proof*. No matter how strongly they are built, or how beautifully they are finished; no matter how many blinds, shutters, bronze doors and storm doors they have, yet death finds its way into them. In the most unwelcome hours and at the most inopportune

tune moments the unbidden and unwelcome stranger comes; and what is a ten million dollar palace worth when sickness creeps in at its windows, when death crowds in through its carved doors, strides across its costly carpets, invades its inner sanctuary, and drags away the one man for whose comfort and pleasure all this expenditure has been incurred, and makes him food for worms. Oh, how little is wealth worth in a dying hour. It cannot purchase ease, it cannot heal disease, it cannot bribe death.

The Saviour has said, "Woe unto you that are rich! for you have received your consolation;" and the apostle has said, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

A great railway king was on his dying bed, and when the stock markets of the land were trembling in the balance, and prices were rising or falling, with every rumor that came from the sick man's bed, he was saying to those around him, "Sing to me; sing,

'Come ye sinners, poor and needy.'"

Oh, how poor is the man who, in the dying hour, leaves millions behind and takes nothing with him. Blessed are they who lay up a good foundation against the time to come, who send on their wealth before them, and who make ready to be received into eternal habitations when earth's vain glories pass away like dreams.—*Presbyterian Record*.

Giving Willingly.

AT a missionary meeting held among the negroes of the West Indies three things were agreed upon: (1) We will give something. (2) We will give as the Lord has enabled us. (3) We will all give willingly. As soon as the meeting was over a leading negro took his seat at the table with pen and ink to put down, as secretary and treasurer, what each came to give. Many came forward and gave—some more and some less. Among those who came was a comparatively rich old negro, almost as wealthy as all the others put together, and threw down upon the table a small silver coin.

"Take dat back again," said the secretary; "dat may be according to de first resolution, but it's not according to de second."

The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward, and as almost all gave more than he, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dar, take dat."

It was a valuable piece of gold, but it was given so ill-temperedly that the sable secretary answered again, "No; dat won't do yet. It may be according to de first and second resolution, but it's not according to de last;" and he was obliged to take up the coin again.

Still angry at himself and all the rest, he sat a long time till nearly all were gone, and then came up to the table with a smile on his face and very willingly gave a large sum to the treasurer. "Very well," said the courteous but dignified official; "dat will do; dat's according to all de resolutions."—*The Missionary World*.

Answered Prayer.

THE Master said, "When the Son of man cometh, shall he find faith on the earth?" One would think not from the way we carry burdens, and worry over the affairs of the kingdom. Yet what infinite resources are at our command if we believe the words of Jesus: "If ye ask anything in my name, I will do it." Take this pertinent illustration. For months a lady has been needed to take the musical department of the Girl's High School at Aoyama, Japan. Missionaries were offering, but this want was not supplied. The branch secretary of one of the trans-Mississippi branches wrote the president: "This is a very pressing need; we must pray over it. No doubt there

are a hundred young ladies in our State who could fill the place, but unless God calls them they will not offer."

So they "took it to the Lord in prayer." While on her knees praying, one of them kept thinking of a young lady who belonged to her church, and was known as an unusually talented musician. Though she lived right across the street from her, they never had much acquaintance. The impression was so persistent that she sent for the young lady. On entering the parlor, she said: Miss D—, do you believe the Lord wants you to go to Japan as a missionary?" She gave a startled reply: "Did you know that I had answered the advertisement in the *Message*?" It seems in her anxiety to have this need filled Miss Rebecca Watson, of Japan, had sent a notice of it to the *Message*, the Chicago Training School paper. A friend sent it to Miss D—, and she had answered, saying, "Here am I, send me."

God had been calling her for a year, and her response was ready when the opening came. So while these women prayed and looked around God was answering, and the answer was nearer than they dared believe. All who love the Lord Jesus, and labor for him, have many such answers to prayer. Let us read again John xiv. 14, and go on to seek more earnestly than before, the things of that kingdom that shall have no end!—*World-Wide Missions*.

Thunderhawk.

BY MISS M. C. COLLINS, FORT YATES, N.D.

THUNDERHAWK says: "Your people are growing wiser all the time, and you teach the Bible so that when your men meet together they have something to talk about that makes them strong and *like men*." He said: "I want my people to learn to pray. I ask one thing, that is that you will not try to make me join the Church. I will attend the meetings, and will have all my people attend meeting, but I am an old man, and I have three wives, and I cannot marry either one. I tell you this so that no one can say that I deceived you.

"My first wife I took when she was fifteen and I eighteen. We are nearly sixty now. I loved her and she loved me—our hearts and minds are one. She never made my heart sad once in all these years, and I never spoke a harsh word to her. It would be like taking my own heart out to send her off. The other one was my brother's wife, and when he died he gave her to me. She is old, and helpless, and blind, and I feel that it would be unmanly to cast her off. There would be no one to take care of her. The last one has a high temper, always is disagreeable, hard to please, and causes me a great deal of trouble. I do not love her; but her husband was as fine a man as I ever knew. *He was my friend*. He was killed. He loved his wife, and his dying request was that I should take her and care for her. Because he loved her I have been kind to her, and I gave him my word, and so I do not want to break it. Now, this is something that I do not like to talk about, but I want to pray to God and to learn the Bible; and I want my children brought up in the light. Perhaps God will be merciful to me. I knew no better when I took these wives, and now I cannot sacrifice them for my own sake. Will you send us a Christian Bible teacher?" I answered him. He called me "niece"; so I said: "Uncle, I can see your side of the question. I will never try to force you to unite with the Church, but I shall try to teach you God's Word. I shall pray for you and shall do all I can to send some one to you to teach your people. I shall endeavor to teach my aunts, and we will ask God to show you what is right, and to give you strength to do the right thing. God's mercy is great. He knows all that is in your heart, and He pities you; but He wants to save your children from the same experience. I will see if our good friends can send us help, and I know God can help us." He arose and came forward, took my hand, and said: "You make my heart glad. I am an old man, and I shall not ask much more of the people; but I am not ignorant from choice, but because *no man has taught me God's laws*. I grew up without the Bible. Although many people had the light they left us in the dark, and I pray you to help us to learn to pray. My niece, I thank you. I shake hands with the people of your Church."—*A.M.A. Magazine*.

Our Young Folk.

Missionary Mother Goose.

MISTRESS MARY, sweet as a darry,
How does your Mission Band grow?
Oh! with money and with meetings,
And with pictures, maps and greetings,
And little maids all in a row.

Teddy, Teddy, ready and steady,
How does *your* Mission Band grow?
Oh! with earnestness and fun,
And some work for every one,
And merry boys all in a row.

Lizzie, Lizzie, always busy,
How do your meetings grow?
Oh! with topics and a leader,
And the love with which we heed her,
And foreigners all in a row.

Benny, Benny, as bright as any,
How do *your* meetings grow?
Oh! with tales of lands and nations,
And accounts of distant stations,
And missionaries all in a row.

Daisy, Daisy, never lazy,
How does *your* money grow?
Oh! with saving and with sewing,
And with weeding and with hoeing,
And mite-boxes all in a row.

Peter, Peter, who is neater?
How does *your* money grow?
Oh! with many a dime or quarter,
Saved from buns or soda-water,
And pennies earned all in a row.

Harry, Harry, do not tarry,
Say, how *should* all Mission Bands grow?
With unselfish, patient living,
And a glad and generous giving,
And loving hearts all in a row.

—M. P. BANKS, in *Over Sea and Land*.

Our Day of Rest.

THE following anecdote is related of the Rev. Richard Newton, whose writings for the young are so widely known.

When he was a boy his father kept his store open on Sunday, and Richard helped in the store. He attended Bible class on the Sabbath, and his teachers talked seriously with him about becoming a Christian.

He said he wanted to be a Christian, but felt that he could not while he was breaking the fourth commandment. God's will was in direct opposition to his father's will, and by obeying his father he was disobeying God.

"If I become a Christian," he said, "I must give up opening the store, and that will offend my father very much."

The poor lad had a great conflict to undergo. His father would turn him out of the house, and he did not know what to do. But he made up his mind to be a Christian, let the result be what it would.

Saturday came round, and Richard said to his father:

"During the past week I have made up my mind to be a Christian. I am willing to work till twelve o'clock on Saturday night, and to open the store at one o'clock on Monday morning, but I cannot break the Sabbath."

His father became very angry, and said:

"Well, Richard, if you are too religious to work on Sun-

day you can leave home and take care of yourself, and if you have more religion than your father you had better travel."

It was only what he had expected. He spent a very unhappy Sunday, and looked forward to having to quit his home on the following morning.

But early on Monday morning his father came to the bedroom door and said:

"Richard, it's time to open the shop."

He never got out of bed so quickly in his life. He ran downstairs and opened the store. All the week he was very obedient and kind to his father and mother, and showed them in every possible way that it was his desire to act up to what he believed right as a Christian.

The Gentleman Brownie.

MRS. STONE was sick with a cold, and could not get out of doors.

"Dear me," she said to herself, as she looked out of the window. "I'm afraid somebody will fall on my slippery walk, and the wood is almost gone, and if the pump isn't run down it'll freeze! Dear me! What shall I do?"

Little Fred Crosby stood at his window, right opposite Mrs. Stone.

"I've been a-thinkin' 'bout 'sprisin' Mrs. Stone," he said, slowly, "'Cause she's sick, you know, mamma, and 'cause she's all alone, without any little boys to help her."

"That would be very kind," said mamma. "What do you want to do?"

"She's pulled down her curtains and lighted her lamp!" exclaimed Fred, joyfully, "and I can go right over now! I'm going to put ashes on the walk and pile up her shed wood-box, and then I'm going to run down the pump!"

"I can do it," he asserted stoutly, as mamma looked doubtful, "'Cause Mrs. Stone showed me how on Wednesday night."

He put on his grey ulster and big rubber boots, and was across the street in about a minute.

Very softly he laid the sticks of wood one upon the other in the big wood box till it was full to the top. Then he let the pump down. That was great fun and almost made him laugh out loud because the water gurgled and squeaked so.

And now there was the walk. How fast Fred worked for fear Mrs. Stone might pull up the curtain and see him. But she didn't, and at last the coal-hod was empty and the icy walk was covered.

"Hard at work, Fred," called Mr. Green, as he spied Fred in the twilight.

"Guess so," stammered Fred, as he shut the gate hurriedly and ran quickly across the street.

"Mr. Green almost told on me, 'cause he talked so loud," said Fred, "but I guess Mrs. Stone didn't hear him," he added thoughtfully.

But Mrs. Stone did hear him, and when she found her wood-box full she knew all about it.

"Fred is the dearest little friend, I have!" she said, wiping her eyes very hard.

The next morning Fred went over to see how she felt.

"I feel very happy, Fred," she said, smiling, "because last night all my work was done for me. I think it must be some good little Brownie who walked out of one of Palmer Cox's pictures to help me, don't you?"

Fred's eyes danced.

"I s'pect it was," he answered. "Which one do you s'pose it was, Mrs. Stone?"

It was such fun being a Brownie that Fred smiled and smiled.

"It wasn't the dude," said Mrs. Stone, "nor it wasn't the king. I think it must be the gentleman Brownie!"

"I don't think there is any gentleman one," said Fred, doubtfully.

"Oh, there must be!" answered Mrs. Stone, knowingly, "for this particular Brownie was a true little gentleman."

"I'm very glad you think so," said Fred, "very glad, indeed, Mrs. Stone, and the Brownie is, too."

And then he smiled again.—*Youth's Companion*.

1881



1895

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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.

IS it not significant at this crisis in the history of China our subject of prayer for this month should be "Work among the Chinese?"

Since October, '91, the Methodist Church of Canada has been engaged in missionary labors in one province of Western China, Ts-Chuen. Our own Woman's Missionary Society has three missionaries at work in this province.

In 1887 our Society established a Chinese Rescue Home at Victoria, B.C., and at present we have two missionaries employed in this Home. Since its inception the work has moved along in a quiet, unostentatious manner, the Home never sheltering more than sixteen, and this number only for a short time; but the work accomplished has been signally God-honored, for we learn that not one of those rescued has returned to her former impure life. But to the majority of our readers the details of our work among the Chinese here and in the walled kingdom are too familiar to need repetition, so for a brief space we will turn our attention to a consideration of the field and its needs rather than our special work and workers.

According to the latest statistics, gleaned from the "Statesman's Year Book," the present population of China is estimated at 402,680,000—one-third of the human race. Its area, 4,218,401 square miles; being one-third larger than all Europe. The religions of the Chinese are Confucianism, Buddhism, and Taoism, but "the one universal religion is the worship of ancestors." In this latter particular they have a broad field, for China ranks among the nations of antiquity. It is recorded that the Church at Antioch sent Christians to China in 107 A.D., and it is deemed probable that the founders of China "came from the vicinity of the Caspian Sea 2,700 years B.C., bringing with them the knowledge of writing and astronomy." There have been few great inventions—except those of modern days—that were not known in China centuries before they came into use elsewhere. Dr. Pierson says: "The mariner's compass, movable type, printing and paper, porcelain, silk, gunpowder, etc., being long familiar to this remarkable and exclusive people." They are many removes from the term "uneducated," boasting as they do "a social structure on firmer foundations than any other empire, with one system of manners, letters and policy." Their system of education is of a high type. Civil service, with compulsory, competitive examinations, and brains and skill—not birth and wealth—the broad highway to public honors and official positions. Despite all this they are, in many respects, a degraded people, because lacking the essential qualities of a true elevation, viz., the uplifting power of Christianity.

The Celestial Empire is truly a white harvest field, with 900 of its walled cities still *without one witness for Christ*. "To supply one missionary to every 50,000 people in this land, there is still a call for 6,400 men and women." At present it is estimated there are but 1,600 foreign workers and 2,000 native helpers, with 600 churches, 100 of which are self-supporting, and communicants to the number of 60,000. Who will gainsay that the nucleus of this ingathering was not formed in 1807 by Robert Morrison, the pioneer missionary to China, who, with strong faith in God and his own call to the work, labored on unaided for seven long years before he was rewarded with one "seal to his ministry or soul for his hire"? The need for more workers in China

is exceeding great. In manifold ways they are calling to us to send help to them. Through the nine hundred walled cities as yet unreached, through the outcome of the war just ended, through the three-and-thirty thousand dying daily and going down to Christless graves, come the echoes of the old-time Macedonian cry; but perhaps there is no one way that the call comes more loudly to those of us who believe in restitution—if such were possible—or common justice, than through the opium traffic forced upon the unwilling Chinese by a so-called Christian Government at the point of British bayonets; a traffic of which J. Hudson Taylor said, "It does more harm in a week than all the missionaries can do good in a year, and debauches more families than drink, and makes more slaves than the slave trade." In corroboration of this statement, it has been proven that 80 per cent. of the men and 50 per cent. of the women are addicted to its use. Yet, to the shame of *Christian England* be it said, that under her direction is yearly sent to China from India 80,000 chests of opium—enough poison to depopulate the globe twelve times over, if taken by those unaccustomed to the drug. "How long, oh, Lord, how long?"

THE most recent despatches from China and Japan would seem to indicate that Li Hung Chang, the Chinese Peace Commissioner's mission to Japan has not been in vain, and that a treaty of peace has at last been concluded. The terms of this treaty have not, as yet, been officially announced, but the newspaper despatches are probably in the main correct. The result is, the complete triumph of Japan over her older, more populous, more wealthy foe. The marvellous development of Japan in the material arts of our Western civilization has been most strikingly manifested throughout the war. It may be truly said that it was not the East against the East, but the West in Eastern garb contending against the old East, impotent because of the ignorance and degradation of her people; ignorance and degradation, the result of centuries of Buddhist, Shintooist and Taoist teaching.

All Christendom has been anxiously watching the progress of this war, particularly those who, from a missionary standpoint, could not but continuously wonder what would its effect be upon the cause of missions. There appears a great unanimity of opinion as to the result, among not only those who "watched the fight from afar," but also among those in the very centre of action. Dr. W. M. Ashmore, of Swatow, China, writes: "There is a special Providence in this war; had it not come, Western nations would have been compelled once more to have a collision with China. This time it is not a Christian nation, but a next-door neighbor and a heathen power, that is administering the rebuke. The humiliation of China will be great. She has despised Japan and her improvements. Now she sees plainly she must, as a matter of self-protection, follow those very paths of progress herself." The pride of the Chinese in themselves has been great, correspond-

ingly great will be their humiliation; and we believe through this, one of the greatest barriers to the Christianization of that empire will be removed, and the way wondrously prepared for an infinitely wider dissemination of the truth. It now largely rests with the Lord's children, and the use they make of His means entrusted to them, coupled with earnest unceasing prayer, what will be the outcome of this war. Will there be a glorious advance along missionary lines, or the reverse? The question is a serious one. What are *you* personally going to do with it?

Is it possible for China alone to be the gainer, spiritually, through this war, many may ask? Rev. J. L. Dearing, in *The Watchman*, ably answers this. He says: "Korea has been opened as never before to Christian teaching; and it is unquestionably true that the war will forward Christianity in Japan as well as Korea and China. The slur which has often been heard in Japan that Christianity would make one disloyal, has been effectually stamped out by the loyal attitude of all Christian people." And to the honor of Japan, be it said, she has lead the van among heathen nations by authorizing the employment of native Christians as army chaplains. Ten missionaries and sixteen Japanese workers were chosen for special work at Hiroshima, the military headquarters. This is the more remarkable, for heretofore missionaries and Christian teachers were forbidden to present Christianity in any way to the soldiers, nor were they even allowed to enter the barracks. How much cause then, on our part, for thankfulness, that again He hath "made the wrath of man to praise Him," and how much cause at this present crisis for gifts of prayer and means to accompany our psalms of thanksgivings?

DESPITE the war upheaval in China, the sixtieth birthday of the Empress was observed with much pomp and ceremony. Presents costly and magnificent were sent her from all parts of the world, but decidedly the most significant to us, as mission workers, was the copy of the New Testament presented her by the Christian women of her empire. *The Chinese Recorder*, in referring to this event, says: "Ten thousand nine hundred women of China have given their mighty mites, amounting to about twelve hundred dollars, towards this object." But better far than mere numbers is the fact that these women are accompanying their gift with earnest and continued prayer, that the Word may be "a savor of life unto life" to their beloved Empress. We learn that but a few hours elapsed after its receipt until the Emperor despatched a special messenger to purchase the entire Scriptures for himself. In this hour of humiliation and darkness for the imperial household let our prayers ascend in unison with our sisters in China that God, through this gift, will wing home a message of comfort, of pardon, of peace, to those so sorely needing it.

IN view of the close relationship that should exist between the missionary and temperance questions, we do not in anywise consider it a departure from missionary lines to make mention, through our columns, of the irreparable loss the Woman's Christian Temperance Union of Canada has recently sustained in the loss of its beloved President, the late Mrs. Ella F. M. Williams, of Montreal; a loss not alone confined to our Dominion, for the World's Woman's Christian Temperance Union, through her death, lost its efficient and honored Treasurer. Despite the limitations of months of physical suffering, bravely, cheerfully, loyally, our chieftain discharged the heavy responsibilities of her official positions until "she was not, for God had taken her to himself." It is not ours to pierce the veil separating the seen from the unseen, and understand an All-wise Father's plan in removing so pre-eminently a useful life at its zenith-tide. Perchance her death came not so much in the form of a summons "to rest" as to enter upon a grander, broader work, where no hampering fleshly ties impedes the service offered to the King. We thank God for having known such a noble life, for having caught glimpses of a heart and mind so great that it took into ready and intimate sympathy the temperance and missionary questions. For years our late leader was an active member of the Canadian Congregational Woman's Board of Missions, until the pressure of work became heavier than her physical nature could endure, and reluctantly she felt obliged to resign her position, but her interest in the cause of missions knew no abatement. Yes, let us all thank God for such a bright, unselfish life, and the world for all time will be the better for it, and the cause of missions and the cause of temperance the richer because of her identification with them. May her mantle fall upon some consecrated heart who will, as she so truly did, "raise high the standard!"

A Fireside Chat with Discouraged Workers.

(Continued from page 60.)

THERE are difficulties and discouragements connected with the office of Treasurer, and for the sake of those who have found them many and heavy we would not seek to minify them, but the rather to encourage you to continue striving towards their surmounting. Had you found the work less difficult our Branch Treasurers would not have occasion to make moan over so many inaccuracies, or find their positions so onerous. It was only a few months ago that one of the long-suffering ones said to us: "I am ten years older since I undertook this work, and my hair is whitening under the strain." Another told us "her work was largely increased through the inaccuracies and incompleteness of the reports of local treasurers." Now, it is just possible a little more care, a little more attention on your part, might at least modify the present state of things. Do not think figures too matter-of-fact or too trifling to be prayed

over. He who notes a sparrow's fall surely takes cognizance of the smallest item so intimately associated with the furtherance of His cause and kingdom.

The Model Treasurer has already found that one secret of her success lay in the prompt fulfilment of the minutiae connected with her work, as well as the more weighty duties. She has not "despised the day of small things," counting it in no way derogatory to her age and womanhood to thoroughly re-learn childhood's lessons in addition and subtraction. We heard one Branch Treasurer remark, "Oh, if our women would only learn to add and subtract correctly it would so simplify our work."

What about your duties at the meeting, discouraged one, saddened perhaps by the thought of your seeming want of success? Do you know that your reply, "No report," to the President's request for Treasurer's report, sent a chill through the entire meeting, from which those attending did not recover until after the benediction was pronounced, if then. Always have a report—your figures in black and white—it is more business-like; but after they are given could you not add a word of hope or encouragement, a sort of summing-up of the practical side of the month's work, into which you throw all the sunshine and brightness possible? Perhaps you might tell in brief the story of some gift of self-denial, known only to yourself, the giver, and God. Stimulate in every way possible and practicable your auxiliary members into giving *directly* and cheerfully to missions. Then, step by step, could you not lead them on and up to the vantage ground of considering the setting aside of a tenth of their income, not only the duty but the privilege of all of God's children? When our entire Auxiliary membership reach that point, there will be no longer the cry of scantily supplied treasuries, no longer the need for us as mission workers resorting to—shall we say—questionable means to raise money for the furtherance of the missionary movement? This surely is a work worthy your highest effort, your most prayerful consideration!

Do not leave the members' fees—as too often has been the case—for the President to collect, but feel that this is a part of your duty from which nothing but its full discharge will free you. Perhaps more than any other auxiliary officer, the Treasurer needs a large share of consecrated common-sense, to know when to speak, when to remain silent, and how and when best to approach members for their fees or donations, which should be, and has been done in such a manner that those asked almost felt as if the Treasurer was conferring a favor by appealing to them. You need all the tact you possess; cultivate it well through frequent use.

The Model Treasurer is the sentinel at the auxiliary's outlying post, warning its members of the approach of danger in the shape of decrease in givings, or a falling-off in the paid-up membership. But above and beyond all else, let us remember that the Model Treasurer never attained that point of excellence by which she merits being called such, unless

she has prayed much over her work. Give us consecrated Treasurers rather than educated ones; that latter qualification will in time adjust itself, for it will be found but a natural outcome of the former essential. Consecrated to God and the work you have undertaken, difficulties and discouragements are bound to disappear, or only prove "as stepping-stones to higher things." The consecrated Treasurer will have such a desire for the literal fulfilment in her of the Golden Rule as will make her so considerate and thoughtful for those with whom she has to deal, that not only each member in her own auxiliary whom her influence reaches will be strengthened and helped, but the entire mechanism of our missionary treasurerships will be responsive to the change—the Branch through Auxiliary, the Board through Branch.

The night is wearing on, the day has been a busy one, and our firelight glow is now but faintest glimmer, it is time to separate; good-night! good-night!

General Treasurer's Report for March Quarter.

Receipts from Separate Auxiliaries:—

Beulah (Manitoba)	\$10 00
“ for Medical Work in China	25 00
Grace Church, Winnipeg (2 quarters)	113 10
Zion Church, Winnipeg	8 75
Minnedosa, Manitoba	18 00
Portage la Prairie, Manitoba	9 60
McDonald, Manitoba	13 00
Brandon, Manitoba	4 00
Medicine Hat, Assiniboia	6 25
Calgary, Alberta	13 00
St. John's West, Newfoundland	42 61
Sale of Work from Industrial Schools, Japan:—	
Per Miss N. G. Hart	\$27 25
“ Mrs. A. J. Pendray	6 35
“ Mrs. N. Ogden	15 60
“ Mrs. J. J. Maclaren	35 65
“ James Gooderham	17 21
“ Miss Veazey	28 00
	130 06
Bay of Quinte Branch (2 quarters)	1,725 00
London Conference Branch (2 quarters)	1,328 14
Nova Scotia Branch	592 03
British Columbia Branch	81 65
Montreal Conference Branch	699 43
Hamilton Conference Branch	830 34
Toronto Conference Branch	975 00
Bequest of Miss Parthena Elida Scouton, Napanee	50 00
Bequest of Mrs. Colbeck, Clinton (London Branch)	25 00
Bequest of Miss Elizabeth M. Heales, St. John, N.B.	2,000 00
	\$8,699 96

HESTER C. THOMPSON.

MRS. RALEY begs to acknowledge with warmest thanks boxes and bales of bedding, clothing, towels, cotton, flannelette, yarn, drugs, and articles of various kinds for the Kitamaat Boys' and Girls' Home, from the following Auxiliaries: Moulinette, Vankleek Hill, Brockville, Forfar and Newboro', Wilfrid, Orillia, Petrolea, Chatham and Charing Cross, New Westminster, Vancouver, Victoria, Westport Mission Band; one barrel, Enniskillen, Tyrone, Mt. Vernon and Providence Leagues; Mr. and Mrs. Maxwell Hall, Longford Mills; also some bales, source unknown; sewing machine, Metropolitan Auxiliary, Victoria. A most generous supply of towels has been received, and no more women's and girls' coats and jackets are required at present.

Correspondence.

DEAR EDITRESS,—When reading the last “Fireside Chat” in OUTLOOK I was very much struck by the happy experience of that fortunate Treasurer. It being so different from my own, I would like to give you and Auxiliary Treasurers a little idea of the worries and perplexities I have passed through. Will enumerate some of them:

1st. Reports without name of Auxiliary. 2nd. No address of Treasurer. 3rd. The incorrect addition. 4th. The envelope address not corresponding with name on bank drafts and P. O. orders. 5th. Sending reports without money or money without reports.

Dear Treasurers, if you would only place yourselves for one quarter in that position and have such an experience, I am quite sure you would take a little more prayerful time in making out your reports. You could help me to so enjoy the work that I could look forward with much pleasure to the quarterly returns being made. Personally, I realize it is being done for the Master, and desire to see every Auxiliary Treasurer do her work “as unto the Lord.” Auxiliary Treasurers should be more careful to fill out reports in detail as printed. It would be well if all Treasurers would remember that all returns should be made by the 20th of the month.

A SUFFERER.

British Columbia.

Letter from S. L. HART SPENCER, dated KISHPIAX, UPPER SKEENA, B.C., Nov. 8th, 1894.

IT may be of interest to many whom I addressed last year to hear something of this mission and of our journey here. We left Port Simpson on the 26th of August, and came to Essington on the Skeena River, hoping to get up to our own mission without delay; but travelling on the river was impossible, as the water was running so high, and it was not till after three weeks that we commenced our river trip. Even then, the water was very high; but we had a good, strong canoe, and a reliable crew of Indians—five in all. I had rather dreaded this part of the journey, having heard so much about the Skeena River. It has a fall of 865 feet in the two hundred miles; from that you may judge it does not flow very quietly nor slowly. We made our start at 2 a.m. one morning, having got everything ready the evening before, but too late to leave on that tide, and waiting till daylight meant losing the most of another day. The night was cloudy and showery. I hoped to be able to sleep, but though I had the most comfortable place in the canoe, I found it very uncomfortable, and sleep, out of the question. Daylight found us at the head of tide water. At seven, we stopped for breakfast. A heavy shower of rain did not add to the comfort of that meal, and my sympathy for missionaries, who have much travelling on the river, began to greatly enlarge. I thought I was realizing what some of their discomforts were, but the rest of the party did not seem in the least affected by the rain.

Breakfast and prayers over, a little warmed by the camp fire, but not any drier, we embarked again on our way. But travelling was so slow; the canoes have to keep near the shore to avoid the strong current. It is not often deep enough to use paddles, so long poles are used; thus our canoe is pushed along. When the water is deeper, paddles are used. More force can be used with the poles, but poles and paddles were put down whenever there was a beach, or even a foot-hold along the water's edge. Then three of our crew would take a tow-line and pull the canoe, the other two remaining in to keep the canoe off the rocks; this was the fastest mode of travelling. To let your eye rest on the water one would imagine we were speeding along at a most rapid rate, but a look at the shore told we were travelling at a snail's pace. I soon learned to be thankful when we got along even at that rate, for so often there would be places to mount where moments would pass, and we could scarcely hold our own, though every nerve was strained to the utmost to force our way up against the water, which would almost seem to be pouring down on us, and often would come into the canoe. Then again, we turned rocky points that jutted out into the rapid current.

Those were exciting times, indeed; paddles and poles were kept in readiness, and it astonished me to see the intense alertness of our men, one second pushing with all their force against the rock with the pole, the next paddling with every power till the next point was reached, then down went the paddle, and the pole put into use again.

But what I dreaded the most was crossing the river. Sometimes they could cross in a comparatively quiet place, but usually the water rushed with all its force, and to feel ourselves in the power of those waters, being swept down, to me it seemed as if we must be swept away with some of the whirling eddies long before we reached the opposite shore, or crash with such force on the shore that nothing would be left to pick up. However, neither of these things happened, and on the whole, we made a good trip for the time of year, and I realized what made it so expensive travelling on the river or getting goods up the river. It cost us almost the price of our supplies to get them up the river; indeed some things costs more than their price, so that nothing that can be done without is brought up.

Our crew were very kind in pointing out all the interesting things along the river. One place they pointed out was a bold, rugged rock, rising perpendicularly from the water. Here the people in olden times believed resided the river-god, and in their coming and going up and down the river offered sacrifice, that they might have his protection.

But what impressed me most on the river was the great amount of drift-wood, heaps upon heaps. It seemed as if forest after forest must have been washed down to supply such islands of debris. I learned that every year the water changes more or less, often whole islands being swept away, and in other places new islands formed. Sand-bars are carried away from their old places, and deposited in other places, so that the course of the river is ever changing.

At noon, September 30th, we reached Hugwilget, the village where I hope a home for Indian children will be built in the near future. I was very much pleased with the place. We stopped here for dinner, went around a little, saw the vegetable gardens, found that from this place trails go out into the far interior, where there are many villages and many people living in heathen darkness. We were now ten miles from our home—this a part of Mrs. Spencer's Mission. A young man carries on the work here, lives alone, but seemed happy and contented in the work. We hurried off so that we might reach Kishpiax before night. We arrived here about 6 p.m.

Kishpiax, the largest village, is situated on the banks of the river. A little elevation at the back of the town reaches out till the snow-capped mountains cut the distant view. On one side a high mountain, covered with all the colors of the rainbow, reminded me of our woods at home—in front, the Hugwilget mountain, one of the most beautiful mountains I have ever seen, and on the other side, the river wound around, being lost to view by its winding course and the foliage on its banks; and in the distance the clouds touched the mountain tops, so that we seemed shut in on all sides by mountains, bringing to mind that Psalm, "As the mountains are round about Jerusalem." And we can claim the promise, "so the Lord is round about his people from henceforth, even for ever."

The people here live in large houses, many families living together with a common fire in the centre of the building. The cracks between the boards that form the sides, and the hole in the roof to let the smoke escape, supply the need of windows.

As we came in sight of the village the people came out of the houses, and when we landed there were many to bid us welcome.

The blessed work begun last year is still going on, with new converts from heathen darkness every week. The people generally are very much interested in the study of God's Word. The school and services are well attended; indeed, the school-house is too small for the Sunday services, which have been held in an Indian house. Bedding, clothing, skins, with boxes, etc., are all packed against the walls; boards are placed on sticks of wood for seats, and when they give out the people sit on the floor. A square of about ten feet in the centre of the room is without flooring, and a large fire burns in the centre of this. For once the dogs are put out. An occasional cackle tells that

the hens have, like the beds, been packed out of sight. But a more reverend and interested congregation could not be gathered than in these services.

An Epworth League has been organized among our Christians lately, in which all seem very much interested. Still, even the most enlightened mind here knows very little. We need your interest and your prayers for our Indian work.

Chinese Light Bearers.

BY MRS. J. E. GARDNER.

EARLY one summer morning of 1887, a lady living in Victoria, B.C., heard the cries of a child, and thinking it was a white child she hastened to learn what was the matter. Seeing a Chinaman talking to the supposed white child, she hurried towards them, to find it was a little Chinese girl crying very bitterly and seemingly afraid of the man. The distress of the child touched the lady's heart, and she demanded of the Chinaman, "What for you talk little girl?" The heathen gentleman (?) did not seem prepared for this and walked away. The lady then took the child by the hand and brought her to Mr. Gardner, who lived near, saying, "I know you will be able to find out what the child wants. I didn't like the looks of the man who was talking to her." As they came in the front door the little girl caught sight of Mr. Gardner, and cried out in Chinese, "This is the place! This is the place!" Poor little mortal, she had somehow learned of the Rescue Home (at that time only established a few months), and seeing Mr. Gardner, who in God's hands had been instrumental in starting it, she thought his own home the place of safety.

The child remained with Mr. and Mrs. Gardner for a few days, and was then taken to the Home. Her life, up to the time of her running away from her owner, could be predicated of thousands—nay, I might almost say millions—of such little ones in China.

It was the same old story that so many have to tell. Her parents were poor, and she, being but a girl, could not care for them in their old age as a son could. Therefore she was sold for as much as they could possibly get, and poor little San Kum became in one sense a piece of merchandise. I call her San Kum, although that is only the name given her by her last purchaser. When they buy a slave girl it is the custom to change her name, so that evil spirits will think it is another person. So Mee Wah, after the transaction was completed, gave her the name of San Kum, which means "ornamented harp." Little did he dream at that time how appropriately he had named her. San Kum was indeed a slave. Think of it, a little girl of nine or ten carrying two large buckets of water at a time, so heavy that she could not walk, but staggered with her load; cooking, scrubbing, waiting on the man's wife—never a minute to call her own from early morning until late at night. Such was little San Kum's life until she came to us that summer morning. In the Home she proved so apt in her studies that Miss Leake sent her to the Public School, where she showed herself quite the equal in intellect of any child in her class, ranking head most of the time. While making progress in English at school, she was being taught music and Chinese in the Home. Very few Chinese women in China or this country can read their own language. It is only boys and girls of the wealthiest classes who are worth teaching.

As the months went by San Kum gave her heart to Jesus, and one Sunday morning, with some other girls from the Home, she was baptized into the Methodist Church with the name of Gertrude. She did not want the old name with the new life. Emancipation was good when freed from Mee Wah, but better still when freed from Satan. Gertie grew in stature as well as in knowledge, good care and kind treatment making it almost impossible to recognize the slave-girl of five years ago. About this time some ladies of the Woman's Missionary Society decided to send her to Columbia College with the view of preparing her for missionary work, Gertie's great desire being to tell her own people of the truth and love of Jesus which had made her life so happy. But while we were planning for

her going to China, it seemed that God was arranging work for her among her own people in British Columbia, for, after some time spent at college, Gertie became the wife of Mr. Tom Chue, a fine young Christian Chinaman, who had given his heart and life to Christ some years ago. Gertie is now living at Nanaimo, helping her husband with the Mission there, being able to sing, play on the piano, and read in Chinese. She is a host in herself, truly an "ornamented harp" strung for the Master's use. Just a few lines from Mr. Tom Chue's last letter, which refer to his wife: "Because good many little handful Chinese quarter I have not reach yet. But I will when the fine weather come. It is not easy to travel with a lady in the rainy day, but I have to bring my wife along with me. Because more influence, and not even that, but we have services every little places, we talk and sing about Jesus, tell them the love of God, and what a loving Saviour we had in heaven." Here is a couple who have been converted from heathenism in this country, and who are attesting the genuineness of their conversion by enduring opposition and general affliction incidental to winning their people from that heathen darkness, out of which they themselves were rescued but a few years ago. She, unlike those of her heathen sisters who have been brought to a knowledge of the truth and are earnestly, though quietly, working for their Master, has been privileged to hold a more prominent post. Let us all pray that she may so let her light shine as to glorify her Father which is in heaven.

District Doings.

THE Hamilton District Convention of the Woman's Missionary Society was held at the Fruitland Church, Stony Creek Circuit, on Tuesday, March 12th. The three sessions held were interesting and profitable, the church being crowded to the doors. Mrs. Gayfer, of Hamilton, was elected secretary, and Miss McNeilly, Stony Creek, secretary of supplies. Mrs. Wm. Crawford, Organizer for the District, presided morning and afternoon, and at the evening session Rev. Wray Smith, pastor of the church, occupied the chair. Every organized Auxiliary and Circle on the District was represented, and reports given from each. Two annual and two life-members had heard the "Come up higher," one being our departed missionary, Miss Lund, who was a life-member of Centenary Auxiliary. Moneys are being raised this year almost exclusively by thank-offering and self denial. Five-minute addresses or papers were given by each delegate. The Organizer's report showed much earnest effort. Seventeen Auxiliaries and Bands reported as organized; four this year, with a membership of 595, and an income of \$1,410.57. Eight charges are yet unorganized.

In the afternoon Mrs. (Rev.) Wray Smith welcomed the friends in a very graceful address, responded to by Mrs. Hardy, of Hamilton. Mrs. Gayfer took charge of the question drawer. A very fitting closing to the afternoon meeting was the consecration service led by Mrs. Hugill.

In the evening addresses were given by Mrs. (Rev.) T. W. Jackson, of Caledonia, President of the Branch, and Rev. Dr. Smith, of Centenary Church; also readings by Mrs. George Jackson. Music was furnished by the choir, assisted by Miss Whittaker, of Winona, and Miss Grace Walton, of Hamilton. The ladies of the Circuit entertained all the friends and visitors, both at their homes and by a reception given in the church. A collection taken at the evening session amounted to \$13.34. Too much cannot be said of the systematic arrangements of the District Organizer.

MRS. I. B. GAYFER, *Sec.*

In Memoriam.

TRENTON.—We regret to announce the first loss to our Auxiliary by death in the person of Mrs. J. B. Graham, who a few days before Christmas was suddenly removed to the Eternal City. She was universally respected and much loved, and though only one of our members for a few months, we miss her ever-cheerful presence and willingness to do whatever she could; but there is much comfort in the thought that she has gone to be "forever with the Lord."

K. AUSTIN, *Cor. Sec.*

FRANKVILLE.—Again it is our sad duty to chronicle the death of another of our members, Miss Annie Hoskins. Although not permitted to meet with us in our monthly meetings very often, on account of the distance, yet we will miss her helpful sympathy, as she was always ready and willing to assist us in all good works. During her illness she expressed herself as not having a doubt of her acceptance.

F. RICHARDS, *Cor. Sec.*

THOMASBURG.—For the first time death has entered our society and taken from us a dear sister. On account of age and illness, she was very seldom permitted to meet with us in our regular meetings, but we had her prayers and sympathy. Her influence for good will continue throughout future years, until among the redeemed through we greet her again.

E. CLARE, *Cor. Sec.*

LANSDOWNE.—Death has entered our circle for the first time, and claimed from our midst a dear sister, Mrs. C. A. Bradly, who died on Sabbath, March 10th. She has been identified with our Auxiliary since its organization. Her life reflected the image of our blessed Master. Her devotion to the cause of God showed it "was God who worked in her both to will and to do of his own good pleasure." To those who suffer a greater bereavement than we, in the loss of a wife, mother, sister, or daughter, we tender our deep and heartfelt sympathy. We greatly miss our dear sister, but the fragrance of her godly life still lingers, and is an incentive to renewed zeal in the Master's work. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

A. E. T., *Cor. Sec.*

EXETER.—With sadness we announce the death of Mrs. Richard Manning, of this place, who was called to her reward on Thursday, March 7th. The ladies of the Exeter Auxiliary, of which she was a devoted member since it was organized in 1889, manifested their sorrow for their great loss by a resolution of condolence, conveying to the relatives of their departed sister their deep and heartfelt sympathy for those who had suffered a greater bereavement than they in the removal of a loving wife and mother. This was accompanied by a floral tribute, a cross of white flowers bearing the letters W.M.S. in heliotrope flowers. Our departed sister could not be with us in our monthly meetings for the last two years, on account of affliction in her home, but we had her sympathies and prayers. She was ever ready to help on a good cause, and she will long be remembered by those who knew her best. "God doeth all things well." Our loss is her eternal gain.

CORNWALL.—Our Auxiliary at the beginning of the new year has again been visited by death, and we have lost from our Circle one who has been a member for many years, Miss Maggie Bogle. This sister was deprived of the privilege of meeting with us in our monthly meetings, as she taught school in another District and was not home when we held them, yet her sympathy mingled with ours in this great missionary work. We feel we have lost a dear and loving friend, but we know our loss is her everlasting gain.

H. H., *Cor. Sec.*

Notes From Workers.

HAMILTON (Wesley Church).—It has been our custom quarterly to have a five o'clock tea at the conclusion of the regular business meeting of the Auxiliary. It was suggested, last month, that we try holding the meeting in the evening. Accordingly, on February 22nd, we held an open meeting in the lecture-room, which proved very successful. We regretted the absence, through illness, of our President, Mrs. A. D. Martin, but the chair was ably filled by our pastor, Rev. Dr. Philp, who gave us a very enthusiastic talk on the general work. Choice music was rendered by Mrs. Keltie, Mrs. Brethour and Miss Grace Walton. Mrs. Geo. Jackson contributed a very helpful reading on "Thy Kingdom Come," and Miss Horsburgh, of the China Inland Mission, gave us a most interesting account of the strange customs of the Chinese and of her special work there. Coffee and cake were then served by the ladies, and a most enjoyable evening brought to a close with the benediction. A collection was taken for our cause.

N. MARTIN, *Cor. Sec.*

AULTSVILLE.—This Auxiliary holds its meetings at the parsonage, and has held two interesting meetings since the New Year. The January meeting was well attended, and the consecration service entered into with earnestness and seriousness. A present of one dollar was sent, but it was not accepted as such; instead, the donor was enrolled as a member. Three members promised to take charge of the Watch-Tower, and, as it was thought wise to separate the French and Indian work, a fourth member, who was not present, was to be requested to take one of those fields. The parting with our esteemed Corresponding Secretary, Mrs. Bigelow, was sad. She chose as her successor a lady who was not a member; thus we have two new members. A letter of introduction to the Cornwall Auxiliary was read and presented to Mrs. Bigelow, as she was soon to remove to that town. Then a farewell address was read, to which she replied in touching and fitting terms. After a few more remarks, refreshments were served. Then the band of faithful and earnest workers said good-bye to one whose place they know will be hard to fill. The February meeting was a pleasant and encouraging one, the new Corresponding Secretary assuming her duties. The Mission Band and Circle are doing efficient work and have held several public meetings during the last month.

A MEMBER.

NORTH GOWER.—As an auxiliary we are thankful to our heavenly Father for the mercies and blessings which we receive at His hand. Our meetings have been interesting and spiritual and fairly well attended. At present we have twenty-four members. In reviewing the year just past we do so with feelings of thankfulness, for the Lord hath given to us His blessing, which maketh rich and addeth no sorrow. Our membership is unbroken by death. May the Lord continue to us His blessing and teach us to remember that "the liberal soul shall be made fat, and he that watereth shall be watered also himself."

MRS. T. MAINS, *Cor. Sec.*

PORT HOPE.—We are thankful to be able to report steady progress ever since the year of organization. The annual meeting was attended by enthusiastic members. In reviewing the result of our efforts during the past year, we were cheered and stimulated to renewed diligence for the future. The important event of October was the Bay of Quinte Branch Meeting held in our midst, the associations and deliberations of which proved an inspiration to many of us not soon to be forgotten. Next in order was our Annual Crusade. These meetings we find helpful in many ways. The ladies who cannot attend often, make a point of coming to the Crusade meeting and paying their fees; thus facilitating the collection of fees early in the year. The able sermon preached by our own pastor, Rev. W. J. Crothers, M.A., together with the many personal invitations given by the President and others, resulted in the attendance of about a hundred ladies at the February meeting, which was made as interesting as possible. The devotional and business exercises were followed by a short programme of singing and reading of a strictly missionary tone. A little time was then spent in social conversation over a cup of tea. Six new names were added to the roll and \$30 (collection and fees) to the funds.

A. E. SHEPHERD, *Cor. Sec.*

MOULINETTE.—Although we have been organized nearly two years we have never reported to the *OUTLOOK*. We take the opportunity now to let our sisters know what we are accomplishing. We organized with eleven members, but closed the year 1894 with twenty-four members. During last year we held a public meeting in the Methodist church, at which Mrs. Bigelow, first Vice-President of the Eastern Branch, gave us a very interesting address; also Miss Tennant, of Cornwall, favored us with a very excellent recitation. There was also suitable music. Altogether, the meeting was a successful one every way. Six new members were added; also a collection of \$6.68. We were indeed encouraged. The total amount raised during last year was, \$55.42; through mite-boxes alone, \$24.58. We sent to Branch Treasurer, \$45.42. In the fall we sent a bale of quilts and other goods to Kit-a-maat; intend sending one this year. God has indeed blessed us and we are more zealous than ever to help on the Master's cause in

this way. Our united prayer is that God will bless the Woman's Missionary Society abundantly throughout the land.

MRS. WM. ROYS, *Cor. Sec.*

TORONTO (Parliament Street).—An interesting and profitable Quarterly Prayer-meeting was held by the Parliament Street Auxiliary, on Wednesday evening, February 27th. Mrs. Dr. Willmott gave an excellent address, telling of the various branches of mission work carried on by the Society, and urging those assembled to greater interest and activity. Our Toronto Branch President has, undoubtedly, found her proper sphere. Her familiarity with the needs of the work has begotten an enthusiasm that touches her hearers, and cannot fail by God's blessing to awaken some measure of the responsibility that so many Christians fail to recognize in this important work. We are glad to find in our Auxiliary a steadily growing interest of the true character, and trust that many here and elsewhere may find by extending sympathy beyond the limit of one's own sphere, that reflex blessing that is the inevitable result.

L. J. F., *Cor. Sec.*

NEWMARKET.—On January 24th we had the pleasure of listening to an address by Mrs. Willmott, President of Toronto Branch, on the work being done by the missionaries of the W.M.S. Among those present were the ladies of the Presbyterian W.F.M.S., some from Aurora Auxiliary and from our own congregation. At the close, all were invited to repair to the lecture-room, where tea was served, and a very social and enjoyable time was then spent. We are losing a very efficient worker in the person of Mrs. Lewis, our President, who is removing to Toronto. The members of the different organizations with which she is connected, met in the home of Mrs. Lundy, a representative from each presenting Mrs. Lewis with an address expressive of their appreciation of the valuable services she had rendered them and regret at her departure, closing with a tangible proof of their regard.

S. A. BELFRY, *Cor. Sec.*

POINT ST. CHARLES (Centenary Church).—Our Auxiliary has been steadily working during the past year. The monthly meetings have been well attended by the regular members, but we have not gained very rapidly in the matter of increasing our membership. The following-out of the programme suggested in the *Leaflets* has proved profitable and interesting. This last monthly meeting was especially interesting, as we had the pleasure of a visit from Mrs. W. E. Ross, who not only gave us an address on different missionary topics, but also helped us each with her kind words, and encouraged us spiritually, so that we will be more zealous in our work. At the same meeting a solo was given by Mrs. Saunderson, accompanied by Miss Alice Allen; a reading by Mrs. S. C. Matthews, and a solo by Mrs. Read, accompanied by Mrs. Jennings; a few remarks from our President, Mrs. J. Allen; a five o'clock tea served by Mrs. Henry Hadley, this closing the meeting.

MRS. S. C. MATTHEWS, *Cor. Sec.*

SPARTA.—An auxiliary of the W.M.S. was organized at Sparta, December 13th, by Mrs. (Rev.) R. J. Treleaven, District Organizer, with a membership of seventeen. President, Mrs. (Rev.) T. R. McNair; Vice-President, Mrs. Wm. Kerby; Recording Secretary, Mrs. A. Gillett, Corresponding Secretary, Miss Whiting; Treasurer, Mrs. A. B. Smith.

(MRS.) A. MCNAIR, *Pres.*

TORONTO (Broadway Tabernacle).—The half-yearly meeting of the Broadway Tabernacle Auxiliary was held on Monday afternoon, March 11. The Auxiliaries of Bathurst Street and Avenue Road churches were invited. An interesting paper on "China" was read by Mrs. Graham. Mrs. Willmott, President of the Central Branch, gave an excellent talk on "Mission Work," giving many suggestions for improving and enlarging auxiliaries. Mrs. Eagin sang two appropriate selections with great sweetness and pathos. An interesting part of the programme was the making of the esteemed President of the Broadway Auxiliary a life-member. Mrs. Byrne replied in a few, feeling, grateful words. A collection was taken up in aid of the Chen-Fu Hospital in China. The receipts for the half-year are \$122.10. The meeting adjourned, when all were cordially invited to a social tea.

A. T. SANDERSON, *Cor. Sec.*

CLAREMONT AUXILIARY.—We were organized last October and have held regular monthly meetings. These meetings are steadily growing in numbers and interest. The last two were specially seasons of grace and sweet delight. Everyone present takes part and all engage in audible prayer. Beside our monthly meetings we had one public meeting in connection with our Epworth League. The members of Auxiliary furnished the programme. We were glad to have an opportunity of bringing missionary matters before our young people. The collection was handed over to the Auxiliary by the League. One feature of our work is to write a letter each month to some one of our missionaries, assuring her of our interest and sympathy and conveying to her as much cheer and comfort as lies in us to do. We expressly state that *no answer* is expected. We have written three such letters enclosing a little booklet or suitable leaflet. We know that our first letter reached the one for whom it was intended in a dark and lonely hour, and cheered and comforted her not a little. The letter is read in Auxiliary meeting before being sent, and prayed over, and we feel that we are blessed in bearing another's burden and thus fulfilling the law of Christ.

MRS. F. A. STOKES, *Cor. Sec.*

WICKLOW.—We are glad to be able to send an encouraging report of our Auxiliary. We have two new members and one life-member, Miss Richards, our President. We use suggested programmes at our monthly meetings and find them both interesting and instructive. Our officers are same as last year. We sent \$41.11 to Branch Treasurer, also a bale of bedding to Rev. J. Semmens, Winnipeg, to distribute among the needy. We take twenty-seven copies of *Monthly Letter* and eight copies of *OUTLOOK*. We were pleased to welcome one who has been a member of our Auxiliary for two years but who met with us in our monthly meeting for first time in January, Mrs. Insley, Portage la Prairie, who was home on a visit. Let us pray earnestly for the success of our Master's work.

C. H. ROBERTS, *Cor. Sec.*

CARLETON.—Although it is some time since we have reported to the *OUTLOOK*, we have not been idle, but are working steadily on. During the year eleven meetings were held; we have followed the suggested programme, which proves very interesting. Our membership has not decreased, and during the year we have had one life member added to our number. A mission-box, consisting of useful articles, was sent to the Coqualeetza Home, at which place it arrived in safety. We received a very kind letter from Miss Clarke thanking us for the same. The results of our labors financially for the year are \$64.65. A Mission Circle of young ladies has been formed, which promises to be a success. We are not at all discouraged, and by the help of our heavenly Father, we hope to make this year a greater success than the past.

MARY RICHARDS, *Cor. Sec.*

VICTORIA, B.C.—On March 5th our annual thank-offering meeting was held in the Pandora Avenue Church. Though a little later than our usual time, it was none the less appreciated. A good programme was provided by Mesdames Burkholder, Morrow and Pendrag. A very pleasant evening was spent. The thank-offering realized \$19.65. I am glad to report that an awakening interest has shown itself in an increase of membership in our Auxiliary. Dear Mrs. Morrow was not able to take her part on the programme owing to a severe attack of bronchitis, which confined her to her bed for about three weeks. During all her sickness she had a pleasant smile and cheerful word for everyone. I am glad to report she is now on a fair way to recovery, and hopes soon to take her place with the girls in the Home again. They have learnt to love her almost as a mother, she is so good and gentle with them. She has many things to contend with unknown to the outside world. The different dispositions of the girls makes it sometimes very trying. She needs your prayers and sympathies, dear readers, and, with God's blessing, much good will be accomplished in the Home.

A. J. PENDRAG, *Cor. Sec.*

LISTOWEL AUXILIARY.—It is gratifying to us to be able to report that our society here is gaining largely in membership and in the zeal which ensures success. As a practical

result we have sent a large bale of clothing to Trout Creek, and are now preparing a number of quilts also to send away. Addresses given on the 30th of January by Mrs. McMechan have, we hope, only added force to our efforts for the spread of our Master's kingdom in the future. Our visitor advised us to form a young ladies' Mission Circle; this was done, and there were enrolled twenty-four members, who have gone to work energetically, and already have several new members to add to their number at the next meeting. We pray that each of us may feel the importance of this cause and willingly accept in Christ's spirit the responsibility of rescuing souls.

But no day is so bright that no cloud appears, nor are there many songs in which we cannot hear an undertone of sadness. While I can thus give a pleasing report from our society, it is my sad duty to record the death of Mrs. McKee, one of its most cherished friends and supporters. Zealous in her efforts for the society, it was only when ill health confined her to her home that she resigned her duties as president, but we felt that her prayers were with us, and now the thoughts of the beauty of her life and her death give us proofs of the efficacy of Christ's work in the human heart, inspiring us to lead others to put on the same resplendent robe of righteousness. Therefore, in view of our confident hope for a glorious immortality for our departed sister, our cloud of sorrow takes on a silver lining, and the sad funereal dirge changes into a sweet melody of faith and trust. What must be her rapture beyond the cloud to bask in the undimmed light of the Sun of Righteousness, and what an exultant strain of triumph is her song, in which there is not a note of sorrow! May we sometime join her!

MRS. W. A. PHILLIPS, *Cor. Sec.*

ENNISKILLEN.—On the 7th of January, Miss Tourjee, the District Organizer of the Woman's Missionary Society, assisted by Mrs. (Rev.) Copeland, organized an Auxiliary here of seven members. Since then we have had an increase of four, having as our President Mrs. (Rev.) D. S. Houck; Vice-President, Mrs. George Stevens; Recording Secretary, Miss Rogers; Treasurer, Mrs. F. Rogers; and although as yet few in number, we claim the blessed promises given to those who engage in this work—we cannot afford not to belong.

MRS. H. Y. WERRY, *Cor. Sec.*

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