

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

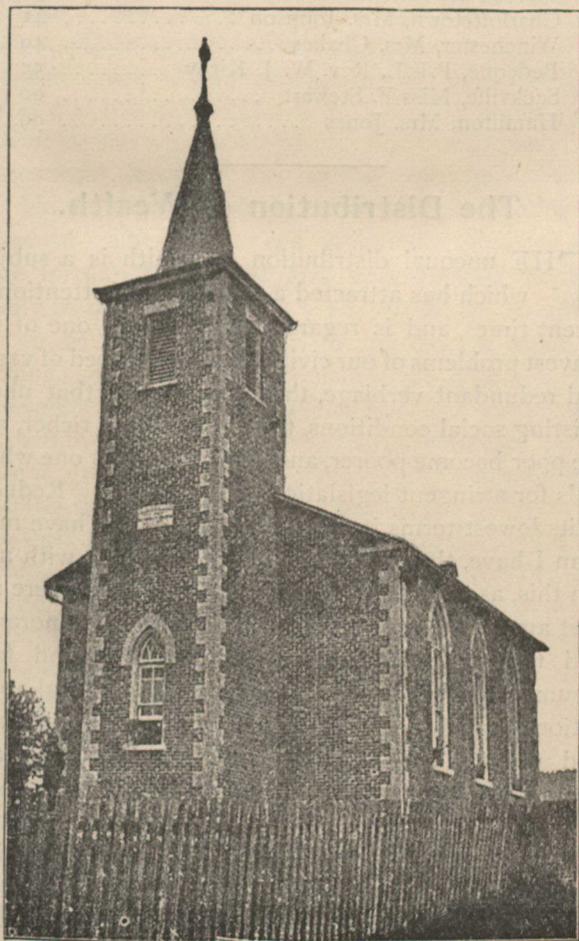
VOL. XIII.—No. 1.]

JANUARY, 1893.

[NEW SERIES.

Field Notes.

THE General Missionary Committee of the M. E. Church, which met in Baltimore, in November, made appropriations aggregating \$1,307,645, of which \$635,800 was for the foreign work. Receipts for the past year amounted to \$1,257,372.



INDIAN CHURCH AT NEW CREDIT, ONT.

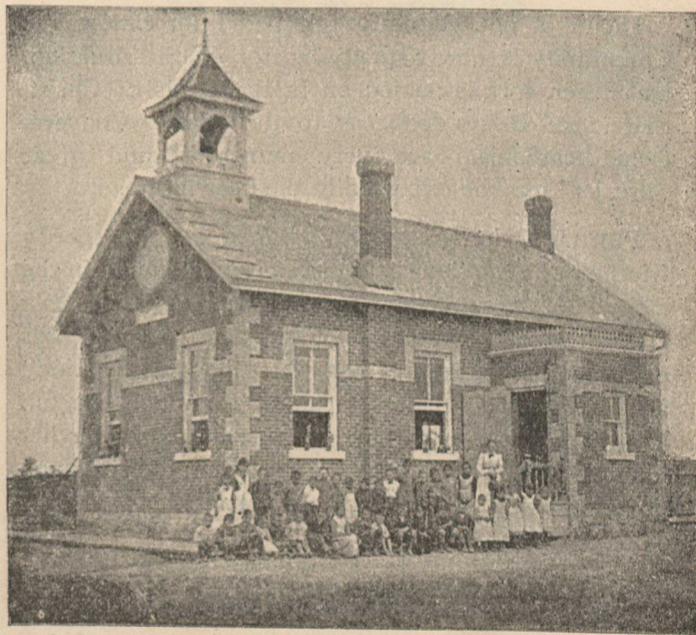
IN the last Missionary Report a donation of \$10 is credited to "C. Bristol." It should have been Rev. Emerson Bristol, whose liberal gifts to the Missionary Fund, and many another good cause, make up a good tenth of his income.

OUR friends, we are sure, will read with sympathetic interest the letter, on another page, from Rev. W. P. McHaffie, giving some account of the death of his little boy, and of the drowning of three young men of

the Fisher River Mission. May He who comforts the distressed strengthen and support these stricken ones in their hour of need.

A PRAYER UNION has been formed in China to pray for the raising up of native evangelists. It is remarkable that, concurrently with this movement, there should come an appeal from our own missionaries in Chentu for twenty-five additional missionaries between now and the end of the century—that is, in the next eight years. God's spirit is moving. Let the churches move with Him.

DURING the past year a series of articles, from the pen of the Rev. J. S. Ross, M.A., appeared in the *Methodist Magazine*, under the title of "The First Hundred Years of Modern Missions." These articles have just been issued in pamphlet form by our enterprising Book Room, at the low price of 10 cents



INDIAN SCHOOL HOUSE, NEW CREDIT, ONT.

per copy, or \$1.00 per dozen. The pamphlet comprises some fifty-six pages, and may be called a condensed cyclopædia of missionary information. It will be of great value, not only to speakers on missionary topics, but to all who desire a comprehensive view of the growth and development of the great missionary idea in the last hundred years. Mr. Ross has performed his task with good judgment, and made a valuable contribution to the missionary literature of the period.

Editorial and Contributed.

Editorial Notes.

WE tender to every reader of the *OUTLOOK*—and to everybody else, for that matter—our best wishes for a Happy New Year. Happy may it be in the fullest sense of the term,—happy because you are at peace with God and conscience, and because you are doing the Lord's work in the Lord's way.

WHAT shall the record be for 1893? Three things we should aim at: A revival of God's work on every field; large returns from the week of self-denial; and a full quarter of a million for missions. Each of these movements will help the others, and all carried forward simultaneously would bring the millennium nearer.

LAST year the income came within six hundred dollars of the quarter million line. But this year there is sure to be a heavy falling-off in legacies, which were unusually large the past two years. This shrinkage can be met only by increased contributions to the ordinary fund. Let everybody help.

THE Brahma Somaj movement, about which we used to hear so much, appears to be declining. The reason assigned is that its teaching on sin and atonement, being essentially of the Unitarian type, has failed to impress its followers with any sense of the sinfulness of sin.

INDIA is not yet fully conquered for Christ, but Christianity is now virtually master of the situation, and if her work is carried on in the spirit of Christ, there need be no doubt as to the result. Converts from heathenism are very numerous, and great "breaks" may be expected in the near future.

PERHAPS the greatest hindrance to the speedy triumph of Christianity, in India, is to be found in the attitude of many of the European official class. As a class they are pervaded by a sceptical spirit towards experimental religion; and the thoughtful Hindu argues that if Christianity cannot command the full loyalty of those who have been nurtured under her influence, she cannot have a very strong claim upon the submission of those who are outside her pale.

Onward!

WE do not refer to the admirable paper of that name, edited by Dr. Withrow and published at the Book Room, but to our own efforts to improve and enlarge the *OUTLOOK*, and thus keep up with the times. We do not hesitate to affirm that the *OUTLOOK* is the best and cheapest paper of its class in the range of missionary periodical literature; but we want to make it still more worthy of that proud distinction, and have taken the bold step of enlarging the size without increasing the price. The pages are the same in number as before, but they are lengthened to an extent which makes room for a substantial increase of

matter. Of course this increases the cost, and leads to the remark that we anticipate a largely increased circulation. At present it amounts to about ten thousand: in a Church like ours it ought to be fifty thousand. We ask for a united effort all along the line, to roll up the number. Prices as before: Single copy, 40 cents; in clubs of eight or over, 25 cents per copy. Subscribers in Toronto, Newfoundland, or foreign countries are charged at single rates to cover postage. We ought to say that a good share of the credit for the improvements made is due to suggestions of the Associate Editor, Mrs. Dr. Parker.

New subscriptions and renewals are coming in at an encouraging rate. The largest lists received to date are the following:—

Mitchell, Mrs. J. Williams	20
Castleton, Mrs. M. Knapp	20
Little Britain, Mrs. J. M. Blewett	21
Hawley, Miss J. Meyers	21
Burlington, Mrs. Madden	21
Brampton, Mrs. Sharp	24
Newmarket, Mrs. L. G. Jackson	27
London, Mrs. F. Smith	32
Vancouver, Mrs. Martinson	38
Charlottetown, Mrs. Johnson	41
Winchester, Mrs. Charies	49
Bedeque, P.E.I., Rev. W. J. Kirby	55
Sackville, Miss F. Stewart	60
Hamilton, Mrs. Jones	99

The Distribution of Wealth.

THE unequal distribution of wealth is a subject which has attracted a great deal of attention in recent times, and is regarded by many as one of the gravest problems of our civilization. Stripped of vague and redundant verbiage, the complaint is that under existing social conditions the rich become richer, and the poor become poorer, and that the evil is one which calls for stringent legislation as a remedy. Reduced to its lowest terms it seems to mean, "You have more than I have, therefore you ought to divide with me." On this, as well as on other social questions, there is a vast amount of misapprehension, not to say ignorance, and the strife of tongues has raged around false assumptions and unsound principles, the logical application of which would end in universal anarchy. Wealth and poverty are, after all, only relative terms, and mean different things in different countries. Social conditions which would be regarded as comparative wealth by millions of Chinese, would, in the United States, be regarded as conditions of grinding poverty. In the developments of modern socialism, men seem to be dreaming of an ideal state of society in which each man's share of the aggregate wealth of the world will be approximately, if not absolutely, equal. The chimerical nature of such a notion is made evident by the undeniable fact that if a method could be discovered of making an equal distribution of the world's wealth to-morrow, in less than a twelve-month the inequality would be almost as great as ever. No arbitrary division of this kind would be of any avail unless there could be, at the same time, an equal distribution of ability, intelligence, industry, and thrift; for it is upon the presence or absence of these quali-

ties that wealth and poverty, for the most part, depend. The remedy for existing ills is not to be found in "changed social condition," whatever that vague phrase may mean, but in such a change of man's moral nature as will make vicious "conditions" impossible.

The Use of Wealth.

AS regards the possession of wealth, the important question is not, how much does the man possess? but, what does he do with it? If he hoards it he is a miser, an unfaithful steward, finding his parallel in the man in the Gospel who "went and hid his Lord's money;" if he uses it solely to amass more, he becomes a sort of public robber, taking much from the general store and returning nothing; if he employs it in legitimate trade, he may to that extent be a public benefactor, furnishing remunerative employment to many, and thus, in a very important sense, feeding the hungry and clothing the naked; if, in addition to this, he uses a good share of his surplus in works of public utility, in promoting education, in spreading the gospel of Christ, in relieving the suffering and providing for the poor, it affords good evidence that he recognizes the responsibilities of stewardship, and considers himself not as absolute proprietor, but as trustee, responsible to God for the use he makes of the wealth put in his possession. Recently two wealthy men have died in the United States, one in New York, the other in Syracuse. The New York millionaire amassed his large fortune by shrewd and unscrupulous trading, chiefly in the stock market. In pursuit of his ambition to be the richest man of his day, he stuck at nothing. Rarely was he known to do a generous or benevolent act, and when he died his great fortune was left within very narrow limits as to distribution. Such a life is evil and only evil; such men are vampires, draining the life-blood of the community. The Syracuse man inherited his wealth. His father performed some acts of generosity in providing costly buildings for the Syracuse University, and would have crowned his work had he endowed them. The son inherited the fortune, but nothing of the father's disposition. He expended \$750,000 in stables for his numerous horses; and when he died among his bequests was \$100,000 to his jockey, and \$150,000 to his confidential accountant. Even these forms of expenditure were better than hoarding. A part of the fortune was thus sent out into the channels of trade, and distributed in a number of bequests, instead of being centred in one. But, all the same, one feels that this man missed a splendid opportunity, and that the world is none the better of him or his fortune.

Wealth and Stewardship.

THE great truth that needs to be enforced in these days is not the wickedness of wealth, but the duty of stewardship. If one is possessed of wealth honestly acquired, he is manifestly shut up to two courses in dealing with it—he must hoard it, or use it. To hoard wealth is sinful. The rust of hoarded wealth will eat as a canker in the soul of the possessor. On the other

hand, whether the use of wealth will be a blessing or a bane depends upon the motives that prompt the use, and the purposes to which it is devoted. God alone is an infallible Judge of motives, but every man may judge whether he is using his wealth for the benefit of his fellowmen, or only for his own aggrandisement. Riches are a sacred trust, for the faithful administration of which we are responsible to a higher power. What is needed to-day is a new—rather say an old—conception of property, its uses and responsibilities, such a conception as those primitive Christians had when "no man said that aught he had was his own." We are a long way from that, and the power that will bring us back to it is not to be found in human laws or socialistic fads, but in the mighty tide of a divine inspiration. Thus it was in the primitive Church. Apostolic communism was the outcome of a mighty baptism of the Holy Spirit; and if such communism is impossible or impracticable to-day, it only proves that the Holy Spirit has departed, or that He does not move upon human hearts as of old. When the cause is withdrawn the effects cease. Only let the Holy Spirit return in pentecostal power, and we shall not have to wait long for pentecostal results. If the heart be right with God, it will compel the hand to do the Master's bidding. The consecration of the heart will be quickly followed by the consecration of wealth and of personal service, and when this becomes general in the Church, the evangelization of the world will be clearly in sight.

An Eastern Campaign.

THE General Secretary spent the month of November in the Nova Scotia Conference, and returned home well satisfied with the results of his tour. The brethren were cordial and sympathetic, and the people generally seemed interested in the work. Beginning at Yarmouth, the two churches in that town gave a good response, one of them reporting some \$70 from new subscribers, whose names had not previously appeared on the list. Digby and Bear River Circuits gave good audiences and good subscriptions. Granville Ferry supplied a small audience. The Bridgetown congregation was greatly depleted by a heavy rainstorm. At Hantsport and Windsor, on the following Sunday, matters looked brighter, and the returns gave promise of an increase. At Grand Prè there was a small audience, and no advance. At Truro, notwithstanding the heavy rain, the people came out in good numbers, and the meeting was a success. At Dartmouth, on Friday evening, the audience was not large, but financial results were good. Sunday and Monday were given to Halifax. "It rained, and the wind was never weary," but three services were held, Grafton, Robie and Brunswick streets; a fair congregation morning and afternoon, and a full house at night, in spite of the rain. Monday evening, a good meeting at Kaye street. At Truro and Halifax the good folk sandwiched in a prohibition meeting, and gave the Secretary *carte blanche* both as to time and line of remark. On Thursday evening a missionary meeting was held at Guysboro', and the following

Sunday was given to Sydney and North Sydney, where well filled churches greeted the preacher. This closed the eastern campaign; but upwards of twenty services and nearly three thousand miles of travel filled up a busy month.

Church Opening at Walkerville.

THE new church on the Walkerville mission, near Windsor, was opened last month. Years ago Methodism carried on its work here in a church building which it did not control; but when the pulpit collided with the whiskey element, the church was closed against Methodist services, and the congregation left upon the street. For years nothing more was attempted; but as the town was growing, and new industries springing up, it was resolved at the London Conference of 1891 that another effort should be made. The Rev. J. P. Rice was sent to the field, where everything had to be created, for there was neither church, parsonage, congregation, nor even a site on which to build. Under the peculiar circumstances of the case, permission was given to solicit aid all through the Conference and beyond. Subscriptions were received from ministers alone sufficient to build the parsonage (about \$2,000), and between \$3,000 and \$4,000 from other sources. What has been realized from the opening services we have not yet heard. As a result of this effort we have now at Walkerville a comfortable parsonage, neatly furnished; a commodious and attractive church building, a fair congregation, a flourishing Sunday School, and the nucleus of a living Church. The entire cost amounts to about \$11,000, half of which had been raised up to the time of the opening services. We congratulate Bro. Rice on the success that has crowned his work, and we hope to find, in the course of a year or two, a strong self-supporting Church at Walkerville, fruitful in every good work.

The General Secretary of Missions preached morning and evening, December 11th, in the new church, the pastor taking the afternoon service. The Rev. Geo. R. Sanderson, D.D., preached on the morning of the 18th, and conducted the dedication service. On the 25th the pulpit was occupied, morning and evening, by the Rev. W. W. Shepherd, Principal of Mount Elgin Industrial Institution.

Answers to Correspondents.

AN EARNEST READER" writes to the Editor as follows:—

"I am very anxious to know how much and in what, outside of the Bible, a young lady has to be educated to become a missionary in a foreign country? Also, how a young lady who has no means of her own, and whose parents would not be willing to educate her in that line, might be able to obtain that education?"

ANSWER.—A good, all round education is of vast service in the foreign field, not so much, perhaps, for the knowledge it imparts, as for the mental training and discipline it gives. If that is impracticable, the lowest standard that ought to be aimed at should be that of a public school teacher of the second class. In answer to the second question, we do not know how such an education can be secured save through your own exertions. But in any case, be very sure that GOD is calling you to mission work before taking any step to which your parents are opposed.

Shall We Have a Week of Self-Denial?

LAST year a call went forth to our Epworth Leagues and kindred societies for a week of self-denial, the proceeds to be devoted to the hospital enterprise in connection with our Chinese mission. The response was not general (perhaps because it was new), but it was encouraging. It made plain the fact that in these young people's societies there were veins of sympathy and latent Christian service which, if wisely worked, would yield rich gifts to the Master. It is now proposed that the self-denial week be repeated on a much wider scale,—that an effort be put forth to make it general among our Leagues, S. C. E., Mission Bands and Circles, and even to include the older people in the scheme. And why not? Why should anyone be excluded from the opportunity of exercising self-denial in a good cause, or from the benefits resulting therefrom?

We repeat the question, therefore: Shall we have a week of self-denial, the proceeds to be applied to some department of missionary work? The societies of Christian Endeavor propose to give a thank-offering for missions on anniversary week—the first week in February. Why not combine both ideas? Give a thank-offering, by all means, but let it be the fruits of a week of self-denial for the Master's sake. And let not the movement be confined to the young people's societies; let the older people join in, so that all may partake of the benefits. But some will ask, To what special object shall we devote the money? Perhaps the best answer is: Let each society decide that point for themselves, so that it is for some object in connection with the mission work of the Church. Give it to the General Mission fund, if you think best; but outside of this there are special objects that are important, and all needing help. We mention a number of these, just as they occur, and not necessarily in the order of their importance:

1. *The Hospital at Chentu, China.*—We think we see the way to sufficient money for buildings, but several thousand dollars will be needed for land and furnishing.

2. *The McDougall Orphanage.*—This is now a part of the regular work of the Missionary Society, so far as maintenance is concerned; but money is urgently needed for school room, dairy, and furnishing.

3. *The Chilliwack Institute.*—Buildings are being erected by the combined efforts of the Missionary Society and the Woman's Missionary Society, at Chilliwack, B.C., for an Indian Industrial Institute. The cost of the land was \$2,500; the buildings will cost \$18,500. Besides this, the furnishing has to be provided for.

4. *The Boys' Home, Port Simpson.*—Enlargement and furniture are the demands at present.

The foregoing are some of the special objects requiring aid. How would it do to contribute to a fund for all of these, leaving it to the Missionary Committee to distribute according to the needs of each?

We close this article, as we began it, with the question, Shall we have a week of self-denial for missions? Let the answers be prompt and in the affirmative.

An Appeal From China.

AT the meeting of the Committee of Finance, on the 23rd ult., letters were received from our missionaries in China containing an earnest appeal for reinforcements. The Committee, while recognizing the importance of the work and the greatness of the opportunities in that far-off land, did not feel at liberty to take so grave a step as to send out more missionaries at the present juncture; but they decided to let the appeal go before the Church through our connexional papers, and refer further consideration to the General Board, to whom it properly belongs. It will be seen that Dr. Hart's name is not attached to the document. The explanation is, he was from home when the letter was written, and could not be reached for many weeks; but he is known to be in sympathy with the spirit of the plea. The appeal is as follows:

"TWENTY-FIVE MISSIONARIES FOR CHINA BY 1900.

"In view of the present settled state of this great Province of Sze-Chuen, with its forty to fifty million people, the many openings for missionaries, and the imperative and present need of workers, twenty-five missionaries are expected, in answer to prayer, to join us here by the year 1900. This will necessitate the departure from Canada each year of two married men and two single men, or one married man and three single men, beginning with August, 1893.

"WANTED! 10,000 family altars to pray believingly, the youth of Methodism to work earnestly, her mighty host to give liberally, that the Methodist Church of Canada shall, at the close of this century, have *twenty-five* consecrated men preaching the gospel in China.

"Believingly submitted,

"GEO. E. HARTWELL.

"DAVID W. STEVENSON.

"O. L. KILBORN.

"CHEN-TU, China, Oct. 4, 1892."

Accompanying the appeal was the following letter from the Rev. Geo. E. Hartwell, B.D.:

"CHEN-TU, Oct. 4th, 1892.

"To the Missionary Committee.

"DEAR BRETHREN,—Will you prayerfully consider this proposition? One hundred cities in easy reaching distances from Chen-tu are totally without gospel light. We pass through these cities, and none molest us nor make us afraid.

"Our hearts burn within us when we see so great a harvest and so few laborers.

"Mrs. Hartwell and myself cheerfully offer to receive into our home, to board and lodge free, for one year, two young men, unmarried, who are willing to come to Chen-tu for \$200 (or \$250 salary, as the Board may decide). This amount is intended only for the first year. With prayer to God that He may guide you in this matter,

"I remain, yours sincerely,

"GEO. E. HARTWELL.

"P.S.—This is a free-will offering to God in commemoration of His great goodness in permitting us to sail from our native land, October 4th, 1891, and to reach the land of our adoption in safety.

"G. E. H."

A further letter from Dr. O. L. Kilborn, addressed to the General Secretary, presents some additional phases of the work:

"CHEN-TU, CHINA, Sept. 23, 1892.

"Rev. A. Sutherland, D.D., Secy. Meth. Miss. Society, Toronto.

"DEAR SIR,—This is how we are situated at the present date. Our mission has rented one establishment, one *compound* if you like, large enough for two families, and a dispensary with two or three small rooms to be used as temporary hospital wards. To do this we use almost every inch of room in our compound. Mr. and Mrs. Hartwell are living in one half; my dear wife and I have begun housekeeping in the other half. Dr. and Mrs. Stevenson are still living with Mr. Cady, of the M. E. Mission one and a half miles from here, towards the west side of the city. The M. E.

Mission has just purchased a place two or three blocks distant from where they are now. Mr. Cady will move soon. Dr. and Mrs. Stevenson must move also; they are coming over in a few days to live with me in my half of this house. We will be crowded. But when Dr. and Mrs. Hart arrive from Shanghai, we will be more crowded still. Another compound is necessary in order to accommodate us all. There are no taxes to be paid here, and land right in the middle of this great city is wonderfully cheap. A good large compound with plenty of vacant land on which to erect hospital, chapel, school, opium refuge, dispensary, etc., can be had for \$3,000 in gold. We trust that when Dr. Hart returns he will be able to fix on such a place and buy it. With all the manifest advantages of buying over renting, it would be a great pity not to buy at once. What improvements we make, and what buildings we erect are then our own for all time.

"But I have not yet mentioned the thought which prompted me to write this letter. It is this: The Lord, in His infinite wisdom, has seen fit to take from me her who was more to me than life itself. Here I am with furniture, stove and kitchen utensils, dishes, bedding, etc., and every requirement for housekeeping. Almost everything was in place when my darling wife died. Can you not fix upon some young man, either minister or doctor, who is ready to come out immediately, and wants to come single? Send him right along; he can start immediately; he need not delay at all in Shanghai—it will be a comparatively small matter for some one of us to meet him at Ichang, the western terminus of the river steamers, and pilot him as quickly as possible, partly by water and partly over land, to Chen-tu. I would be very glad to have such a one to live with me; he would be a companion, and we two could manage perfectly without being any burden to the other members (married) of the party. We want one *thoroughly consecrated to the Master*; he must have sound, well-balanced common sense, and if he is well educated, so much the better. If a doctor, he must bring his own instruments; not a large selection, only those in most common use, chiefly such as would be used in dispensary practice. He ought to bring also a small selection of the most commonly used drugs, in considerable quantity. Carpenters and masons are now busy preparing the rooms of our compound, which are to be used as a dispensary. We shall have more work here than we two doctors can attend to properly—*i.e.*, if we have a mind to undertake all that will come. Patients are coming now every day for treatment. Most of these we refuse, because we have no time from study and other work, and as yet we have no place to see them; our drugs are not prepared at all, etc. The Lord willing, we hope to open the dispensary at least two days a week in November. We won't be able to preach much of a sermon, but we can talk to them a little about the Gospel, and we can treat their diseases, and what is perhaps very important, show our neighbors on this street and in this vicinity what we have come to Chen-tu for. If such a man is to be found, please send him along at once. His salary and mine will, of course, be \$500 each. We are all praying that you have such a man just ready to start. We are all very busy every day with the language. Mr. Hartwell and I conduct regular morning and evening prayers with our Chinese students and teachers. Sincerely yours, for suffering China,

"O. L. KILBORN."

Some Aspects of the Growth and Progress of Missionary Work.

An address delivered at the Public Missionary Meeting held in Blyth in connection with the meeting of the Guelph Conference Missionary Committee, by W. B. Towler, M.D., of Wingham.

(Continued from December number.)

LET us now look for a few minutes at some of the reasons why we are so slow in evangelizing the world. First: It is not because, as almost every Christian knows, that the world is not open to receive the truth. There are few portions of the globe where the missionary of the cross, and especially the medical missionary, cannot go. All doors are open. The fields are everywhere ripe for

harvesting. The world is an open parish, and every true follower of the Lord Jesus knows that the "call" is urgent, very urgent. There are, no doubt, men and means enough in the Christian world, if devoted to this grand purpose, to carry the truth into all lands in less than a quarter of a century. But men and money often go into wrong channels. We waste much of the money that if rightly used would be sufficient for this work.

Christian nations spend enough money for this object in question in keeping up standing armies and navies. It is said that for what it costs to fire one shot from one of our largest cannons, a missionary and his family can be supported for over two years in Japan. What would you say? Better spike the cannon and send the Gospel abroad. It costs nearly three times as much to maintain a soldier in any of the standing armies of the world as to support one missionary in a foreign field, numerically there are about 330 soldiers in standing armies for every soldier of the cross in foreign service, and that the expense of standing armies during the past year has been 900 times that of all the missionaries in the foreign work.

While attending a public meeting in the town of Stockport, in England, last July, I heard the speaker, a clergyman, say that the laboring classes of Great Britain paid £30,000,000 (\$150,000,000) for their drink bill last year, and that the proportion per head for the entire population for this purpose was between £3 10s. and £3 12s. (\$17.50 and \$18). The people of the United States are said to have paid over \$16 per head, and Canada, our fair Dominion, a gross amount of about \$38,000,000 last year for the same purpose. Yet Great Britain, with Canada and the United States, are the most enlightened and evangelical nations on earth. Surely this drink curse is a terrible hindrance to the extension of the Master's kingdom. More money is said to be expended in tobacco than in bread, and this by a Christian people who are supposed to be doing what they can to furnish men and means to evangelize the earth. Is it not a fact that we do not recognize as we ought to do the true missionary spirit? We think of ourselves, of our possessions, of our homes and expensive churches, of our own favored country, of how we can best minister to our own comforts and pleasures, and too often forget that there is but one work, "The Master's," and one field, "The World."

Every true Christian must be a missionary, that is, he or she *must* either go himself or herself and carry the glad tidings, or help others to do so. A soul is a soul with Christ whether found in Canada or in Africa, and the unsaved in Africa or any other heathen nation are as dear to Him as the unsaved at home. So they, in like manner, ought to be as dear to us. How sublime the impromptu lines written in an album by the late Dr. Moffatt, after fifty-four years of arduous missionary toil in that dark continent:

Mine album is the savage breast,
Where darkness broods and tempests rest,
Without one ray of light:
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight.

If we could only feel that on us rests the responsibility of this work—if we could only learn to sacrifice a little more for Christ, like a poor Scotch woman in Scotland who gave a penny a day for missions, and when a friend, learning one day that she was a stranger to the luxury of meat for food, gave her a sixpence to procure some, she thought to herself, "I have done very well on porridge, so I'll give the sixpence to the Lord!" We do not very often live on porridge in order to give more to God, or to advance His cause. We are more like a little girl to whom her father gave two nickles, one for candy, the other for missions. Shortly afterwards her father asked her what she had done with her nickles. She said, "There's a hole in my pocket, and I lost the one which belonged to missions." How often there is a hole in our pockets through which escapes the money for holy purposes! Mr. Waldron, a city missionary in Boston, recently asked a prominent business man of that city for a little aid for this work. He said:

In looking over my cash account the other day I saw this entry: To "Pug Terrier," \$10; and on the next line, To "City

Missions," \$5. I thought about that for some time, and I have not felt quite easy in my mind on the matter. I think you had better count on me for the other \$5. Figuratively speaking, how many of Christ's followers have been spending \$10 on "pug terriers" and far less than \$5 on His work? How many of us to-day are giving the proportion of our income which can be comfortably spared without depriving ourselves of any necessity or pleasure of life, to say nothing about *sacrifice*, to meet the Lord's claims upon us and to help to carry by our means, at least, the Gospel to the uttermost parts of the earth? My Christian friends, I trust in conclusion that these few practical words may be the means of causing some of us to think a little more than we have done on the "world's need" and our individual responsibility. Can we not see the signs of the times in the words of Rev. A. T. Pierson: "At this centenary of Wm. Carey, God's signals flash like lightning and boom like thunder around the whole sky. By every mightiest argument and most persuasive appeal; by every motive drawn from a world's need and our opportunity; by every open door and loud cry; by every scripture prophecy and promise, and by every unfolding of Providence, Christ is just now saying to His Church, 'Go ye into all the world and preach the Gospel to every creature.'" He buttresses up the command and commission by the declaration, "All power is given unto me in heaven and on earth," and by the promise, "Lo, I am with you always, even unto the end of the age." His omnipotence, omnipresence, eternity, are on our side, and if this world-wide work were but taken up by the Church with the determination that no creature should be left without the Gospel, it would again be written, "And they went forth and preached everywhere; the Lord working with and confirming the Word with signs following." In the words of the sainted Bonar, let us

Go labor on; spend and be spent,
Thy joy to do thy Father's will;
It is the way the Master went;
Should not the servant tread it still?

Along the Line.

The Indian Work.

Letter from REV. J. SEMMENS, dated WINNIPEG, October 27th, 1892.

PERMIT me to give a semi-yearly statement of the work on the Winnipeg District, both for your own and general information.

1. OXFORD HOUSE.

This field includes Island Lake, 180 miles distant; God's Lake, 80; Wapananiss, 30; and Old Mission, 15. There are about 500 souls connected with this mission, a number of whom are still in pagan night.

The missionary here is the Rev. Edward Paupanikis, a probationer, who has been ordained for special services, and his work is highly spoken of both by Indians and white people resident in that locality. He is ably assisted by Mr. C. G. Simpson, an excellent scholar, whose work in the school is the subject of general admiration. I have seldom found a more cheerful and tireless worker, and it is to be devoutly hoped that one so gifted may yet enjoy the opportunities of rendering higher class services to the Church of God.

A resident teacher has repeatedly been asked for by the people of Island Lake, and their request is quite within the bounds of reason. We have a young man in view, who will be willing to go as soon as the Missionary Society see their way clear to opening a station at that point.

2. NELSON HOUSE MISSION

Covers a territory, bounded on the west by Burnt-wood Lake, east by Nelson River, and north has no bounds but the limit of the continent. There are about 400 souls under the charge of the missionary here. Owing to our neglect of this work years ago, we now have a somewhat serious opposition from the Roman Catholic Church of Cumberland

District. There is a resident priest who has full command of Cree tongue, and is quite popular with the natives. We are proposing to ask the Conference Special Committee to permit us to ordain the young brother now in charge of our work there, Mr. S. D. Gaudin, whose work is in the highest degree creditable to him, but who is seriously hampered by the lack of power to dispense the ordinances of the Gospel.

Brother Gaudin has solved the question of interpreter by learning to preach in Cree, but must have permission to take an assistant when he is travelling from one place to another on his circuit.

3. CROSS LAKE

Is developing into a prosperous mission station. It is not so extensive as some of our fields, but takes in the valley or the Nelson for a distance of about 300 miles, to what is known as Split Lake. Along this river are to be found about 400 souls. At present we have Frederick Apetakun, a native lay agent, in charge of the evangelistic part of the work, and as he is not an English scholar, Mr. C. J. Fry has been sent to take charge of the school. Have not yet heard of his safe arrival at his destination. The presence of two men in a field so limited, must not be allowed after the present year. One man can no doubt do all the work unless the interests at Split Lake continue to develop, in which case it may be necessary to look at the question from another standpoint. In the meantime we wait for fuller light.

There is no church building at Cross Lake available for purposes of worship. Brother Eves tore down the old one in which service had been held, and proposed to erect another, and a more pretentious one, in its place, but completion has been deferred, so they worship in a private house for the present.

4. NORWAY HOUSE MISSION

Is in cloudland just now over the sad death of Chief Factor Belanger, who, while on an inspection tour to Cross and Split lakes, was the victim of an upset in the rapids below the Sea Falls, about twenty miles below the Fort. He had left in early morning. With him perished a clerk of the company, a Mr. Simpson, who died in the heroic struggle to save his master. In so sparsely settled a community as the one mentioned, the death of two such prominent personages is naturally regarded as a calamity, and is the occasion of much sorrow.

Miss Swazey, of School No. 1, has not enjoyed very rugged health this last summer, and has been compelled to slacken in her work, but at last report was said to be recovering slowly, with every prospect of taking full hours again in a few weeks. She is a valuable worker, and has fairly mastered the language.

Brother Eves has had a busy summer, being a good deal of his time in his canoe, even to this late date. He has done all that he could for Nelson House, Cross Lake, Split Lake, and Norway House. This does not give satisfaction to the people at the last mentioned place. It is considered that he is away too much, and that the work at home needs constant supervision. This difficulty may be solved when Bro. Gaudin receives his ordination, as in that case Split Lake and Nelson will no longer require Bro. Eves' services.

Dr. Strath is winning golden opinions at School No. 2. He is a graduate of Trinity College, Dublin, has two degrees, is a grandson of the celebrated Hervey, and has the reputation of being an excellent surgeon. He is delighted with his new field, and writes to say that he would with gladness stay with the people of Lake Winnipeg the balance of his life, should the Missionary Society so direct.

The mission house at Norway House has suffered by a recent heavy storm, and is reported shaky in a stormy day. Those who feel the vibrations, find them very uncomfortable, though no formal complaint has reached me. My suggestion in this matter is that a small wing be built on one side of the present building, at the cost of, say, about \$100. This will strengthen the whole, and make a little more room than they now have.

5. BEREN'S RIVER MISSION

Is in trouble over the failure to secure a new mission house. You will recall my last letter, and remember that I said the

prospect was then good for sending out lumber and men for this work before the closing of navigation. A day or two after I had penned the words, Captain Robinson informed me that, owing to the recent accident on the lake, and also on account of the smoky atmosphere of the lake, it would be impossible to send out another boat unless she were chartered at double rates. This, of course, we were not prepared to do, so this matter fails for this season, much to my personal regret; and greatly to the discomfort of the mission family. Have no doubt that the figure you mention will about cover the cost of the building, if wisely and closely superintended.

6. FISHER RIVER MISSION

Boasts of a new school house, the gift of the Government. It is a neat frame building, having accommodation for about sixty scholars, well lighted and heated. Its only fault is its size. I asked that it be made one-third larger, but it was not thought wise to depart from uniformity in this superintendency. Mr. H. S. Heise, who for two years has served the school at this point with great acceptance, has resigned, and a Mr. Percy Thacker, of the High School in Winnipeg, has been sent forward to take his place.

*Letter from A. E. BOLTON, M.D., dated PORT SIMPSON, B.C.,
Nov. 12th, 1892.*

WE had a formal opening of our Hospital on the 9th inst. Nearly all the white people of the town were present, took a look over a building, and joined in the religious service, and election of a Board of Management, which, with an address from Rev. Mr. Crosby, and an historical and financial statement, made up the programme. The utmost harmony and good-feeling prevailed. It was gratifying to those who had labored and prayed for the success of the institution, to find so comfortable a building nearly free from debt, and to see people of all classes heartily in sympathy with, and ready to co-operate in, the work. And so the Hospital was opened—open to receive help from those who realize that it is more blessed to give than to receive—and open to give with Christ-like liberality shelter and relief to the suffering. An aged Indian, who had been in for an operation, left this morning. The relief and comfort, the bright room and clean bed, made him, he said, inexpressibly happy. I suppose the surroundings gave him the best idea he could form of the heaven to which some of his children had gone. Allow me to acknowledge the following donations to the Hospital furnishings: A spring mattress from Mrs. L. Caldwell, Port Simpson; six wool mattresses from Mr. Erskine, Victoria; two barrels of bedding, etc., value \$40, from ladies of Kirkton Circuit, St. Mary's, Ont.

Perhaps Bro. Crosby may not find time to write you by this mail, of the wondrous work of grace that is going on in our midst, souls are turning to the Lord by the score—indeed, to count the number blest would be to enumerate almost the entire Indian village, for, from the most sincere worker to the deepest of the fallen, nearly all are being revived. Such meetings! Three hours every night and all day Sunday—and then prayers and testimonies lapped over and doubled up to get in. Again and again one crowd leaves the consecration altar to make room for another. One marked feature of the meetings is the spirit of praise which prevails. "All hail the power of Jesus' name" is sung about five times in every meeting, and faces speak the joy more plainly than tongues. Many, if photographed a few weeks ago and again now, would make good pairs of "before taking" and "after taking." Some young men in whose countenances I had never seen other than a look of lazy indifference are now lighted with a radiance which divine joy alone can give. Another blessed feature is the effect on the children in the homes. Such thorough confessions and hearty repentance I never saw exhibited before; and this is followed by joyful testimonies and earnest pleadings for the salvation of parents and friends. May the work be deep and lasting, and the wave of revival roll along the whole line of missions in the country, and strike some of the city churches to rebound in a supply of new workers for the still heathen villages.

Letter from REV. W. P. McHAFFIE, dated FISHER RIVER, Nov. 1st, 1892.

YOU may perhaps have heard of the sad drowning accident on Lake Winnipeg, which deprived us of three of our most promising young men. We were away from the Reserve when the news reached it, having been detained in Winnipeg by the illness and death of our own darling boy Willie, and also by the death of my sister, the wife of Rev. G. H. Long, of Boissevain, Man., which occurred just as we were about to start for home. It was a sad home-coming for us indeed. Two young widows, two aged mothers, a father, and a foster-father, uncle to two of the young men, were like Rachael weeping and refusing to be comforted. It was a sight we shall not soon forget, as we stepped from our boat and up the path to the mission house. A number had gathered to meet us, but their words were few; a silent shake of the hand, a tear, and that was all. We seemed to forget our own grief in efforts to comfort our sorrowing friends. Two days later was the Sabbath, and I think I have never enjoyed preaching more than I did when pointing these simple sorrowing Indians to Him who has said and is ever saying, "Come unto me all ye that labor and are heavy laden and I will give you rest." As with David, so is it "good for me that I have been afflicted." It has given me a confidence in the sustaining power of God in affliction. One man who had been wandering around in a semi-demented state, through grief over the loss of his two nephews, who were to him as his own sons, came to me the following morning, and in his quaint Indian way of using the English said, "Well, Mr. McHaffie, I know it everything now. I think over all what you said yesterday. I prayed about everything last night, and I feel better in my heart this morning." He did not need to tell me any more, or to express himself better; I, too, was enjoying the same peace, so we understood each other.

I am thankful to say the Master's work is prospering here. There are a few items of secular news relating to our church and school which will perhaps be better to hold over for another letter.

Letter from REV. E. PAUPANEKISS, to Rev. J. McDougall, dated, OXFORD HOUSE, 13th September, 1892.

THE packet will be off in a few days, and as it will likely be the last chance, I thought I would write you. We are in good health; thanks be to the Good Shepherd of the sheep. I am still enjoying my work at Oxford. The people are trying to walk in the way of our holy and blessed religion. "The Lord hath done great things for us whereof we are glad." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I arrived home only a few days ago from Spirit Lake. The people are trying to serve the Lord and to walk in His ways. They have regular Sunday service, also prayer-meeting every middle of the week. They sing your hymns, "Have you been to Jesus," "Pass me not," "I gave My life for Thee," and "Bringing in the Sheaves." So you see our work is not in vain. The Lord is with us, and He will be with us if we can but believe. At Island Lake they are doing good work. The church building is up, and will be finished the coming spring, and now the people are calling for help. I pray that the Society will do something for them. I help them with nails and provision all I can; I could not do more! The people are anxious to learn about Jesus and His love. Half of them are pure Pagans, and know nothing about Jesus who came to die for them; but many others are walking in God's ways!

Our services here are good. One excellent young man, Charles Sinclair, leads the singing and plays the organ for us. Mr. Simpson, the school teacher, is doing well at the school, and the children are making progress. We have a good supply of school books this summer, and if the Society could send some Cree bibles and hymn books and a few English hymn books and bibles, we would be well supplied.

I have been to Winnipeg this summer and have seen Mr. Semmens. I met my old pastor, Mr. Young, which I did not expect, and he came out with us as far as Norway House. He took my son Joseph with him to Winnipeg to get him educated.

Sarnia.—We have had a revival meeting, on the St. Clair Indian Mission, for fifteen days. It has affected the whole Reserve; both the Methodist and the English Church have shared the blessing. The most of the converts have passed the stage of weeping, and now laugh and sing. The meetings continue often till 1 o'clock a.m. It seems impossible to close them. About fifteen new converts and twenty-five S.S. children, and the whole Church is filled with joy.

A. S. EDWARDS.

The Home Work.

COLPOY'S BAY.—Just before last Conference we finished paying our church debt, which for fifteen years had been an intolerable burden. On Sept. 11th and 12th we held a harvest home festival, which was a grand success; so now we have some funds on hand for much-needed improvements. Near the end of September special meetings were begun, and some fifteen persons professed to find salvation. The prospects were bright for a large ingathering, but a number of people had to leave "to reap the harvest of the sea," and the meetings were closed. In more respects than one this is a rather barren field. Thousands of dollars have been spent here by the Missionary Society, and yet the prospects are but little better than they were twenty-four years ago, when the present writer first took it up as a part of the Wiaron mission. The country is very rocky, settlements small and scattered, people discontented, and therefore migrating. Moreover, at three of the best settlements the people are mostly Presbyterians, who hope shortly to call a minister of their own. We hope something may be done next spring, by way of re-arrangement, to save our mission fund. Here at Colpoy's, prayer-meetings are well sustained. Financial prospects are not bright, but "the Lord is our Shepherd, we shall not want." Our friends who thought we were coming back here to die will be glad to know that my wife and I are both well—better, in fact, than for years past.

GEO SMITH.

China.

Extract of a Letter from the REV. G. E. HARTWELL, B.D., dated CHENTU, Oct. 4th, 1892.

WE have returned from the mountains and are nicely and comfortably settled. We hold morning prayers with the Chinese, as well as an evening meeting in which the catechism is taught. We are working and praying for the conversion of our servants and teachers. We have a woman servant who has learned, or is learning, to read Chinese, and is a very earnest student in divine things. As she is young and has a good memory, we hope she will make a Bible-woman in a few years. Pray for her as well as the others in whom we are so interested.

The weather is cool, and the cholera has subsided. The dispensaries are now being fitted up, and this work, we hope, will be started soon. Patients are already coming to receive medicine. Dr. Kilborn bravely endures his loss, and enters into the work with great energy. We are all looking forward to a glorious future. The Lord continues to open our way as soon as we are ready to enter. The love for this work increases. Satisfaction in the grand opportunities God is opening before us to do His will brings contentment and peace. Everything is quiet around us as far as we know. The people are quite friendly. The harvest truly is great, the laborers few. Our constant prayer is that God will open the hearts of His people to send us many helpers.

CITY MISSION WORK.—Although our work is yet in its infancy, we feel thankful that during the past month, through the kind liberality of friends, we have been enabled to take many loving tokens of sympathy to the suffering and needy. A few dainties for the sick, clothing for the children, and food for needy ones, we feel sure have brought cheer to many hearts and homes. Above all this, we rejoice that some sin-sick souls have been to the Great Physician and obtained healing and forgiveness, and some who were fainting, famished, lone, have proved that the boundless love of Jesus satisfies.

CITY MISSIONARY,
Wesleyan College Missionary Society, Montreal.

1881



1893

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" Ellen Beavis.
" Leda S. Caldwell.
Chilliwack, B.C.
Miss Laura Elderkin.
" Lavinia Clarke.
Chinese Home, B.C.
Miss Annie Leake.

"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.—By request of Board of Managers, Auxiliary reports limited to fifteen lines.

Our Monthly Reunion—Prayer Topic.

"For the baptism of the Holy Spirit as a necessary qualification for service."

THE Revised Version uses altogether the word "Spirit" in preference to the word "Ghost," in speaking of the Third Person of the Trinity.

The terms used in Scripture to illustrate the presence and power of the Holy Spirit are full of significance, and in their simplicity quickly adapt themselves to our comprehension.

The prophetic pen likens the Spirit to "rain," "He shall come down like rain upon the mown grass." How easily the mind grasps this idea. The dry earth, the thirsty foliage, and then the gentle, refreshing shower and its reviving influences filling the air with fragrance and cheer. So is the work of the Spirit on our hearts.

Then we read, "Come from the four winds O breath, and breathe upon these slain, that they may live." The gentle breathing of the life-giving air! We know its effect so readily, and thus we comprehend how the Spirit operates on the hearts and consciences slain by sin. This Holy Spirit is to be given in answer to prayer. Christ commissioned His apostles to "tarry" for His coming. And when they all with one accord waited in prayer, they felt that baptismal power which ushered in the dawn of that glorious redemption day in which we are privileged to live. The promises of God in prophecy are fulfilled in this day; the Holy Spirit has been poured out—the word "pour" suggesting the generous, unstinted measure. "Our sons and our daughters do prophesy," and shall through all time. The Holy Spirit is not the special gift to the sons of God's great family. Sons and daughters are to share alike in the glorious heritage.

Then the results of this "outpouring" are likened to the change effected in a wilderness. The wilderness is to become a "fruitful field," and the "desert blossom as the rose"—than which no simile could convey to us more of beauty or fragrance and delight.

The "fruits" of this presence of the Spirit in our personal character are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," which, if we cultivate, will make us "like unto Him." The "gifts" of the Spirit, "the word of wisdom," "the word of knowledge," "faith," "prophecy," etc., as detailed in 1 Cor. xii. 8-11, are to fulfil the divine plan in their use. They are to be manifested for the glory of God in the uplifting of humanity. The great object of our Lord's coming is an object of life to us. We are co-workers for this object with Him. There is, no room for hair-splitting theories and vague speculation; nor is there an option left to us if we have given ourselves to Him. The grand consummation of all this work is variously depicted in prophecy, and we are to labor diligently to hasten its approach. The picture presented cannot fail to kindle the desire and enthusiasm of every lover of God and humanity. "All the ends of the earth shall see the salvation of God." "They shall see eye to eye," "they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "The work of righteousness shall be peace." "Wisdom and knowledge shall be the stability of Thy times, and strength of salvation." There is no indication here that "might is to make right," nor that ignorance is to have a recognition. How can we call ourselves Christians and be indifferent to all the great reforms which have their germ thought in the good of humanity. M. Victor Cousin, in a lecture, says, "Thought makes history, and God directs thought." God the Holy Spirit, then, is the moving power in all such thought as tends to human progress. God's redeemed creatures are the instrumentality. How can we be guiltless if heedless or apathetic? In the blessings of Christ's kingdom as portrayed in Isaiah, emphasis is frequently laid on the work of the Spirit, and the predictions and promises are peculiarly appli-

cable to the missionary work. We may, however, accept and apprehend the full import of all this teaching without fruitage in ourselves, and thus "grieve the Spirit." Let us beware of this. "Hereby we know that He abideth in us by the Spirit which He hath given us." And may the "God of hope fill us with all joy and peace in believing that we may abound in hope through the power of the Holy Spirit."

A. P.

Chat with The Editor.

GREETINGS! New Year greetings, beloved friends and workers! Though the blessed Christmas is yet a week ahead, when this number reaches our readers the new year will have dawned. May it bring you peace, health and prosperity, and all the riches of His grace! May we all grow more and more into harmony with God's great purposes concerning us! When in the gladness of this holy season the chorus of joy and merriment fills our homes, let us not be unmindful of those who sit in the silence of mourning or the shadow of grief. There will be a hush in many a home. May the Spirit the Comforter abide in all such. To our missionaries so far from home and loved ones, we send our warmest wishes for a year of unprecedented success and rich personal blessing.

AND shall not our paper receive your hearty New Year's greeting, dear friends? Introduce it, speak well of it, and we trust it will bring you a fresh inspiration and blessing every month of the year.

IN accordance with decision of the Board, regular monthly letters from official correspondents in our several fields may be expected, and thus we hope to meet the desire of Auxiliaries for information direct.

IN kind concession to suggestions of ours, sundry slight changes designed to give more space and attractiveness, as well as usefulness, are presented in this paper. We desire most earnestly to make this space do the best service, and hope to have the co-operation of all our workers to this end. From our beloved sisters, whose faithful, patient labor in Auxiliaries, Circles, and Bands is the support of all other work, we wish to hear as often as you have anything fresh or important to report. Tell us how you prosper, but remembering always *that five hundred Auxiliaries and two hundred Bands are all competitors for the limited space at our disposal.* Therefore, there being but twelve copies of the paper in the year, we must urge you to comply with the decision of the Executive and confine all reports to fifteen lines. In the matter of programmes of entertainments, it is impossible to give them in detail. Regarding obituaries, we sincerely desire to remember our "promoted" members, but the same limit of fifteen lines must prevail. For all of these, as our workers will understand, have chiefly a local interest, whereas letters from missionaries, selections, original papers, and sketches have a general

purpose of service for all readers. We therefore wish our workers to send us short papers on any phase of mission work, biography, or history which you may desire to share with the membership. Let our little paper become the centre toward which you shall all contribute of the best thought and suggestion God gives you, each for others, and all for the common good.

ENTERING upon our seventh year of service in this department, we acknowledge the kindness and co-operation of our sisters in the past. It is gratifying to know that the W. M. S. has been so successful in working up the subscription list, placing the paper in so many homes. This is a tribute to the fidelity of our women which should be freely accorded. During the past year especially, the work on this line has been faithfully done, and we hope Presidents will continue to bear this duty of their Auxiliaries in mind. Words of encouragement and cheer frequently come to us, from ministers interested in woman's work, from members, and from editors of women's papers with objects kindred to our own. These we warmly appreciate. To be instrumental in kindling noble purposes, in spreading sound sentiment, even if it be in a feeble manner, is no small privilege, and this is our constant aim. The educative influences of a good paper are silent but effectual. Who may estimate them? They go where we cannot. They speak and work, and reproduce themselves. They are missionaries in the best sense. Let us keep them in motion. When we become fully alive to their possibilities for service for God and humanity, we shall value the printed page, in a missionary sense, tenfold more than we do.

WE cannot undertake to acknowledge the receipt of communications. If correctly addressed, they are almost certain to reach us, and will then be religiously preserved in pigeon holes dedicated solely to the Woman's Missionary Society service. Do not be discouraged if publication is delayed. We will do our best to please; but the entire paper would not hold all the matter that is ours only. Much postage could be saved if all reports and papers, etc., were forwarded in unsealed envelopes bearing the words "Printer's Copy." Personal correspondence must be closed and full postage pre-paid.

OUR "Missionary Calendar" is a thing of beauty, and will be a convenience for the whole year. Every member should certainly have one. Our Calendar has a merit peculiarly its own, which will commend itself to all our workers. It bears the names of our missionaries and the "red letter days" which saw their birth. The hope of its originators, which is sure of realization, is, that by this gentle reminder, our representatives in the various fields will have the definite and special prayers of the entire membership. Begin the year by sending for one. Send one also to your friend who is not interested in missions, with a New Year's greeting and the hope that she will become so. Address, Miss Ogden, Room 20 Wesley Buildings, and enclose the price and postage. Single Calendars, 20 cents; per doz. \$1.80.

THE "Woman's Missionary Society's Badge," representing the Star of Bethlehem, encircling the world, is also ready, and is unique and pretty in design. On the five points of the star are the letters W. M. S. M. C. It can be had in solid silver, 25 cents; plated, 20 cents, and is easily attached to the dress. Address as above.

OUR energetic and progressive sisters of the New Brunswick and Prince Edward Island Branch have inaugurated a paper of their own, devoted to the interests of the Mission Bands of their Branch. It is published quarterly on good paper, in attractive style, and contains editorials, selections in prose and verse, reports, missionary letters, and facts, etc. We congratulate our sisters on their new possession, and heartily bid them God-speed. Miss S. E. Smith, 282 Princess Street, St. John, N.B., is the editor.

NOTE.—For those who may be surprised that the Woman's Missionary Society was not represented at the Temperance Convention, lately held in Belleville, I would just say, that Mrs. Lewis received no intimation of having been selected to give the greetings, and only saw the notice of the appointment in the printed reports of the General Board, *after* the Convention was over.

L. LEWIS.

Current Coins.

"WORDS are like leaves, and where they most abound
Much fruit of sense beneath is rarely found."

THE greatest discovery of the nineteenth century is the discovery of the "personality of woman."

THE nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.

THERE'S never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird's wing fleetier;
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin, but may thrill some heart.
His dawn-light gladness voicing.
*God gives us all some small sweet way
To set the world rejoicing.*

Central Branch—From the President.

DEAR SISTERS,—One of the recommendations passed at our Branch meeting in 1891 was that we have a "Crusade day." To anyone who may not exactly know what "Crusade day" means, let me say that it simply means that you arrange to go out on a given day and make a house-to-house visitation of the congregation, for the purpose of interesting the women in our work, asking them to join our number, and come, if possible, to the monthly meeting, and thus have a lot and part in redeeming the womanhood of heathen lands.

As far as I can learn, the recommendation of 1891 was not acted upon, except in a very few instances. One, it will be remembered, as reported in March last, resulted in securing twenty new members. The Auxiliary planned well,

appointed, the Monday previous to their regular monthly meeting, which was held on the following Thursday, went out and returned with the twenty new names. An impetus was given to the Auxiliary. Both those who went out and those who came in became enthusiastic, and tenfold more interested than they were before. Now we would urge upon each Auxiliary and Mission Circle to "go and do likewise."

CONFERENCE AUTHORITY.

Then another great help which we should appreciate, and not fail to utilize in practice, is, that the Toronto Conference passed a resolution granting us a Sunday in which to present the claims of our Society. Now, if each Auxiliary could arrange to have the "Crusade day" immediately following the Sunday, and just before the day of the Auxiliary meeting, there could be, with the blessing of God, results that would gladden the most enthusiastic and cheer the most discouraged member of our Society.

We are not prepared to say whether a like resolution was passed by the Bay of Quinte Conference, but feel sure that there is not a minister or Quarterly Board within its bounds, but would willingly grant such a request if they were asked. We sincerely trust, dear sisters, that you will not let such helps and privileges pass without trying to make them minister to the success of our work.

Trusting that your zeal, activity and success may be largely increased, I am yours, with consuming desire for the extension of the Redeemer's kingdom,

R. WILLIAMS.

From Miss Hart.

PORT SIMPSON, Nov. 2nd, '92.

A RESOLUTION was passed in our Auxiliary of the W.M.S. that a letter be written to the OUTLOOK, giving some idea of the number of people influenced by this Home for Indian girls, at Port Simpson, and the need of other Homes, in different places, where girls could be gathered from the awful influences that surround the young, and taught to live useful Christian lives.

In Port Simpson, when the people are gathered home, we have between seven and eight hundred. Fifty miles north, on the Naas river, is Gumville and other villages, where a few hundred more are gathered; on Q.C. island, four hundred people; Kit-katha, some two hundred; at Essington, sixty miles south of us, a village of three hundred. From each of these places, we already have several children in the Home, but our largest number come from the village here. The parents of the children promise, on putting their children here, to supply all outside clothing, as the children shall need, during their term with us. This, at first, gave us a good deal of trouble to get the clothing as the children needed, but of late, every demand has been most cheerfully complied with. The children have been well provided with boots, dresses, shawls and handkerchiefs. We have a number who have no one to provide for them; these are entirely supported in the Home.

Bella Bella, two hundred miles south of us, where we hope a Home will be established, is a village of four hundred people. Here they have good land, where all vegetables and fruit needed for the Home could be raised. From here would be reached people of the same nation and language living at River's Inlet, numbering three hundred, sixty miles south; also four hundred at Smith's Inlet, seventy miles south of Bella Bella; sixty miles north-east, north and south Benedict Arm, including Bella Coola proper, Teleome, and Kinsquit.

The people of these places are, perhaps, among the most degraded on the coast. Here is still carried on slavery of the most diabolical kind.

White men coming and going from these places keep the people supplied with liquor. Not only their own heathenism, but the worst vices of our race, are fast sweeping these people beyond our help. They have for years been asking for a teacher, but none has been sent. And shall these people rise up in judgment and say to us, "I was an hungered, and ye gave me no bread: I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in;

naked, and ye clothed me not; sick and in prison, and ye visited me not?"

North of Bella Bella is Chinaman's Hat, where some one hundred people of the same language are gathered; further north Kit-a-mat, Kit-lope and Kit-Khatta, together, number some six hundred people. These could all be reached by a Home at Bella Bella.

At the forks of the Skeena river we have another nation, the most central place for a large number of tribes, two hundred miles from the coast. The climate is very different from what we have on the coast, the atmosphere clear and dry for the most part, the summer much warmer, while in the winter they have dry, clear, cold weather. The land is very fertile, wood plentiful, and the river abounding in fish of different kinds.

Kitzegucla, the place where a Home is proposed, is twenty miles below the forks of the river, a village of two hundred inhabitants. This is the centre of Rev. W. H. Pierce's mission. Twenty miles below is Kit-wan-ga, a village of five hundred; further down, Kit-lash, fifty people. In the interior, from Kit-wan-ga, is Kit-wan-cool, with two hundred more Indians. Two miles above the forks is Kit-a-max, with one hundred and fifty; further up the river, Kish-bi-axe, four hundred more inhabitants; further on, Kisha-gash and Kit-culdán, both large villages; Hugwilget, two hundred more, opens the way to another nation; from here we reach a large district called Portiere. Villages are scattered here and there throughout all this country. Some have been more or less under the influence of the Roman Catholics, priests having visited this district several times. White men working in the mines of this district have had a bad influence on the Indians, who still, for the most part, carry on their old heathen rites, to which they have added many of the evils of our race. Many of the people who see the evil of the old way, and want to live Christian lives, are pleading for Homes where their children could be taught. "We don't want our children to grow up as we have; we want them to know how to live right; we want them to give their hearts to the Lord while they are young." How often we hear this said.

Our hearts are rejoicing at what the Lord is doing here in our midst. There is a spirit of earnest revival among us; our girls are all deeply moved; eighteen have openly professed a change of heart; all backwardness in taking part in public service is done away; they are ready to speak, sing and pray as they have opportunity. And not only in the services do we see the change on them, but their home life shows how earnestly they are striving to do right. They have a daily prayer-meeting among themselves, in which all take part, little ones as well as the older. The special services in the church are well attended; a spirit of quickening and reviving power is stirring the village, and many are turning to the Lord. Pray for us, that those resisting the Holy Spirit may be brought to the feet of our blessed Saviour; that a great revival may spread throughout all our missions, and that the Word may be carried to them yet in darkness.

French Methodist Institute.

THE following donations have been received since the opening of the session on October 3rd, and are hereby gratefully acknowledged: From Montreal—Seventy volumes for library, from Mr. and Mrs. Charles Morton; box rubber elastic bands, Mr. H. C. Burton; blank books, Mr. John Parslow; six loads kindling-wood, Hon. J. K. Ward; one barrel of apples, Mr. Thomas Patton; clothing for pupils, Mrs. R. H. Holland and Mrs. J. P. Seybold; cake and candies for Thanksgiving supper, Douglas Mission Band; quarter dozen thermometers, one case castile soap, two study chairs for Head Master's room, Mr. John Palmer. Also, four quilts, Miss Sarah Tisdale, Burford; one bale clothing and bedding, estimated value, \$50, Ladies' Auxiliary, Port Dover; \$5 each from Mrs. John Day and Mrs. E. L. Atkinson, Gananoque; \$2 each from Mrs. R. B. Pin-hay, of Huntingdon, and Rev. Josias Greene, Gorrie, Ont.; \$10 from Mr. and Mrs. Wm. Williamson, Point Fortune, P.Q.; \$3.25 from Rev. W. H. Peake, Baltimore, Ont., collection Thanksgiving day.

Words from Workers.

[N.B.—By decision of the Executive, reports must be limited to fifteen lines.]

KINGSTON (Queen Street).—Our Auxiliary, assisted by the ladies of Portsmouth Auxiliary, have prepared and sent a box of clothing to Dr. Bolton's Mission, in British Columbia, value \$130. Our last meeting, at the residence of Mrs. Dr. Sparks, was largely attended, several new members being added to the roll. Delegates to the Convention at Winchester gave an encouraging report of the work of the Society. Readings, music, and a five o'clock tea, filled up an enjoyable time.

EGLINTON.—We have been organized four years, and each year we have reported an increase in members and finances. We hold monthly meetings, which are regularly and punctually attended. We have a membership of twenty-seven, and during the year remitted to Branch Treasurer \$56.54. In October, Mrs. J. Gooderham delivered an interesting address on her recent trip to Japan. Hearing from one who has seen the wants of the people, it has strengthened us to renew our efforts in this grand work. This meeting has been one of the most successful of our public meetings, having increased our membership by two, and our finances by \$13. At our October monthly meeting an interesting letter was read from Miss Lake, giving us the history of a week in the "Chinese Home," which we heartily appreciated, more so, as it was written directly to our Auxiliary.

G. M., *Cor. Sec.*

NELSON.—It is a little over a year since Mrs. Deacon, of Milton, organized this Auxiliary with a membership of eight. Since then we have added twelve new names to our list. The deep spiritual tone of the meetings has been very marked, all the exercises tending to increased devotion to the interest and spirit of missions. We have held twelve monthly and two public meetings, at one of which we had Miss Anna C. Randdy, of New York, who gave us a lecture with illustrated views on her mission work in that city. Mite boxes have been distributed from which we have realized \$13.36. We find the monthly *Letter Leaflet* and *MISSIONARY OUTLOOK* a great inspiration to our work. Amount sent to branch treasurer, \$43.00.

MRS. M. DODSON, *President.*

WOODSTOCK.—In reviewing the work of last year, we find we have more than doubled our membership and increased in finances. We acknowledge with grateful hearts our heavenly Father's guidance. The Branch meeting held here in October has inspired us to greater activity in the work. There were thirty-four present at our first meeting this year, which we hope is an indication of prosperity throughout the year. At our annual meeting Mrs. (Rev.) Laird was elected President, Mrs. (Rev.) J. S. Ross 1st Vice-President, the other officers being returned.

MISS A. C. LUND.

QUEEN'S AVENUE (London).—The year has been of great blessing. We have been assured of the Divine favor because of the presence of the Divine Spirit. The average attendance has been twenty-seven. Our funds have been raised chiefly by donations, cent a day and the talent systems. We had also in May last, an old-fashioned New England supper, which netted a handsome amount, the total receipts of the year amounting to almost \$600. We received a very generous thank-offering of \$20 from Mrs. Boyd, wife of our beloved pastor; and the usual \$60 contribution from that staunch, tried friend of missions, Mrs. (Dr.) Eccles, for the support of a Bible-woman in Japan. Some warm-hearted Christian sent a cheque for \$25 to our President, with the request that the name be withheld. "Thy Father which seeth in secret Himself shall reward thee openly." Our Easter offering was novel and most interesting, each member brought a gift in an envelope with an accompanying verse of Scripture. We say with truly thankful hearts that we have lost none by death during the year,

but we will very much miss the faces and earnest, faithful work of Mrs. (Rev.) Bond and Mrs. Ziegler, who have removed to Petrola and Toronto respectively. We send our congratulations to the societies with which they may become identified. Our much honored President, Mrs. (Dr.) Fowler, was unanimously re-elected, having held this office for several successive years, showing the profound respect in which she is held. We must not forget to mention the warm interest our pastor, Rev. Geo. Boyd, has taken in our work; his earnest, zealous spirit has fired us all with greater enthusiasm for the Master's work. We have not touched upon the faithful toiling of our Mission Band in its work, doubtless you will hear from them later. I might just say through their labors we have been very largely aided in bringing up our finances to this amount. Our past has been blessed and triumphant, our future is hopeful if our consecration and concentration be thorough and complete.

Cor. Sec.

HARRISTON.—Instead of the usual monthly meeting in November, the President, Mrs. (Rev.) Casson, gave an "At Home" in the parsonage parlors to the members of the Society and invited guests, each member having permission to bring a friend. There was a large attendance, and a very interesting programme. Suitable addresses were given by Mrs. (Rev.) Munroe, of the Presbyterian Church, and Mrs. Hamilton, President of the Palmerston Auxiliary. At five o'clock the ladies partook of a delightful tea prepared by Mrs. Casson, with her characteristic generosity and hospitality. The occasion was an exceedingly enjoyable one. Eight new members were enrolled, nine honorary members have since been added, twenty ladies gave their names for Annual Reports, and the Society looks forward to a year of increased efficiency and success.

JENNETTIE V. PHENIX, *Rec. Sec.*

ACTON.—We have a very interesting Auxiliary here, organized in January, 1891, with a membership of ten. It has continued to grow in interest and we now number eighteen, and have as many subscribers to the OUTLOOK. During the past year we have had a great deal of sickness in our Auxiliary, particularly among the officers or their families, but we have been enabled to carry on the work, missing but one monthly meeting. A missionary tea was given by our President, Mrs. Easton, since our annual meeting, which was much enjoyed by all present. Our monthly meetings are well attended, and we are now arranging for some special work which we think will be a benefit to all. Once a quarter a missionary prayer-meeting is held, on the night of the general prayer-meeting, under the leadership of the Auxiliary. We are looking forward to a year of increased labor and blessing in the Master's cause.

HATTIE MOON, *Cor. Sec.*

BELLEVILLE (Bridge Street).—A very pleasant re-union of our societies was held in Bridge Street lecture-room, on Friday, the 4th inst. Mrs. Elliot presided with her wonted ability, and was assisted by Miss Wilson and Mrs. Maybee, Presidents of the Holloway Street and the Tabernacle Auxiliaries. Reports from three Auxiliaries, and no less than eight Mission Bands, representing more than 300 members, were given, showing marked progress, and increasing interest in this great and glorious work. Six of these Bands are in direct connection with the W.M.S.; the others, formed in Mrs. Elliot's and Miss Higinbotham's bible classes, are engaged, chiefly, in "Home Mission" work, though the former has given large donations of money and material to the W.M.S. The Tabernacle and Bridge Street reported having sent boxes of clothing, bedding, etc., to the Indian Homes, and to Dr. Bolton's Hospital, and also to the Supply Committee. Bridge Street adds a new life-member, Mrs. (Rev.) Wm. Birds, wife of one of our oldest and most respected superannuated ministers. Besides the reports, the principal features of the programme were a paper by Miss Swazie, on the prayer subject, and an interesting report of the General Board meeting by Mrs. Elliot. Singing was furnished by the several Mission Bands.

L. L.

ALMA.—A Woman's Missionary Society was organized here, in the Methodist Church, on November 12th, by Mrs. Swan, of Fergus, with a membership of twelve. The meetings are to be held the first Thursday of each month. The officers are as follows: President, Mrs. (Rev.) Moir; 1st Vice-President, Miss Mary Day; 2nd Vice-President, Mrs. G. B. Wray; Treasurer, Mrs. Wm. Fairweather; Recording Secretary, Miss S. Rudd; Corresponding Secretary, Miss Clara Fairweather. We are taking fourteen *Letter Leaflets*. At our December meeting it was decided to send for mite boxes and missionary literature for distribution. Miss Aggie Gibben was appointed canvasser for OUTLOOK and *Leaflet*.

CLARA FAIRWEATHER, *Cor. Sec.*

GODERICH.—On the evening of November 28th, Miss Wintemute addressed an interested audience on Japan. She took up different phases of the work, spoke a little on the climate and customs of the country, and mentioned some of the difficulties in studying the language. It was very interesting to hear of her labors among the people, and particularly so, as Miss Preston (a former resident of our town) was her companion. A silver collection was taken at the door amounting to \$8.15. Altogether we were very much pleased and benefited by her visit; it has created more interest, and one new member has been enrolled with a prospect of more.

S. HEWTON, *Cor. Sec.*

HARCOURT, N.B.—Our Auxiliary was organized May, 1891, and since then we have been going forward. Although there has not been much of an increase in membership, still we feel we are getting more interested in the work. The more we know of our heathen sisters, the more our sympathies go out toward them, and the more anxious we are to help them. Our monthly meetings are held regularly and are interesting and profitable. We recently held a very successful public meeting. An interesting programme consisting of papers, readings, recitations and music, was furnished by the society. We purpose in the near future to hold more of these meetings, hoping thus to get others interested in the work. God is blessing our feeble efforts, and we trust Him for greater things in the future.

TRINDA WATHEN, *Cor. Sec.*

FRANKLIN CENTRE.—Our Auxiliary held its first anniversary Wednesday evening, November 16th. Our pastor, Rev. G. H. H. Davis, occupied the chair. On the platform with him was the Rev. W. J. Watt, Congregational minister, of this place, and also the Rev. Mr. Main, Evangelist. All made excellent addresses on mission work. The report of the annual Branch meeting, held at Winchester in October, was read by Miss Dalgliesh, of Huntingdon, and listened to with great interest. Mrs. McNaughton (also from Huntingdon) gave a very interesting address on mission work, urging us all on to greater work for the Master. We feel more encouraged than ever to go on in this grand work. God is blessing us more abundantly every day. Our Auxiliary is slowly working its way onward, thanks to the true missionary zeal of our President, Mrs. J. B. Manning. During the year we have had an increase of five new members, and one honorary member. And for the coming year we earnestly pray for more of an increase in our numbers, that our fruits may be more visible, and our Treasurer's purse laden with means to carry on this grand work.

CLARA S. MANNING, *Cor. Sec.*

DRESDEN.—A Mission Circle has been formed among the young people of the Methodist Church in Dresden (London Conference). There are about twenty members to begin with, and more will follow. They will hold monthly meetings. The following are the officers for the first term: President, Miss Orpha Hayhow; Vice-President, Mrs. Stanley Carscallen; Secretary-Treasurer, Miss Nettie Green.

BARTONVILLE.—On Wednesday, September 8th, Mrs. Stoney, of Hamilton, and Mrs. J. E. Hockey, of Stoney Creek, district organizers, met with us and organized an Auxiliary in the Methodist Church here, with a membership of twelve. The officers of the society are: President, Mrs. R. B. Rowe; Vice-President, Mrs. M. Fox; Second Vice-President, Mrs. W. A. Crosthwaite; Treasurer, Miss C. Evans; Record-

ing Secretary, Mrs. F. Freeburne; Corresponding Secretary, Mrs. L. B. Crosthwaite. We feel quite encouraged thus far, and look for an increase of members at our next meeting.

MAGGIE CROSTHWAITE, *Cor. Sec.*

HAMILTON (Wesley Church).—Our Mission Circle has had a very successful year, judging from contributions and membership. The interest in mission and missionary work is increasing. The Society raised \$144 during the year by self-denial cards, members' fees, and the proceeds of an entertainment given in June, when Miss Whitfield gave us a short account of her work on an African Mission, with an interesting description of the people, their homes, habits, and customs. At the annual meeting, held September 8th, the following were elected officers for the year: President, Mrs. Dr. Sutherland; Vice-President, Mrs. Geo. Jackson; Recording Secretary, Miss Grace Walton; Corresponding Secretary, Miss Annie Rigsby; Treasurer, Miss Dallyn. Mrs. Jackson was elected delegate to attend Branch meeting in Woodstock. Through the earnest, cheerful efforts of our President the interest in work is sustained. With united effort and our Master's approval, we may expect a prosperous year.

A. R.

MALLORYTOWN.—The Mallorytown Auxiliary having been defunct for the past three years has been reorganized with a membership of twelve. Prospects of success very encouraging. The following officers were elected: President, Mrs. E. Purvice; First Vice-President, Mrs. Avery; Second Vice-President, Mrs. H. Griffin; Recording Secretary, Miss S. Goodbody; Corresponding Secretary, Mrs. (Rev.) Service; Treasurer, Mrs. W. Mallory. The meetings are held in the parsonage in connection with the woman's prayer-meeting and are increasing in interest. We are putting forth every effort to awaken an interest in missions in every department of our church work, having organized a very prosperous Band, and contemplate organizing a Mission Circle in connection with our Epworth League. We have entered upon our work hoping for an increase of membership and God's blessing upon our efforts.

F. C. SERVICE, *Cor. Sec.*

DERWENT, ONT.—The annual meeting of the Salem Auxiliary of the Woman's Missionary Society was held on Thursday evening, Oct. 26th, when Mrs. McMechan, of London, gave an address which was very much appreciated. Addresses were also given by Rev. Mr. Jackson, and our pastor, Rev. Mr. Muxworthy. Solos were given by Miss Duffield, of Dorchester Station. The Annual Report showed the Society to be increasing as regards numbers, interest and funds. The collection amounted to \$8.03. We enter upon another year with the prayer that some soul from a benighted land may shine with everlasting brightness in our Saviour's diadem because of the efforts of Salem Auxiliary.

S. McLELLAN, *Cor. Sec.*

WELLAND.—The Welland Auxiliary held their annual meeting in October, and have entered upon the year with renewed energy. Although regretting that more had not been accomplished in the past year, we have been working quietly to accumulate means to support a Bible-woman, beginning with a missionary tea which was held at the home of one of our members and proved quite successful. We have a missionary basket which is kept supplied with useful and fancy articles and sold as opportunity affords.

A. A. B., *Cor. Sec.*

UNIONVILLE.—Mrs. H. A. Crosby, of Uxbridge, District Organizer, addressed a public meeting in the interest of the W.M.S., Oct. 26. There were not as many of the sisters out as was expected, on account of bad weather, but great hopes are entertained that many ladies of the other appointments will come into the work. After the meeting an Auxiliary of the W.M.S. was formed, with the following officers: Mrs. (Rev.) J. R. Real, President; Miss Black, 1st Vice-President; Miss Raymor, 2nd Vice-President; Miss Neville, Recording Secretary; Mrs. Brown, Corresponding Secretary; Mrs. Casley, Treasurer; Mrs. R. Real, MISSIONARY OUTLOOK.

“Highbinders.”

BY MRS. W. ATKIN, ST. THOMAS.

THE origin of the Chinese secret society called “Highbinders,” dates back 220 years, but the parent society of the United States and British Columbia were rebels who fled to the United States to escape the wholesale executions following the rebellion against the Tsing dynasty in Peking. These fugitives formed a society in California known as the Chee Kung Tong, or Court of High Justice. When their secret workings and acts of terrorism became known to the officers of the law, they re-named them “Highbinders.” The headquarters of the society for the continent is in Spofford Alley in San Francisco. There is a grand master, a secretary, an introducer, and chief swordsman, besides numerous subordinate officers.

A book containing a constitution or ritual was found by a police officer not long since. The oaths, signs, symbols and passwords are too numerous to mention. The initiation ceremony is very impressive. During the ceremony a cup of wine is prepared, each novice's finger is pierced with a silver needle, and the blood allowed to flow into the wine. The candidates then drink this horrible mixture, and by this act are admitted into blood relationship. The novice then formally renounces allegiance to the powers that be, declares his parents dead and disowns every family tie. They are sworn never to divulge the secrets of the order, never to recognize the jurisdiction of the American courts of law, and never to give evidence there without permission of their superiors. The tribunal of the society of which he is a member is the only authority recognized.

We can readily see to what evils one may lend himself, when he recognizes none of the forces that so largely control the heart of mankind.

In short, these “Highbinders” are a band of assassins and blackmailers that terrorize over every Chinese community within their reach.

Some protect brothel interests, others the gambling dens, and others are interested in the importation of women for immoral purposes.

Death is the sure penalty for failing in any way to carry out the wishes of the society.

The influence of this society has been somewhat lessened by rival societies, of which there are some twenty or more, with records, if possible, blacker and bloodier than the Chee Kung Tong.

Some of these societies are responsible for the worst crimes that have blackened the Chinese settlements. When some wrong is done one society by another, there is open war, and although these frays often take place on the public street by the light of day, and are witnessed by numbers of Chinese, their fear of the Highbinder is so great they dare not testify to what they have seen. These instances of open violence are terrible enough, but the worst feature of Highbinderism is its interference with the administration of justice. The accumulated wealth of many of the societies is freely employed to engage counsel, suborn perjury, bribe venal officials, and make it impossible to convict criminals in whom they have an interest.

But the most diabolical procedure is making use of the processes of law to trump up charges against innocent men who have incurred the enmity of the society. “A few years ago a Chinaman married a disreputable girl. A large sum of money was demanded by the society whose chattel she was. On his refusing to pay, the poor man was charged with murder and thrown into prison. But for the missionary who saw through the conspiracy and interested himself in the poor fellow's behalf, an innocent man might have been sent to the gallows.”

There is no doubt that the shameful laxity of some of our courts is largely responsible for the growth of Highbinderism. Many Chinese who are members of these societies would no doubt have ranged themselves on the side of law and order had they any sort of confidence in the administration of justice. They believe that our judicial procedure is slow and expensive, and that a verdict is given to the side that has the longest purse. A Chinaman, smarting under a sense of wrong, is revengeful. If he cannot find justice by lawful methods he becomes violent.

In view of the few facts I have given you, how self-

sacrificing and how tremendous the task of our missionaries who have undertaken the rescue of Chinese girls from these dens of iniquity, protected by Highbinderism. I am sure the prayers and sympathies of all Christian people, and especially of the Woman's Missionary Society, will go out for them, that grace and strength from above may be given for their noble work.

Missionary Readings.

"A Little Child Shall Lead Him."

THERE was once a little English girl, just three years old, living in India. This little girl used to go out walking with an old Hindoo servant; and one day as they passed a ruined, heathen temple, the old man turned aside to make his *salaam*, or bow, to the dumb idol.

"Saamy," asked the child, wondering, "what for you do that?"

"O missy," said he, "that my god, and I worship him."

"Your god!" cried the little girl, "your god, Saamy? Why, your god no can see, no can hear, no can walk; your god stone. My God see everything, my God make you, make me, make everything."

The old Hindoo listened to these words, and they made a great impression on him. Not long after this the little girl went away, and the old man, with tears in his eyes, promised to love her God. Very soon he learned to read the Bible, and became a good Christian man. So God used the earnest words from a loving little heart to bring a soul to believe on Him.—*Selected.*

The Stundists.

THE name Stundist is a little repellant. It is as senseless as the words Quaker, Methodist, and other terms that have come to popularly designate varying forms of Christian worship. Stunde is the German word for a period of instruction, and of itself hints at the origin of this Puritan community. Over a large part of southern Russia are to be found isolated colonies of Lutheran Germans, whose fathers were attracted into the country during the last century by the promise not merely of land, but of local liberty as well. They rapidly made an oasis of culture in the desert of Russian serfdom, and to-day the traveller who suddenly stumbles upon a German village in Russia recognizes it immediately by the cleanliness of the streets, the substantial character of the houses, and, above all, by the intelligent character of the people.

It is a crime in Russia for a Protestant to read the Bible to an Orthodox; it is a crime for a Russian to give up being Orthodox; it is even a crime for a Protestant congregation to allow an Orthodox Russian to be present. When I left Russia, in the fall of 1891, eighty Protestant clergymen were under sentence of Siberia, having been declared parties to the crime of preaching the gospel.

The Russian peasantry in general are disposed to hate Germans, as all shiftless people dislike those that are thrifty and successful. But amongst these were many upon whom German example made a deep impression. Some of them began to inquire into the secret of German success, and, as we may readily believe, received all possible encouragement from their Lutheran fellow-subjects. They began to feel ashamed of habitual drunkenness; they began to think that children should learn to read and write. They noted the fact that Germans worked hard six days in the week, kept away from the brandy-bottle, and sent their children to school.

When the Russian peasant got thus far he could not stop there. He noticed that the German clergyman did not drink, did not go about in dirty clothes repeating incoherent words, but that he read to his people from the Bible, and encouraged them to read that book at home.

At this point the peasant ceased to be Orthodox. As soon as he commenced to read the Bible in secret, to unite in prayer with others, and to ignore church festivals, he became an object of active persecution on the part of the clergy.

Twenty years ago there were known to be about 1,000 Stundists in all Russia. To-day there are probably 250,000, although it is impossible to be certain on such a point. The bulk of them are scattered between the Black Sea and Poland, though their Puritan doctrine finds an echo in every province of the empire.

They are a vital Christian force, and are doing vastly more to revolutionize Russia than the Nihilists. They are spreading popular education among the class that needs it most, and are starting inquiry in the minds of people whose fathers never questioned the divinity of the Czar.

The Russian government could afford to ignore these people for many years, especially as the police reported them as uniformly industrious, honest, sober, and prompt in the payment of taxes. The Church, however, had to protect itself, for Stundists held one doctrine that never could be forgiven—denial of Orthodoxy. Non-conforming peasants were dragged from their homes, charged with heresy, locked in jail, flogged, tortured, sent to die loathsome deaths in pestilential mines—all to no purpose. The Russian suffers cheerfully for his religion, and in the record of the clerical courts it is rare to learn of a victim betraying a friend.

The same loyalty that makes the Russian soldier march for days on bad food, that makes him reckless of danger, and that keeps him on his sentry beat until he freezes to death—this loyalty comes out with equal force when he meets judicial torture at the hands of the Orthodox clergy.

The Russian government is fighting Stundists and Skoptzi with the same well-worn weapons of old-fashioned persecutions, and no one who knows Russia need be surprised that Protestantism is making enormous strides in consequence.—*From The Czar's Western Frontier, by Poultney Bigelow, in Harper's Magazine for July.*

Home Life in India.

NINETY-NINE per cent. of the inhabitants of India are poor, miserably so. Thousands of them lie out at night with no other shelter above them than that which nature provides. Many of them think themselves well off if they have one meal a day, seven days in the week. Their food consists of the coarsest, cheapest kind. There are myriads in Hindustan who never know what it is to have their hunger satisfied or a roof to cover their heads.

We hear much of the seclusion of India's women, and it is indeed sad; but it is their separation from all that is pure, good and true that should cause us to feel the most sorrowful. Monkeys are worshipped and made much of; cows are treated with respect and reverence. They are gods; a woman is only a woman.

In India the houses are around the yard; not the yard surrounding the houses, as here. Into this court, from ten to forty feet square, the various sisters-in-law with their numerous progeny meet day after day. Hence you see they are not altogether prohibited from seeing "the blue vault above." When a son is married he does not leave the parental roof, but brings his bride home. If necessary, another room is added or a new partition built. These apartments are low, dark, and poorly ventilated; many of them dirty in the extreme. They are almost utterly devoid of furniture. Perhaps a low, rough bed—no bedding—may be seen. In one corner of the room there is usually a home-made mud stove, fashioned somewhat like a common office chair. The pieces of charcoal or bits of wood are placed on the "seat," then the vessel in which their food is to be cooked is placed on the fire.

Except during the rainy season the cooking is usually done out of doors. When the stove is within, the people are often compelled to betake themselves out of the house until the smoke escapes, there being no chimneys.

There may be a box in which their better clothes are kept, if they are so fortunate as to possess any. There will certainly be the mill, two circular, flat stones, with which the wheat for the daily bread is ground.

The zenana, which is the general term for the entire house, is built of sun-dried brick or mud, the floor invariably being of the latter material. The building is two or three stories high. If there are not rooms enough to go entirely around the square court, a high wall is erected so as to exclude the public gaze. Hundreds of thousands of women never go

beyond this enclosure. Others are permitted to go in closed carriages closely veiled. When they travel on the railroad a separate car is reserved for them. This exclusion extends to all the higher castes—to one-third of the women of India.

A mohullah is the name applied to a collection of mud huts occupied by near relatives belonging to the lower castes. They are often built in long rows, "city style," on either side of the street, although without any regularity or plan they are more often seen. These rooms—a room is a house—are very low, very rough and insecure. During heavy rains whole villages are swept away.

Mohullah women work hard each day, at home or abroad, wherever their caste occupation leads them; hence are often seen on the streets or in the market places.

Were I a Hindu woman I scarcely know to which I would rather belong, a high or low caste family. Those of the high are kept in "purdah," while those of the low castes work so deplorably hard. I think, nevertheless, I should prefer being a low caste woman. Too much work is better than none at all. We would better wear out than rust out.

The poorer classes have no time to train children; the more wealthy don't know how. Indian women, of whatever rank, are inveterate scolds. For some trifling cause they pour forth the vilest abuse. It is impossible to explain the vile expressions which a mother will sometimes use towards her daughter. As the Tamil proverb puts it, "As the thread is, such is the cloth; as the mother is, such the child." At the time when the child should be taught to distinguish between right and wrong, she is indiscriminate in showing her approvals and disapprovals. If she is pleased she smiles and pets her child, although it may have stolen something at the time. If she is angry she whips the child for the very act, perhaps, at which she before smiled.

Another objectionable practice is that of frightening the little children. They tell them the demons and imps are after them. Fear takes possession of the child. Imagination is stirred; hideous, uncouth figures rise before the child's mind. Thus the children early lean on the side of superstition, and all the incredible tales of their hero gods and goddesses are readily believed.

The use of obscene language before children is frightfully common. The grandmother often teaches her grandson a whole vocabulary of epithets and phrases of questionable character, and laughs heartily when he applies them to his parents in his lisping manner. Such is the home life of this people.—*Ella B. Simmons, in the Epworth Herald.*

White Ants.

THE most dreadful insect invader is the white ant. In Africa their houses are dome-shaped mounds, often eighteen feet high. These insects erect pyramids one thousand times higher than themselves! In their travels the ants so conceal their approach that their presence is not suspected until the damage is done. They usually tunnel into any object which they attack, often reducing it to a mere shell. In this way they have been known to ascend within the leg of a table, devour the contents of a box upon it, and descend through a tunnel bored in another leg, in one night. An officer of the English army, when calling upon some ladies in Ceylon, was startled by a rumbling sound. The ladies started with affright, and the next instant they stood with only the sky above them. The roof had fallen in and lay all about, leaving them miraculously unharmed. The ants had made their way up through the beams, hollowing them out until a great part of the framework of the house was ready to fall at the slightest shock.—*St. Nicholas.*

"Xumena."

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