

# The Missionary Outlook

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

A Monthly Advocate, Record and Review.

VOL. XV.—No. 7.]

JULY, 1895.

[NEW SERIES.]

## Field Notes.

IN a letter received from the Rev. S. Cleaver, Victoria, B.C., he writes: "Last Sunday evening we had a very interesting service on the occasion of the baptism of seven Japanese. I was greatly pleased with the apparent genuineness of the work. Our Conference adopted the recommendation of the Committee on Missions suggesting that steps be taken for

is familiar with the province in which the work of our Church is located. The doctor is on his way to England, and expects to return to China next year.

REV. E. ROBSON, of Chilliwack, B.C., writes: "Our annual camp-meeting commenced on May 28th, and continued just a week. The attendance of Indians was good, and the services profitable. Fourteen new names were given as probationers for membership at the close, and the members seemed much



PARSEE CHILDREN.

the taking over of the Japanese mission work for this province from the Methodist missionary authorities of the United States who, we are told, would be glad to hand over the work to us."

WE had the pleasure of a call at the Mission Rooms from Dr. Morley, who has been in charge of the English Wesleyan hospital in Teh Ugan during the past six years. Dr. Morley accompanied Rev. Dr. V. C. Hart on his first visit to Ts-Chuen, and hence

revived. The class and prayer-meeting are well-attended and full of life generally."

THOSE who were interested in Tom Chue during his stay in this city will be glad to know that he is as zealous as ever in working for his countrymen in British Columbia. The Chairman of the District reports as follows: "The work among the Chinese of Nanaimo, under the care of Tong Chue Tom, has been pushed forward by means of a night-school and

Sunday School, and regular Sabbath services. The night-school has had a very fair attendance during the whole year, and there seems to be a growing respect and welcome for our missionary and for the truth he declares among all the people."

THE *Gospel in All Lands* for June comes to us full of stirring and interesting facts regarding mission work in many lands. Much information is given concerning Africa and its people. The "Missionary Concert" is also on Africa. Our Leagues will find this a very helpful magazine from which to select readings, obtain material for preparing papers, etc., for their public missionary meetings. Published, for the Missionary Society of the Methodist Episcopal Church, by Hunt & Eaton, 150 Fifth Avenue, New York. Price \$1 a year, ordered through the Mission Rooms.

THE *Missionary Review of the World* for July contains, as usual, many interesting and valuable articles. "Life Among the Redmen of America," by Rev. Egerton Young, of Toronto, gives some exceptionally entertaining and inspiring incidents. "Missions in Alaska," by Mr. O. E. Boyd, Secretary of the Presbyterian Board of Home Missions, is an illustrated account of the various stations among the Indians and Esquimaux of the "New Eldorado." Dr. Pierson gives a paper describing the strange superstitions, customs, and traditions of the "Indians of America." In "Transformations in New Guinea and Polynesia" Rev. Dr. McFarlane, the pioneer missionary to New Guinea, tells of the wonderful story of the changes which the Gospel has wrought. This issue of the *Review* also contains a full account of the "Woman's Missionary Rally," recently held in Philadelphia. All departments are, as usual, fully sustained. Published monthly by the Funk & Wagnalls Co., 30 Lafayette Place, New York City. Order through the Mission Rooms. Price, \$2.25 a year.

## Editorial and Contributed

### Supernatural Element in Missions.

THE best answer to the question, Is there a supernatural element in the Bible? is the supernatural element in missions?

No field has demonstrated this more clearly than the Hawaiian. Take, for instance, the labors of Titus Coan, who began his mission on the shore belt of Hawaii in 1835, and left in 1870. During that time he had baptized 11,960 persons. The Gospel proved the power of God unto the salvation of all classes, for there came to his preaching "the old, the decrepit, the lame, the blind, the maimed, the withered, the paralytic; those with eyes, noses, lips and limbs consumed with the fire of their own or their parents' former lusts; and among this throng the hoary priests of idolatry, with hands but recently washed

from the blood of human victims, together with the thief, the sorcerer, the adulterer, the murderer, the mother—no, the monster!—whose hands have reeked in the blood of her own children." These all bowed before the cross, and were washed and sanctified. It is worthy of remark that these people held fast to the faith delivered unto them, only one in sixty becoming amenable to discipline.

When we behold such scenes as these, where a nation is born to Christ "in a day," we may well uncover our head and say, "Lo, God is here!" And if anyone is inclined to misgivings in regard to the day of Pentecost, he has but to reflect that its miracle of salvation has been oft repeated in our own day. That same divine power of apostolic times is operative in the world to-day, and though it assume different forms, it is none the less supernatural. The triumphs of Christianity to-day are conclusive evidence of its divine origin.

### Missionary Tracts.

RECOGNIZING the fact that in order to keep missionary zeal burning it is necessary to provide the right kind of fuel, we have had a number of tracts printed and put up in envelopes, which the friends of missions will find very useful and convenient for distribution. These tracts are all good, care having been exercised in their selection, and are also cheap—ninety-two pages for ten cents, including postage.

Series A. **MISSIONARY TRACTS.** Price, 5 Cents.

THIS ENVELOPE CONTAINS THE FOLLOWING:

	PAGES.
1. Coming To-Morrow .....	8
2. An Appeal from Student Volunteers....	8
3. Heathen Claims and Christian Duty....	12
4. Lassie Nell .....	8
5. Do Foreign Missions Pay? .....	6
6. Put Yourself in His Place .....	6

Any of the above Tracts can be had in quantities for distribution at prices printed on bottom of first page of each Tract.

Address, **METHODIST MISSION ROOMS, TORONTO.**

Series B. **MISSIONARY TRACTS.** Price, 5 Cents.

THIS ENVELOPE CONTAINS THE FOLLOWING:

	PAGES.
1. A Tithe for the Lord.....	4
2. The Brown Towel .....	4
3. The Man that Died for Me .....	8
4. China's Millions .....	12
5. A Penny a Week and a Prayer .....	8
6. The Deacon's Tenth .....	8

Any of the above Tracts can be had in quantities for distribution at prices printed on bottom of first page of each Tract.

Address, **METHODIST MISSION ROOMS, TORONTO.**

### Our West China Missions.

NOT a little anxiety has been felt during the past month regarding our missionaries in China. A cablegram, "Property destroyed, workers safe," is all that is known; and doubtless some weeks will yet elapse before letters reach Canada giving full particulars. The latest letters received at the Mission Rooms are from the Rev. Dr. Hart, dated 18th and 22nd of April, respectively. Both were on business, but the Dr. closes the letter of the 18th with the following paragraphs:

"Our work at Chen-tu is going forward with great vigor. The hospital is full, and the doctors all they can do. Mr. Hartwell's work is being pushed; he will be in his new home shortly. Mr. Endicott's hands are full of work, too. Pray for us and our prosperity.

"The war does not seem to effect us in the least; the people were never so civil and pleasant to us as now."

At such times how ineffably precious is the knowledge that our brothers and sisters who, for love's sake, have given themselves to China, are more dear to their Heavenly Parent than it has ever entered into the heart to conceive of. All anxiety is noted by a Father's eye, and love's offering for poor benighted China will in no wise lose its reward.

May there be much waiting in prayer upon the Great Head of the Church, that those what appear to our limited vision like untoward events, may be His mysterious movings in order that wonders may be performed, and great honor brought to His glorious name.

### The Japan-China Trouble.

THE Japan-China war is over, and everyone is asking himself, What will be its effect on our missionary enterprises? China, the greatest nation of the East, has been its controlling power for ages. Her immovability has opposed all progress, all liberal ideas, and therefore Christianity itself.

True, she has been forced to establish a navy and keep a standing army like the nations round about, but how reluctantly this must have been done is seen by its inefficiency and its inability to cope with the Japanese.

Commodore Perry, in 1859, wakened Japan from her long dream of seclusion, and by the war of 1860 China was compelled to open up her ports to the world. But how different has been the attitude of these two nations to Western ideas since. Japan, eager to adopt our political, commercial and educational institutions; China, exclusive, proud of and retiring into her fancied superiority. How rude has been the awakening! In the humiliation of her defeat by an insignificant and despised neighbor, China has an object-lesson which will teach her, as nothing else can, the superiority of Western ideas and civilization.

In the fulfilment of the treaty which opens up the interior of China to the commerce of the world, there

must of necessity come the railroad, the telegraph, and the telephone—the pledges of civilization. She will soon see that, if she is to maintain her position in the East, she must not be slow in following the example her little neighbor has set her.

We must remember, however, that the opening of China to our commerce and to our civilization does not mean of necessity her salvation. It but means that a great and an effectual door has been opened unto us, and we shall be criminally negligent if we do not make most strenuous efforts to enter and occupy the field.

Nor must we suppose that now the task is a very easy one. It is anything but that. The old prejudices against foreigners will be slow to give way; the conservatism of ages will be loath to yield to new forces that must seem revolutionary; men and money, Christian heroism and devotion will be needed as never before, but let all the Church know that now is the day of her opportunity, and the commission of the Master has added meaning to-day, as it bids us go forth and disciple all nations.

### "Our People Die Well."

TANEOKATASE, the third son of Moritane Katase, was born August 2nd, 1874. At the age of six he entered the common school, from which he graduated in his thirteenth year. His faithfulness in study is shown by the fact that while in this school on two occasions he took the *batteki* examination (a special one given to the best students), and succeeded each time in making two years' advance at a step. He always occupied a high position in his class, and received prizes at every examination. Seven years ago he entered the Nagano Prefecture High school, from which, five years later, he graduated with high honors. He excelled especially in English, and was the one chosen from among the 350 students of the school to write an English composition to send to the Chicago Exhibition.

While attending the high school he was led to Christ through the labors of a missionary then employed as teacher there, and was baptized in 1893. Being too ill after graduation to pursue his studies regularly, he became teacher of Japanese to his old friend the missionary, during which time he was also in labors abundant as a local preacher and Sunday-School superintendent. His earnestness and genial nature, together with his great energy and ability, made a profound impression even in the hard field in which his lot was cast.

On one occasion, after being obliged to flee before a stone-throwing mob, he pointed to a painful abrasion on the top of his head, and smilingly said, "I always felt that I would like sometimes to endure a little persecution for Christ's sake, if it were His will, and now I have had just a little."

While thus engaged, he passed most creditably our preliminary examination for probationers for the ministry, and longed to give himself entirely to this work. Intellectually, spiritually, and in active energy, a young man full of promise,

But "God disposes." Consumption, though it linger, is pretty sure finally to defeat all, even the noblest, earthly aims. He grew so much worse that he returned to his native town of Matsumoto in July of last year. After a few months he rallied a little for a time, but finally went to rest the 13th of last March. In connection with the funeral services, a Mr. Otani, in accordance with the Japanese custom, read the following poem, which he had prepared for the occasion, and of which I have dared to try to make a translation. The reader who is interested in such things may note the run of what is by far the most ordinary Japanese measure—5, 7, 5, 7, 7:

"Aware kimi, Yamato shima ne no  
Yamazakura, Haru wo mo matade,  
Chiri yukan to wa!  
Tsumi-fukaki Ukiyo to omoi,  
Kirisuto no Nagaki yasumi ni  
Nado isoguran."

(Translated)

"How pitiful! Alas, that blossoms frail  
Of mountain cherry, famed in Japan's isles,  
Should scatter e'en before the op'ning spring!  
'A sin-steeped, transitory world!' he thought,  
And hurried home to rest for aye with Christ."

It is only fair to say that the Buddhistic pessimism of the last two lines does not do even poetic justice to the hearty Christian hopefulness of our dear departed young friend. I knew him well, and loved him; and it was no surprise to learn that his faith was strong and clear as he calmly awaited the end. A few years ago he told me that his father was very obstinate and would not listen at all to the teachings of Jesus Christ. Latterly, he had got far enough to pray earnestly to the true God to spare the life of his son. But the son said, "Please desist, father. Plainly it is not God's will that I should recover." At last, no longer able to speak, he gripped tightly his father's hand, and with a heavenly smile on his face went home. The chief companions of his last hours were the Bible and Methodist hymn book.

The poor old man, when acquainting me with these facts, slipped in a little poetic expression of his own parental feeling, which may be worded thus:

"The summons of Thy will his great delight,  
To the heavenly land his soul is gone. Perchance,  
Salvation for his father seeking, glad  
His budding flower he offered up. 'The true,  
The heavenward way do try to walk,' as if  
To say, and promise urge, so tightly he  
My hand did grasp! But, oh! that light of morning sun  
Should find my bud unblossomed, cut off by the frost!"

And then he added, in delightful prose, "I'm going to try to walk that way, and meet him there."

It occurred to me that this simple recital might help to encourage and inspire those who stand by the missionary cause. Verily, hearts and human feelings are much the same, whether we go East or West. God's transforming love works in the same way, produces the same glorious fruit. May the Master raise up many more like Taneo Katase, only with stronger bodies, to preach the Word to their fellow-countrymen in Japan—to reap a field now

calling so earnestly, and thus far all too vainly, for the needed reapers. The distressing lack of workers at the present juncture makes one feel the more keenly what to merely human eyes would seem a very untimely death. But "God's in His place: all's right."

WM. ELLIOTT.

### The Parsees of India.

ON the first page will be found the picture of a number of bright-eyed Parsee children. The Parsees, numbering about 75,000, reside chiefly in Bombay and Surat, where they are looked upon as an important class in the commercial life of the country. Their ancestors fled from Persia to India about the eighth century on account of Mohammedan persecution. They are followers of Zoroaster, one of the religious teachers of the East, who lived before Cyrus, king of Persia. This religious system recognizes the dual principle of good or light, and evil or darkness. Fire is its principal emblem and symbol, as being the purest of all elements. The Parsee is often incorrectly termed a "fire-worshipper," a name to which they strongly object, because their supreme deity is not fire, or Atar, but Ormuza, the father of Atar. A missionary in India, writing of these people, says there are three classes of religious bigots in Bombay: the Parsees, the Brahmans, and the Mohammedans; but, in his estimation, the Parsees are, by all odds, the most bigoted. Those of their people, which are but a mere handful, who have embraced the Christian faith have been terribly persecuted.

They are advanced in civilization, education and branches of commerce; but it is also said that nearly all the grog-shops in Bombay are run by Parsee landlords, and the property of the worst street in Bombay is owned and rented to the vilest class of Europeans. But there are wealthy men of liberal and public spirit among them. A Parsee beggar is never seen; the Parsee community always attends to the wants of its own poor, and suffers no member of its race to become a public burden. Besides public institutes supported by them for the benefit of their own race, the Parsees have not been wanting in acts of general philanthropy. A great hospital in Bombay was founded by and bears the name of Sir Jamesetji Jijibhai, who was the first native of Hindustan to be created a baronet by Queen Victoria.

Superstitious in a marked degree, it is usual "on the birth of a child to call in a magian and a fire-priest, who is always an astrologer, to predict the future life of the babe. The magian, dressed in a strange robe of many colors and a pointed cap with jingling bells, and armed with a long broom made of beresma twigs (which is thought to have the power of putting evil spirits to flight), enters the chamber of the Parsee mother and babe, and, setting the end of the broom on fire, dances around, exorcising the evil spirits; finally he flourishes his fire-brand over the mother and child and in all the corners of the room.

"This done, the fire-priest draws a number of squares on a blackboard; in one corner of each square he draws a curious figure of bird, beast, fish or insect, each of which stands for some mental, physical or spiritual characteristic, together with its appropriate star or planet. The magian then proceeds, by means

of spells and incantations, to exorcise any evil spirit that may be lurking unseen in the blackboard.

"Next the fire-priest begins to count and recount the stars under whose influence the child is supposed to be born, and then, with closed eyes and solemn voice, he predicts the future life of the babe. Next he prepares a horoscope, or birth-paper, and hands it to the father. Then, placing the babe on his knees, he waves over it the sacred flame, sprinkles it with holy water, fills its ears and nostrils with sea-salt, to keep out the evil spirits, and finally returns the screaming infant to its mother's arms."

The method of disposing of their dead is most peculiar. According to their belief, a dead body—a result of the work of the powers of evil—is unclean, and must not be allowed to contaminate by its presence any of the elements. It can neither be buried, nor burnt, nor thrown into the water, for in that way one of the elements would be defiled. It is therefore exposed in a circular structure without a roof, round the interior of which runs a shelf slightly sloping towards an opening at the centre. After being deposited in this place the vultures make swift work of it, and the bones, stripped of flesh, are afterwards swept down through the central aperture into the cavity below. These structures are called "towers of silence."

## Along the Line.

### China.

*Letter from DR. O. L. KILBORN, dated KIATING, SZ-CHUAN, CHINA, April 3rd, 1895.*

MRS. KILBORN and I have been seeing patients four days a week since December 17th, 1894. She sees women Tuesdays and Fridays, and I the men Mondays and Thursdays. Since Chinese New Year, late in January, patients have increased rapidly in numbers, till now for some time we have been treating between 200 and 300 a week. We have at present ten in-patients, including two women. We have done a goodly number of operations, major and minor. Several important operations have been done on the eye—one for cataract, in a man of sixty-three. He had been totally blind for four years, feeling his way slowly about with a staff. He left us rejoicing in sight restored, not perfectly, of course, but he goes about freely without cane or assistance from anyone. A boy of fifteen is in the hospital now. He was totally blind for nearly a year; now one eye is well and the other under treatment. He will probably see well enough to return to his school and his books. He is already the happiest patient in the ward, unless we except another boy of seventeen, who was accidentally shot in the back with a foreign revolver. His life was despaired of when he was brought to us twenty-four hours after the accident. The Lord blessed the means used, and he was up and about in two weeks. The battered bullet was removed from a point about eight inches from the point of entrance. A poor woman came to us a month and a half ago with a huge cancer of the breast. Had we any hope for her? All her friends said she must die! She had consulted many famous physicians and spent much money, "and was nothing bettered, but rather grew worse." We thanked God we could offer her hope. It was a severe operation, and we feared the effect upon her weakened body. She has made a slow but sure recovery, and will return to her home in three or four days more. There are many more very interesting cases of which I could tell, but time will not permit.

What about the spiritual side of the work? We hold

prayers every morning in the hospital guest-room. All patients attend who are able to do so, besides hospital cook, water-carrier, gateman, men-of-all-works, teacher, etc. We read verse about in some selected portion. This is followed by questions, explanations, exhortations and prayer. Every Sunday morning I hold a public preaching service just inside the big gate of our compound. These weekly services are well attended, and we feel that many are deeply influenced. Oh, that the Holy Spirit might come in power and anoint everyone of us workers with *power from on high!* A beginning has to be made, a foundation must be laid, and such things are always slow in China. But it will come, of that we are sure; in the not distant future we believe the Lord will give us many souls for our hire.

*Letter from REV. GEO. E. HARTWELL, B.A., dated CHEN-TU, March 2nd, 1895.*

THE Chinese New Year is past, and everything remains quiet. We have heard no definite news about the war lately. In Chen-tu there is no war excitement. The people are as friendly as usual.

Drs. Hart and Hare have not yet returned from Shanghai. The work is progressing favorably.

A letter from Dr. Kilborn says the medical work in Kiating is increasing. Dr. Stevenson had over a hundred patients yesterday.

Last Sunday was a beautiful day, and the chapel at Ii-sha-kiai was nicely filled. At my left sat an official who seemed quite interested in the service, especially the singing of the children. We are making an effort to get the parents of the children to come to the Sunday morning service. This year we have been very successful as far as the mothers are concerned. After the service Mrs. Hartwell invites them into the girl's school-room, and goes over the sermon with them as best she can.

Last Tuesday was a big day at Ii-sha-kiai. About three months ago a "Heavenly Foot Society" was organized. The Chinese women are asked to sign a pledge that they will unbind their feet and not bind their children's; the men, that they will do all in their power to discourage this evil custom. The second meeting was held here, and the Christians from the China Inland Mission and the Methodist Episcopal Mission were present. It was quite similar to a good rousing temperance meeting at home, special hymns were sung suitable to the subject. It was a pleasure to see a number of the children's mothers present. I have often spoken to the children on the subject, but they always laid the blame upon their mothers, saying their mothers would whip them if they refused. The schools are getting along nicely. We have an older and more satisfactory class of boys this year. Mrs. Hartwell gives the girls lessons in sewing and knitting.

Friday evening a service was held in the front chapel. The room was crowded, and all listened attentively.

We were also pleased yesterday when our bookman brought us 1,000 cash, a subscription for a magazine published in Shanghai. This is the first regular subscription for this kind of literature. The subscriber is a B.A., also a silk and satin merchant.

Thus slowly the doors open to let in the light, and though present results may seem small, yet truth is permeating the false, and in God's time the breaking-down period will come and the building up begin. God is blessing us with first-class health. May God soon open the way to send us reinforcements.

I was pleased to hear that the buying of the new property was all arranged for and no objections to the new house. There is a little stir in official circles about the new place, but the teachers say it is only to squeeze the landlord who sold the place. Should we be permitted to retain the place we shall possess as favorable a site for mission work as there is in Western China, if not in all China. The house is now inclosed and will, I think, be very serviceable. It is built of brick, the first floor is three feet from the ground, the ceilings are ten feet high, with a nice garret above. I will send a little later an outline of the whole place with the positions of the buildings.

## Indian Work.

## MANITOBA CONFERENCE.

**Morley Mission and McDougall Orphanage.**—

This year now drawing to a close has been one of considerable trial to our people. A complication of disease came to the reserve during the winter months, and many children fell victims, and a cloud of sorrow has hung over the mission. At the Orphanage, the new school-house had to be turned into a hospital, and the Institution practically quarantined for some time. The Principal and Matron and other members of the staff were almost continually on duty in attending to the sick and dying. But notwithstanding these troubles, a remarkable condition of Christian fortitude and patient trust has been strongly apparent, and your missionaries have been encouraged in seeing that many of these people are possessed of a sublime faith in God. The migratory habit of the Mountain Stoney is still a serious drawback to our schools, and, indeed, a very great drawback to steady growth on all lines; and yet we are delighted to report improvement even in this respect.

JOHN MCDUGALL.

**White Whale Lake Mission.**—I have nothing very remarkable to report this year. The regular services have been held week by week and have been very well attended. The preaching of the Word has not been without good results. The people are slowly but surely growing, but they are nomads, often being in the woods for long periods, coming home having forgotten much of the teaching of the past. The school, under the teaching of Mr. W. G. Blewell, has been a great success. The children have made progress, and the reports sent by the Inspector and Indian Agent in reference to the school have been very good indeed. *Stony Plain.*—Services have been held during the year twice each month, and the people have turned out very well. We have been able to reach, also, the few half-breeds who live in the neighborhood of the reserve. I have to thank the Committee of the Presbyterian Church Missionary Society for lending me their building for a preaching-place. We have here a few true members of our Church who look to us for help. *Riverre Que Barre.*—Our work has almost ceased here. Two more families are removing to White Whale Lake. No doubt, in time, the remaining two will come also. The people here are also often away. All the Indians on this mission have improved very much in temporal things. This spring they have twice as much land cultivated, and there is a much greater willingness to engage in farm work. I am very hopeful for the future.

C. E. SUMERSET.

**White Fish Lake.**—There has been during the Conference year a growing influence against certain harmful practices. Effort has been made to make the people think and aim at ideals in morals, religion and secular life. It requires fertile resources to wean the people from questionable amusements and at the same time furnish them with something better. The white women at White Fish Lake have organized a society for the Indian women, the object of which is home adornments and comforts, and moral and social improvement. This work is difficult to manipulate, but its influence will tell for good sooner or later. There is urgent need of a new school midway between White Fish Lake and Good Fish Lake, where twenty-six pupils can be secured within easy reach of the school site, and where Sabbath services should be held. The attendance at the three day-schools has been very encouraging, and there is a reflex influence, the one upon the other, between the day-schools and the Industrial School at Red Deer. The White Fish Lake school has been a bright spot for the young during the year; their English and manners have greatly improved. The prospects for an efficient school at Saddle Lake are bright. The teacher, agent and Indians tore down the old house, enlarged and rebuilt it on a central site near the mission. As teacher and missionary at this appointment, Mr. McKitrick is doing acceptable work.

E. B. GLASS, B.A.

## Missionary Readings.

## Signal Trophies at the Feet of Jesus.

THE above is the title of an address given by the Rev. Frederick J. Stanley, L.H.D., recently of Japan, at the twenty-fifth anniversary of the Presbyterian Woman's Foreign Missionary Society of the United States, held in Philadelphia, and published in the *Missionary Review of the World*, from which we take the following extracts:

"The opening of the Chinese Empire, of nearly four hundred millions, to foreign trade relations with, and the establishment of manufactories by, all the sixteen civilized powers of the world—if the treaty of peace shall be ratified by May 8th, at Chefoo, as the conclusion of this Oriental war—is another trophy. The East India Company for a hundred and fifty years, and the combined diplomacy of the sixteen civilized powers of the world for the past fifty-five years, have been able only to force open twenty-four treaty ports, but God through little Japan in the past ten months, as His 'Gideon and three hundred,' has opened the entire nineteen provinces of that great Mongolian Empire! A marvel in Oriental history! 'Behold, what hath God wrought!'"

"The Empress of Japan riding beside her husband in an open carriage, on February 11th, 1889, when he promulgated the constitution—that was the first time in twenty-four hundred years' history of that empire that the wife had been thus publicly recognized—a result of the diffusion of Christian principles in that land.

"Last year the Emperor and Empress celebrated the twenty-fifth anniversary of their marriage, the only time in twenty-four centuries a Japanese monarch had thus acknowledged the sanctity of marriage—an unparalleled event, tending to the final acknowledgment of Christian monogamy. This trophy we joyfully lay at the feet of our beloved Lord.

"Unprecedented honor was shown woman when Yajima San, President of the National Woman's Christian Temperance Union of Japan, heading the petition of several hundred Japanese women, succeeded in gaining admission for women to the galleries of both houses of Parliament as interested spectators of the political affairs of the nation.

"Another trophy to lay at the feet of Jesus is that venerable, snow-white-haired saint, Morita San, of Tokyo, now at the age of seventy-seven still laboring as a Bible reader, who thirty-five years ago was transformed from a despised outcast (*baba*) to a noble Christian woman. To day she beholds in Presbyterian and Methodist Episcopal churches several of the first boys she led to Sabbath School three decades ago, standing as leaders in education and Christian religion of the nation and the Church.

"The Empress of Japan is President of the Red Cross Society, which organization prompted the Christian and humane orders last September by the Japanese commanders for the treatment of the enemy's wounded and prisoners.

"With her own hands Her Majesty has prepared bandages and lint during these past ten months in the palace at Tokyo, and sent them six hundred miles to her husband in Hiroshima, with this message: 'Please accept these and use them to bind up the wounds of both the Chinese and Japanese soldiers.' A nineteenth century miracle! for her ancestors and even she had been taught during the seven hundred years of feudalism (which fell only in 1868 A.D.) to only *hate* and *destroy* their enemies, never to *show mercy* or *kindness*.

"Only three decades of Christianity in that land produced this as a trophy—'Love your enemies'—that the Empress, although not an avowed Christian, is yet so governed by Christian principle as to bring forth these remarkable deeds of love.

"The magnanimity of the Emperor of Japan and his advisers the past few weeks is without a parallel in history. When dictating the terms of peace this month to China, they stipulated that the five thousand Chinese prisoners to be returned on the ratification of the treaty should be

granted full amnesty as to life and property by the Chinese authorities at Peking.

"Knowing the barbarous custom for ages in the Orient to torture and behead all prisoners or defeated soldiers returning to their home land, the Empire of Japan evidenced the true Christian spirit of our Lord by exhibiting such a humane tenderness for her opponents and inculcating a Christ-like spirit of forgiveness on their part. It must be remembered that Japan is not yet a Christian nation, yet so much of Christian principle has permeated and penetrated the people, from the ruler down, through all classes, that this noble Christian act is recorded of her to be handed down in history; and we lay it as a trophy at the feet of Him who, on the cross, cried, 'Father, forgive them, for they know not what they do.'"

### A Leper Preacher.

IT was not the most pleasant thing, to be informed that the servant who waited on us at table, prepared our beds, and made himself generally useful, had leprosy in his veins; but that was our experience. This man had served us in this capacity for six months. Such, however, are the surprises one grows accustomed to in India.

As another instance, our pundit asked leave, in the most casual manner, to visit his sister who was sick with cholera. We were somewhat dismayed by his request at first, but finally granted him leave. He appeared to perform his duties as usual the next morning, and in the course of the lesson told us how seriously ill his sister had been.

While I mention these facts as perhaps somewhat novel to American readers, I also have in mind the providence of God. To Him we render daily thanks for physical strength in this debilitating climate and country of manifold dangers.

But this letter is about a Leper Preacher, and he is the servant of whom I have already written. He came to us in all innocence of heart and served us with so great honesty and faithfulness that we then, when he was only a house servant, felt toward him as a beloved brother in Christ. Indeed, he was a real spiritual help to us. Several times in the Christlike simplicity of his mind and service he came into our rooms and read his Bengali Bible to us and prayed with us. We trusted him with several special services, and it was a treat to have him come to us that we might pray with and for him before he entered upon these services. But one day I was astonished and profoundly saddened to be told this man had once been a leper, was temporarily cured, but in all probability the leprosy would return when the vital forces became lessened through age. Then I understood the significance of a large scar on the poor man's face, which I had thought was due to a burn.

What was to be done? We did not think it right to keep him longer as a servant. But, indeed, I had long before felt that God wanted this man to preach the Gospel. He was ignorant so far as all books but the Bible go. Yet that was another honor to him. He had worked after his cure that his younger brother might go to school. When he could he had gone with us to the street and square, and the native preachers had best be quick to speak or A—— had sprung into the middle of the circle of people to tell of Jesus' love. He has now been studying and preaching for the past eight months. He is stationed out among the villages, and every time I hear him preach or sing (he is quite a good singer) I have been much impressed with the Holy Spirit's presence in his words.

But oh, friends, how much Jesus is to this dear brother! His father died a most terrible death from leprosy. The son is already branded by the disease. His future, if God permits him to live to old age, will in all probability be that of his father. "How dark! How sad!" you say. But A——'s face is most cheerful and his heart is filled with peace and joy. In preaching, his theme is the great love of Christ as he sees him hanging on the cross for sinners. His eyes fill with tears as he speaks of it, and sometimes his utterance is choked with grief as he sings. Jesus' love brightens his future and has taken away all his forebodings of suffering. May not this simple life be a lesson to many? It has been to me.—*Benjamin J. Chew, in World-Wide Missions.*

## Our Young Folk.

### First Experience in Driving a Dog-Sleigh.

DURING our first winter I accompanied father on a trip to Jackson's Bay and Oxford House. This is about 180 miles almost due north of Norway House, making a trip of 360 miles.

Now, the driver of a dog-sleigh must do all the holding back going down hill; must right the sleigh when it upsets; keep it from upsetting along sidehills, and often push up hills; and, besides all this, urge and drive the dogs, and do all he can to make good time.

This was my first real winter trip with dogs, and I very soon found it to be no sinecure, but, on the contrary, desperate hard work.

Many a time that first day I wished myself back at the Mission.

The hauling of wood, the racing across to the fort—all that had been as child's play; this was earnest work, and tough at that.

My big load would cause my sleigh to upset; my snow-shoes would likewise cause me to upset. The dogs began to think, indeed, soon knew, I was a "tenderfoot," and they played on me.

Yonder was William, making a bee-line for the north, and stepping as if he were going to reach the pole, and that very soon, and Mr. Sinclair was close behind him; and I, oh! where was I, but far behind? Both spirit and flesh began to weaken.

Then we stopped on an island and made a fire; that is, father and the men had the fire about made when I came up. Father looked mischievous. I had bothered him to let me go on this trip.

However, the tea and pemmican made me feel better for a while, and away we went for the second spell, between islands, across portages, down forest-fringed rivers and bluffs casting sombre shadows. On my companions seemed to fly, while I dragged behind. Oh, how heavy those snow-shoes! Oh, how lazy those dogs! Oh, how often that old sleigh did upset! My! I was almost in a frenzy with mortification at my failure to be what I had presumed to think I was. Then I did not seem to have enough spirit left to get into a frenzy about anything.

When are they going to camp? Why don't they camp? These were questions I kept repeating to myself. We were going down a river. It was now late. I would expect to find them camped around the next point, but, alas! yonder they were disappearing around another point. How often I wished I had not come, but I was in for it, and dragged wearily on, legs aching, back aching, almost soul aching.

Finally they did camp. I heard the axes ringing, and I came up at last.

They had climbed the bank and gone into the forest. I pushed my sleigh up and unharnessed my dogs, and had just got the collar off the last one in time to hear father say, "Hurry, John, and carry up the wood." Oh, dear! I felt more like having someone carry me, but there was no help for it.

Carrying ten and twelve feet logs, and you on snow-shoes, is no fun when you are an adept, but for a novice it is simply purgatory. At least I could not just then imagine anything worse than my condition was.

Snow deep and loose, by great dint of effort get the log on to your shoulder and then step out; bushes and limbs of trees, and your own limbs also all conspiring, and that successfully, to trip and bother, and many a fall is inevitable, and there is a great number of logs to be carried in, for the nights are long and cold.

William felled the trees and cut them into lengths, and I grunted and grumbled under their weight in to the pile beside the camp.

At last I took off my snow-shoes and waded in the deep snow.

Father and his interpreter, in the meanwhile, were making camp—this was no small job. First, they went to work, each with a snow-shoe as a shovel, to clear the snow away for a space about twelve feet square, down to the ground or moss; the snow forming the walls of our camp. These walls were then lined with pine boughs, and the bottom was floored with the same material; then the fire was made on the side away from the wind. This would occupy the whole length of one side; except in the case of a snow-storm, there would be no covering overhead.

If the snow was falling thick some small poles would be stuck in the snow-bank at the back of the camp, with a covering of canvas or blankets which would form the temporary roof of the camp.

At last we were done; that is, the camp was made, the wood was carried, the fire was blazing.

Our fire is a big one, but our room is a big one also, being all out of doors, and while your face and front are burning, your back is freezing, and you turn around every little while to equalize things.

While all this was going on, my legs, unused to the snow-shoes' strain and the long tramp, are every little while causing me great pain by taking cramps. I do not say anything about this, but I think a lot. I know father understands the case, but except a twinkle of his eye he does not say anything.

Presently we make up our beds, and sing a hymn, and have prayer.

We lie down as we travelled, except our belts—coats and caps all on—and in order to keep warm we should lay perfectly still. The least move will let the cold in.

But how was I to remain still when my legs refused to remain quiet. Every little while a cramp would take hold and the pain would be dreadful, but with desperation I would strive to keep still, for I was sleeping with father. I could not sleep, and when my legs ceased to pain, and I was about to fall asleep, father lit a match and looked at his watch, and said, "Hurrah, boys, it is time to get up."

There was no help for it, and up we got.

The extreme cold and the dire necessity there was to brace up kept me alive that morning.

It was now about three o'clock, and we made a slight breakfast on pemmican and tea, had a short prayer, and tied on our bedding and camp outfit and harnessed our dogs—and mind you, this lashing and tying of sleds, and catching and harnessing of dogs, was hard on the fingers, and often very trying to the temper, for those cunning dogs would hide away in the bush, and sometimes we had to catch and tie the worst ones up before we made any move towards a start, or else they would run away.

It was now about four o'clock or a little after, and we retraced our track to the river and again turned our faces northward.

My companions seemed to leave me almost at once.

The narrow, winding river, with its forest-clad banks, was dark and very cold and dreary. My legs were stiff, and my feet were already sore with the snow-shoe strings. My dogs were indifferent to my urging. They knew I would not run out of the trail to get at them with my whip. I verily believe each dog thought he had a soft thing in having this "tenderfoot" as a driver.

Many a time that cold, dark winter's morning I wished I was at home or in Ontario.

I became sleepy. Even my slow-going dogs would leave me, and I would make a desperate effort and come up again, and thus the hours passed, and we kept the river. After a long time, a terrible time to me, the day sky began to appear. Slowly the morning dawned, the cold intensified. I was in misery. I began to wonder where my friends would stop for breakfast.

Presently we came to a large lake. Out a mile or two I could discern an island. Oh! thought I, there is where they will stop. They were near it already, and I began to hope for transient help and rest. Again I looked, and straight past it William took his course, and away yonder, like a faint streak of blue, was a point he was making for.

How my hopes were dashed, and it seemed for a little I would have to give up—

I was now a considerable distance behind my dogs, when, all of a sudden, a feeling took hold of me, and I began to reason in this wise to myself. What is the matter with you? You are strong, you are capable. What are you doing behind here, ready to give up? Come! be a man. And I stepped out briskly, I began to run on those snow-shoes. I came up to those lazy dogs and gave them such a shout; "they thought a small cyclone had struck them." Soon I was up opposite the island, and I ran away to its shore and broke a long, dry pole, and after my dogs I went, and brought it down alongside of them with another shout, and made them bound off, and picking up the pieces of broken pole, I let them fly at those dogs, and away we went, and presently I was in a glow, and the stiffness in my limbs was gone, and soon I came up to my companions, and said, "Where are you going to have breakfast?" And they said, "Across yonder," pointing to the blue streak in the distance. "Well, then," said I, "why don't you travel faster, and let us get there?" William looked at me, and father turned round in his cariole to see if I was in earnest, and from thenceforth, on that trip, as ever since, I was all right.

I had found the secret. I had the capability to become a pioneer and frontiersman, and now I knew this; what a change came over me and has remained with me ever since.

No more whining and dragging behind after that. My place was to the front, and in all the tripping and hardship and travel of the years I have kept there.—*Rev. John McDougall, in "Forest, Lake and Prairie."*

### The Origin of Two Old Sayings.

THE following account of the origin of two familiar expressions is from *Harper's Young People*:

"Robbing Peter to pay Paul" was first used when Westminster Abbey was called St. Peter's Cathedral. Money being needed to settle the accounts of St. Paul's Cathedral it was taken by those in authority from St. Peter's, quite to the dissatisfaction of the people, who asked, "Why rob St. Peter to pay St. Paul?" Over two hundred years afterward the saying was again used in regard to the same churches at the death of the Earl of Chatham, the city of London declaring that so great a statesman should be buried in St. Paul's, while Parliament insisted that one so noble in every way would be more properly placed amid the dust of kings in Westminster Abbey, and that not to bury him there would be for the second time "robbing St. Peter to pay St. Paul." The Abbey very justly carried the day.

"There's many a slip 'twixt the cup and the lip" is a very old saying, and was first uttered to the King of Samos, an island in the Grecian Archipelago. This king, Ancaeus by name, planted a vineyard and treated the slaves who cultivated it so badly that one of them told him he would never live to taste the wine made from it. When the wine was ready, and a cup of it poured out for the king, he sent for the slave who had prophesied his death, and asked him what he thought of his prophecy now. The slave replied, "There's many a slip 'twixt the cup and the lip," and just as he had spoken the words Ancaeus received warning that a wild boar had broken into his vineyard and was ruining it. Putting down the wine untasted, he rushed out to attack the boar, and was killed.—*Sel.*

YOUR lobster, when left high and dry among the rocks, has not sense and energy enough to work his way back to the sea, but waits for the sea to come to him. If it does not come, he remains where he is and dies, although the slightest exertion would enable him to reach the waves, which are, perhaps, tossing and tumbling within a yard of him. There is a tide of human affairs which casts men into "tight places," and leaves them there like stranded lobsters. If they choose to lie where the breakers have flung them, expecting some grand billow to take them on its big shoulder and carry them back to smooth water, the chances are that their hopes will never be realized.



1881



1895

# Woman's Missionary Society

## OFFICERS:

<b>President:</b> Mrs. James Gooderham - Toronto 66 Glen Road, Rosedale.	<b>STANDING COMMITTEES.</b> <i>Supply:</i> Mrs. J. A. Williams, Mrs. Briggs, Mrs. J. B. Willmott, Mrs. N. Ogden, Toronto.
<b>Vice-President:</b> Mrs. (Dr.) Carman - Belleville, Ont.	<i>Publication and Literature:</i> Hamilton Con. Branch - Miss McCallum 13 Bloor Street West, Toronto. Toronto Con. Branch - Miss Ogden 18 Carlton Street, Toronto. London Con. Branch - Miss Langford 583 Markham Street. Bay of Quinte Branch - Miss Firstbrook Montreal Conference Branch - Mrs. Croft 7 Orford Avenue, Toronto. Nova Scotia Branch - Mrs. Bascom 189 Dunn Avenue, Parkdale. N. B. and P. E. I. Branch, Mrs. Mackay 100 Madison Avenue, Toronto. British Columbia - Mrs. Hamilton 183 Close Avenue, Toronto. Separate Auxiliaries - Mrs. Willmott
<b>Cor.-Secretary:</b> Mrs. E. S. Strachan - Hamilton 163 Hughson Street N.	<i>Indian Work:</i> Mrs. Cunningham - Guelph " (Dr.) Burns - St. Thomas " (Dr.) D. G. Sutherland - Toronto
<b>Rec.-Secretary:</b> Mrs. J. B. Willmott - Toronto 50 Bond Street.	<b>EDITORS.</b> <i>Westeyan:</i> Mrs. Whiston - Halifax, N.S. <i>Guardian:</i> Miss Firstbrook - Toronto 328 Wellesley Street. <i>Outlook:</i> Mrs. Gordon Wright, 133 Elmwood Ave., London, South. <i>Onward:</i> Mrs. H. L. Platt - Pictou, Ont. Miss Belle Wiswall - South Farmington, Nova Scotia. Palm Branch—Miss S. E. Smith - St. John, N.B.
<b>Treasurer:</b> Mrs. T. Thompson - Toronto ("The Maples," Rosedale.)	
(BY VIRTUE OF OFFICE.)	
Mrs. (Dr.) Burns - St. Thomas Pres. London Conference Branch.	
Mrs. (Dr.) Willmott - Toronto Pres. Toronto Conference Branch.	
Mrs. T. W. Jackson - Fergus Pres. Hamilton Conference Branch.	
Mrs. (Dr.) Carman - Belleville Pres. Bay of Quinte Conf. Branch.	
Mrs. W. E. Ross - Montreal Pres. Montreal Conference Branch.	
Mrs. S. E. Whiston - Halifax, N.S. Pres. Nova Scotia Branch.	
Miss F. E. Palmer - St. John, N.B. Pres. N. B. and P. E. I. Branch.	
Mrs. C. Watson - Vancouver, B.C. Pres. British Columbia Branch.	

## OUR MISSIONARY ROLL.

<b>JAPAN.</b> Miss M. J. Cartmell, Tokyo. Mrs. E. S. Large, Tokyo. Miss Cunningham, Shizuoka. " Preston, Kofu. " Munro, Tokyo. " Hargrave*, Kanazawa. " L. Hart*, Tokyo. " Blackmore*, Kofu. " Nellie Hart*, Tokyo. " Robertson, Shizuoka. " Morgan*, Shizuoka. " Veazey, Kanazawa. " Alexander, Kofu. " Crombie, Tokyo. " Lambly. " Belton.	<b>Chilliwack, B.C.</b> Miss Lavinia Clarke. " M. Smith. " Burpee.
<b>INDIAN WORK.</b> Port Simpson, B.C. Miss Spence. Miss Caldwell. " Ellen Beavis. Mrs. Redner. Miss Paul.	<b>CHINA.</b> <i>Chen-tu.</i> Miss Jennie Ford. Miss Brackbill. Dr. Retta Kilborn. <b>CHINESE HOME.</b> <i>Victoria, B.C.</i> Mrs. Mary E. Morrow. Miss Wickett.
	<b>FRENCH.</b> <i>Montreal.</i> Miss Masten. Miss Maggie Jackson, West End School. Miss Mathieu, East End School. " Anderson, Bible Woman. Madame Morin, " "

\* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

## Editorial Notes.

THE subject of prayer for this month is a broad one, and opens up a train of most solemn questionings,—That covetous hindrances to Christianity may be removed (Prov. xxiv. 11, 12). We are so apt, in considering a question of this nature, to look at causes quite remote from us as a Church, or as individuals, and yet dare we consistently do other

than sit in judgment upon ourselves? Covetous hindrances! How often have we expended our means upon that which satisfieth not—a mere selfish gratification, an ornament for home or person, a fancy of the hour, and earth's perishing millions clamoring for Life's Bread! Dr. Pierson, in soul-agony at the attitude of the Church to foreign missions, exclaimed, "The Church of Christ is asleep. Let facts, like the fingers of God, write God's message on the walls of our temples of mammon and palaces of luxury, as in letters of fire, till selfishness and worldliness shall tremble at the manifest presence of the Lord." Ah, yes, it is not only the enemies to Christ's kingdom who are retarding its onward progress, but with shamefacedness we must confess that we, as Christians, stewards of God's bounty, are withholding from His cause rightful, obligatory dues. If Christendom but systematically and cheerfully laid on God's altar her tenth, what might not be accomplished? Individually we may not be able to influence many to see eye to eye with us, but will that free us from removing from our own lives covetous hindrances? While praying this month for their removal, let us not forget to *act* as well.

ONE of the saddest phases of this question is that beings, destined to live forever, are spending millions annually upon that which will eventually destroy soul and body, and this in the very face of dire need for the money expended to be turned into other channels. Truly, "a deified appetite outranks a crucified Christ." For liquor and tobacco—these twin evils and blights on the well-being of mankind—is spent annually two hundred and fifty-five times as much as is given to missions. As money has been freely expended, so have men. The scourge of war has left a trail across the centuries crimsoned with the life-blood of millions. In the war between the North and South, five hundred thousand lives, comprising the flower of the American nation, were sacrificed without a murmur. Yet the Church has been able to send only the meagre force of ten thousand men and women to Christianize heathendom, consisting of nearly a thousand million souls! But let all know "that no outlay of men, money and means ever brought returns so rich and rapid as the mission enterprise; that even the seeming waste of precious lives has been but the breaking of the costly flask, filling the world with the odor of unselfish and heroic piety, and prompting to its imitation."

ACCORDING to the last published Dominion Inland Revenue Report, the amount of tobacco consumed in Canada during the past year was 11,250,000 pounds, or 2.264 pounds per individual. Computing this amount, after being manufactured into cigars, cigarettes, etc., at ordinary retail prices, the Canadian tobacco consumers must be paying for this luxury something like \$12,216,114. When will the day come when Christian men, taking the high stand of St. Paul, "If meat make my brother to offend, I will

eat no flesh while the world standeth," will throw aside pipe and cigar, and bring the money thus worse than wasted to help swell the now almost empty missionary treasuries? With the dawning of that hour one of the greatest hindrances to the spread of Christianity will be removed. Another more gigantic hindrance is the drink traffic. Canada's liquor bill is computed to be \$80,000,000 annually, or an average of \$16 per individual, while her average contribution to missions is *ten cents per individual*. Covetous hindrances! How many and how great they are! Let each member of the Woman's Missionary Society most earnestly pray for their speedy removal.

If we, as individual workers in the mission cause, could only realize the responsibilities of the present hour, surely we would redouble our diligence. We have no guarantee of length of days and of years stretching far into futurity in which to toil and labor, and yet we so often act as if we thought there were still many years ahead of us in which to redeem the time. Even if such were really the case, kindred opportunities will not occur, for "we shall not pass again this way." Then let us in the present give of our best to a work so God-honored as the missionary movement, looking upon opportunities of service as precious privileges, and use them as such; and may we each most heartily echo the following sentiment:

"The bread that bringeth strength I want to give,  
The water pure that bids the thirsty live;  
I want to help the fainting day by day;  
I'm sure I shall not pass again this way.

"I want to give to others hope and faith;  
I want to do all that the Master saith;  
I want to live aright from day to day;  
I'm sure I shall not pass again this way."

### A Twilight Talk with Discouraged Workers.

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

How refreshing to our physical being the cool and subdued light of the twilight hour after the heat and glare of noon-tide! There are those gathered with us this evening who, if we may judge by their faces, have been literally bearing "the burden and heat of the day." Faithful but tired workers, how thankful we would be if you to-night, were as spiritually and mentally refreshed and invigorated through our quite talk as we each expect physically to become through the calm and repose of the twilight!

We did not finish our discussion last month upon the duties devolving upon those holding the Presidential office. We hope we shall not further discourage the discouraged ones by their enumeration; what we would fain aim at, is a lightening of their responsibilities through a knowledge of the many little things which combine to form successful Presidential work.

A President should not expect from her co-workers hearty responses during the devotional half-hour if she is too timid to lift her own voice in audible prayer. "Open thy mouth wide and I will fill it," is a promise without restriction or limitation; will you not, dear, timid Presidents, test its all-sufficiency? The overcoming of this, your natural weakness, may therefore become a tower of strength, a source of inspiration to other timid souls.

We wonder how many Presidents, who have to regretfully acknowledge their inefficiency as presiding officers, have endeavoured to thoroughly acquaint themselves with the rules governing parliamentary procedure? We have all attended meetings conducted in such an unbusiness-like slipshod way—no order or method governing any of the details—that it detracted in no small manner from the good we might have gathered and carried away with us. On the other hand, have we not all been privileged to attend gatherings, the Presiding Officers of which were so thoroughly conversant with necessary modes of procedure, that every detail of business possessed a charm which compelled our closest attention? This evening we have in our mind's eye one President in particular who, not despising the day of small things, made a most careful study of what some might deem non-essential details, but it has all gone to form a perfect whole. The meetings over which she presides we consider model ones; a master-hand is at the helm, intuitively understanding just where the dangerous shoals and rocks of debate lie, and guiding those taking part into clear waters again. This, of course, requires a great amount of tact, but in this, as in every other thing, practice will eventually make perfect.

The Presiding Officer who endeavors to "do all things decently and in order," will insist upon due respect being paid the Chair, and will see that those speaking first address it, and obtain recognition therefrom. It will be surprising in how short a time the majority will naturally fall into line, and how few breaches will occur in the observance of this simple rule.

The successful auxiliary President thoroughly familiarises herself with the constitution of our Woman's Missionary Society, thereby being able to settle speedily and quietly many little questionable points that may arise, and also avoiding the dread stigma of being termed "unconstitutional."

You will find it a most invaluable aid to your work to study your report faithfully, find out what other auxiliaries and branches are doing; where our missionaries are stationed and the work projected or accomplished by them; the amount raised per annum by our society, not forgetting to note the steady increase. You cannot afford to do without the information you will glean from this source.

Do not wait until you reach the auxiliary to make out your programme; have it all arranged beforehand, and down in black and white. Be most careful to observe the proper order of business as found in the Report, and be just as particular about closing on

time as in commencing at the hour stated. Many a busy housewife has perhaps refrained from attending the meeting simply because she did not know when it would adjourn.

The observance of these few, simple rules will, we hope, be found of some assistance to newly-appointed Presidents who, perhaps, are more apt to have their seasons of discouragement than those who have been longer "on duty;" and for the encouragement of those who, it may be at times, are so utterly cast down through discouragements from varied causes as to consider themselves completely unfit and unqualified for the work undertaken, we would like to pass on this message of comfort from the pen of F. B. Meyer, "God's commands are enablers. He will never give us a work to do without showing exactly how and when to do it, and giving us *the precise strength and wisdom we need.*"

We cannot do better than to close our twilight talk with this quotation. Good night.

### Secretaries of Branches Please Take Notice.

THE Board of Managers in Cobourg, October, 1894, appointed a committee to consider a number of notices of motion brought before them *re* Mission Band representation at annual Branch meetings, and to prepare one to be submitted to the various Branches in October, 1895, for their consideration. The committee—Mesdames B. D. Daly, S. R. Wright, G. Jackson, A. M. Bascom, and Miss Sutcliffe—have unanimously agreed upon the following:

"Any Mission Band numbering forty members or over, *or sending the sum of twenty-five dollars (\$25) annually to the Treasurer of the Auxiliary or the Branch in which the Band is formed*, shall be entitled to send one delegate to the Branch annual meeting, but she shall not be eligible to any office in the Branch, or election to the Board of Managers, except she be a member of an Auxiliary."

(The words added to the Mission Band Constitution are in italics.)

B. DICKSON DALY, *Convener of Com.*

### Executive Committee.

A MEETING of the Executive Committee was held in Wesley Buildings on May 15th. There were present Mrs. Gooderham, presiding, Mesdames Carman, Strachan, Thompson, Burns, Cunningham, Briggs, Jackson, Platt, Smith and Willmott.

The Committee heard with regret that Mrs. Morrow desired, on account of ill-health, to withdraw from the matronship of the Rescue Home. A resolution, expressing appreciation of her efficient services, was carried unanimously.

A letter was received from Miss Hargrave, stating that a meeting would be held in Brandon for the purpose of organizing a Manitoba and N.W.T. Branch. The following resolution was carried: "The Committee learns with pleasure that the auxiliaries in Manitoba and N.W.T. are preparing to form themselves into a Branch, and trust they may find great encouragement and blessing in this work, and that the formation of many new auxiliaries may result."

Communications were received from various parties in Japan, one of which was signed by seventy-two prominent Japanese ladies, all testifying to Mrs. Large's great usefulness and popularity there, and expressing the hope that she would soon return to them.

The Secretary was requested to write to our missionaries in Japan, assuring them of our grateful appreciation of their faithful work and our continued confidence in them.

The testimonials of three missionary candidates were

considered. Miss Louise Hart, M.D., sister of Miss Lizzie Hart, was accepted and appointed to China. Miss Laura Wigle, of Essex Centre, and Miss Lizzie Osler, of Madoc, will spend a time in the Deaconess' Training Home, Toronto, before receiving their appointments.

Miss Jennie H. Brown, of Sault Ste. Marie, who was previously accepted, will for the present be placed on the list of reserved candidates.

Letters from Chilliwack give very encouraging accounts of the rapidity with which the Institute has been filled, and of the progress made by the pupils under Miss Smith's careful instruction. As the time for Miss Clarke's well earned furlough is approaching, Miss Alton, of Oakville, has gone to Chilliwack to succeed Miss Clarke as matron.

The Committee had the pleasure of receiving Mrs. Large informally, shortly before adjourning.

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

### One Way of Raising Money for Chen-tu, from Barrie.

SMALL tarlatan bags tied with ribbon, and accompanied by the following printed invitation, were sent to all the members of the congregation:

"This Mission Party is given for you,  
'Tis something novel—something new—  
We send you here a little sack,  
Please either send or bring it back;  
Put dimes within, as you may please,  
A freewill gift—no social fees.  
Kind friends will give you things to eat,  
Others insure a musical treat,  
Conducted under the proprietary  
Of the Women's Missionary Society,  
Who send herewith their greetings hearty  
To meet you at 'The Missionary Party.'"

The bags were collected during the evening, and the contents sent for Chen-tu hospital.

### Bishop Hannington.

(A paper read at the Missionary Conference held in Victoria University last January, and now published by request.)

"TO study the lives, to meditate the sorrows, to commune with the thoughts of the great and holy men and women of this rich world is a sacred discipline which deserves at least to rank as the forecourt of the temple of true worship, and may train the tastes ere we pass the very gate of heaven."

In choosing His workmen, God recognizes neither classes nor conditions. From every walk of life noble souls, hearing a voice Divine, have gone forth to be helpers of humanity. Many have been called from poverty and obscurity, but not so with James Hannington; his early life was spent in the midst of culture and refinement. He was born at Hurstpierpoint, a pretty village in the south of Sussex, in the year 1847. The spacious and picturesque grounds surrounding his home, the mansion of St. George's, have been described as a "veritable child's paradise." Amid these scenes of beauty the first thirteen years of James Hannington's boyhood days were happily spent; nor were Nature's gifts lost upon her child, for he was a born naturalist. Yachting and travelling with his parents were to him a great source of enjoyment; indeed, so much so, that on his first yachting trip he was so fascinated with the ocean that he decided to lead a sea-faring life. This ambition might have been carried out, but the death at sea of an elder brother caused his parents to decide that another son should not enter the navy; "so the country lost a daring seaman, but she has gained thereby the priceless legacy of the memory of a Christian martyr."

At the age of fifteen he left school to take a position in his father's counting-house at Brighton. Of his education he says: "I only remained at school until I was fifteen and a half, and then left for business, with as bad an education as possible; I may say as bad as my father's was good. I was naturally idle, and would not learn of myself, and I

was unfortunate enough always to be sent to places where I was not driven to learn. Would that I had been driven!" The adding up of the never-ending columns of figures, and the acquiring of the knowledge of the texture of mercantile fabrics were most uncongenial to him. He therefore concluded that he was destined for something else in life, and determined to find his real vocation. From association with the clergymen, who ministered in the Church of St. George on his father's estate, there sprang up in Hannington's mind a desire for ordination, and at the age of twenty-one, with the consent of his parents, he definitely decided to seek Holy Orders.

He then entered Oxford, where he became a universal favorite. He was unselfish, open-hearted, and generous even to lavishness. After taking his B.A. degree Hannington writes: "A different tone began to steal over me insensibly, I prayed more." About this time it was impressed upon the heart of one of his college friends to pray for him, and prayer was followed by an earnest letter. As the time for ordination approached Hannington says: "How I dread ordination; I would willingly draw back, but when tempted to do so I hear ringing in my ears, 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.' What am I to do? What?" Possessed of a sufficient competency, the temptation to lead the independent life of a private gentleman and occupy himself with his favorite scientific pursuits must have been strong, but with a steady determination he faced what he now dreaded with an almost morbid fear.

His first charge was the curacy of Martinhoe and Tren-tishoe. The rough work of a Devonshire parish exactly suited his disposition. He was parson, doctor and family friend all in one. But the influence of the letter which he had received from his college friend followed him daily. He felt keenly that he was God's ordained messenger with no message to deliver, and that he could not give his people the Word of Life until he himself possessed the secret of that life. This he sought for long and earnestly, and when at last he found the "hidden treasure" his pent-up feelings rushed forth in a mighty torrent of thanksgiving.

At the wish of his father he returned to Hurstpierpoint to take charge of the chapel of St. George. Here he labored for seven years almost unknown to the world, but deeply loved by his parishioners and greatly honored in his work. His one ambition was to influence others for Christ. It has been said that all his life—his amusement as well as his labor was permeated by his faith in the Unseen.

"He had perceived the presence and the power  
Of greatness; and deep feeling had impressed  
Great objects on his mind with portraiture  
And color so distinct, that on his mind  
They lay like substances, and almost seemed  
To haunt the bodily sense."

It has been truthfully said: "High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service." Hearing of the death of Shergold Smith and Mr. O'Neill on the shores of the Victoria Nyanza, Hannington felt a strong desire, which afterwards developed into a definite purpose, to fill the gap which their fall had made in the ranks of the Central African Missionary Army. At the commencement of his ministry he knew very little about foreign missionary work, but with the passing days came a deeper consciousness of the world's need of a risen Saviour. Having seen his duty clearly, he did not shrink from performing it. His friends did not fail to point out to him that a man may serve God as faithfully and efficiently in an English parish as among heathen tribes, and the very fact of his success in his own church was an indication that he should remain. While acknowledging the force of these arguments, Hannington knew that it would be much easier to obtain the services of an able man for a home parish than to persuade such an one to spend the best years of his life among the heathen; so, throwing aside all personal feelings, he offered himself for the work, without other remuneration than the payment of

his travelling expenses, toward which he was to contribute a hundred pounds yearly.

On May 17th, 1882, Hannington said good-bye to his church, his home, his wife and three little ones, and set out with five others for the Dark Continent. Of this period he writes: "I must leave the farewells. I have not sufficient cold blood in my veins to make red ink enough to write them." In a little over a month the party reached Zanzibar, and after spending a few days in preparation they set out for their long journey through the interior. Visiting the Church mission stations along the route, they pushed on for the Victoria Nyanza, where they hoped to form a new station. Pen cannot picture the sufferings of this journey. From day to day the little band plodded on, fording streams, pressing their way through tangled jungle, beset by fever and pestilence, never daring to loiter lest they should fail to reach a watering place by night-fall. Hannington many times fell a victim to the dread fever, which is not to be wondered at, for, apart from the intense heat and drenching rains, they were repeatedly threatened with famine, and were at times compelled to march for as long as three days without water, and in many places the water, when obtained, was filled with decayed and decaying animal matter. Notwithstanding these hardships, Hannington's characteristic buoyancy of spirit never deserted him. After describing the contents of the water, he says: "Nevertheless, we boiled it and it gave body to our tea." He was wonderfully unselfish, his one thought being for others, and when nothing but trial and disappointment seemed to face them, his cheering message, "Never be disappointed, only praise," would give hope and comfort to the weary.

From the Lake, Hannington pushed on for Uganda, but before reaching there, his constitution became so racked with fever and other diseases that to have remained longer in Africa would have been certain death. With a heart bowed by disappointment he consented to return to England, and in about thirteen months from the time he had left he was back again in his own home. Even before his arrival in England he commenced to form plans for returning to the land from which he had been compelled to flee; indeed, he could not be content until he had planted the banner of Christ in the centre of that great continent. With improving health came an increasing desire to return to his chosen field, but as he was not yet well enough for work in the Tropics, he placed himself at the disposal of the Church Missionary Society, speaking as often as his strength would permit. Having felt

"The vastness of the agony of earth;  
The vainness of its joys, the mockery  
Of all its best, the anguish of its worst,"

his appeals on behalf of the missionary cause will long be remembered in many an English town.

He repeatedly presented himself at the Medical Board to see whether the doctors might not take a more favorable view of his state, but was as often repulsed. In the end, however, his perseverance was rewarded. After repeated refusals from the Medical Board, they at length decided that he might return to Africa with a good prospect of being able to live and labor there for many years. At this time the Church Missionary Society decided that the mission churches of Eastern Equatorial Africa should be placed under the supervision of a bishop. Hannington's ability and zeal pointed him out as the man for this position.

On November 5th, 1884, he sailed again for Africa, and landed there January 24th, 1885. He at once planned the erection of a church at Frere Town, which should be worthy of being the headquarters of the mission. A most indefatigable worker, we find him Paul-like "in journeyings often"; now in Mambasa and Zanzibar, again in Frere Town and Taita—the last named place being his farthest advanced post westward. After concluding one of these journeys he writes: "I have to praise God for one of the most successful journeys, as a journey, that I ever took. For myself, too, I have enjoyed most excellent health almost the whole way during a tramp of five hundred miles." As a result of this march mission stations have since been established.

Hannington now conceived the project of pushing straight through to the north end of the Nyanza and

entering Uganda from the north-east. This way was shorter by a considerable distance than the old route, and also unquestionably more healthy. The only serious difficulty in the way appeared to be the lawless and irrepressible Masai; even the Zanzibarii consider Masai land as a kind of inferno—"All hope abandon ye who enter here"—but Hannington did not believe this to be an insurmountable obstacle by any means, and so his project took definite shape, and soon he was busy making preparations for the great journey. He decided to take with him one native clergyman besides a force of 226 men from different tribes. The march was begun, and though at times there were many hardships and discouragements, yet with a desperate struggle they succeeded in getting safely through the dreaded Masai land, and Hannington supposed that all danger was now over. He never once thought that his entry into Uganda from the north-east would be opposed. He was not aware of the alarm which existed in the minds of the tribes of Central Africa with regard to a European invasion, and that the chiefs were busy instilling into the mind of their young King, Mwanga, the duty of repelling any attempts of white men to enter his kingdom by the "back-door" of Usoga.

When information reached the missionary party at Uganda that their bishop was about to visit them, they were naturally alarmed. They explained to the king the object of his visit with the hope of removing from his mind the suspicion that he was coming as an invader. The king at once summoned a council of his chiefs, who unanimously concluded that the white teachers were only the forerunners of evil, and that they were waiting for their head man to arrive, when they would commence at once to eat up the country. It was finally decided that the Bishop's party should be conducted round to the south of the lake, and there await the pleasure of the king. Hannington's place of imprisonment was a small hut with no ventilation. Here he was kept for eight days, suffering intensely from wounds and bruises he had received in being dragged to the village. At times he would become so weak that he could scarcely hold his Bible. Almost torn to pieces, racked with fever, deprived of every comfort, and with the shadow of an unknown doom hovering around him, never for a moment did his confidence in God waver. Every morning during his hard-fought journey he had repeated his travelling Psalm, "I will lift up mine eyes unto the hills, from whence cometh my help." When at length the message was received from the king, Hannington was conducted, with his men, to an open space without the village. Soon the ground was covered with his dead and dying caravanmen. In this last supreme moment Hannington made use of his commanding mien, which never failed to secure the respect of the most savage; and as they hesitated with their poised weapons, he bade them tell the king that he was about to die for the Ba-Ganda, and that he had purchased the road to them with his life. And as they still hesitated, he pointed to his own gun, which one of them discharged, and the great heart that for love of Christ and his needy ones, had dared and braved and suffered, was forever stilled, for "his eyes had seen the King in His beauty."

His last message to his friends in England was, "If this is the last chapter of my earthly history, the next will be the first page of the heavenly—no blots, no smudges, no incoherence, but sweet converse in the presence of the Lamb."

What did he achieve? With reference to this the chronicles of his life says: "He died at the early age of thirty-eight; he had not time to do many things, and yet we may truly say he did much. Not to mention the deep impress of his own personality, which he has left upon those who were brought into close contact with him, he has given to the mission in Eastern Equatorial Africa an impulse of which we may confidently expect that it will not lose the momentum. He has completed the circle of that great ring of Christian nations of which the signet-stone is the Victoria Nyanza, and, in joining the two ends has welded them together with his death. Future messengers of the Church along the upland stretches of that northern route

will remember who first trod that path for Christ, and by the example of his life many others may step forward to uplift the banner dropped from his dying hands."

What has been said of another we would say of him: "What a life! What a man! These glimpses into the inner regions of a great soul do one good. Contact of this kind strengthens, restores, refreshes. Courage returns as we gaze; when we see what has been, we doubt no more that it can be again. At the sight of a *man* we, too, say to ourselves, 'Let us also be men!'"

M. C. ROWELL.

### British Columbia Convention.

THE British Columbia Branch of the Women's Missionary Society has just held its Fifth Annual Convention. It was opened on Sunday, May 12th, by a public meeting in the Metropolitan Church, Victoria, B.C., presided over by Rev. S. Cleaver. Rev. Mr. Woodsworth gave a very interesting address on Indian Missions, and Mrs. Colter, of New Westminster, gave one on Chinese Missions. Her enthusiastic and eloquent address was listened to with deep attention.

Monday and Tuesday, the ordinary business was proceeded with. Reports were received from auxiliaries, and many valuable suggestions obtained therefrom. The workers were encouraged, and whilst we regret more has not been accomplished, yet we are grateful for the manifestations of Divine approval.

Our membership is 212. The treasurer reported the income for the past year to be \$406.80.

We have not the enthusiasm at our Conventions consequent on large numbers, but this is more than made up by coming in contact with the missionaries. We help them by our practical sympathy, and they inspire us with their zeal. Rev. Mr. Beavis addressed us on the desirability of opening a home at Bella Bella, which is the centre of the district. He hoped the Women's Missionary Society would assist, if only by a moderate grant, as it is impossible to do satisfactory work without one. Rev. Mr. Raley pleaded as earnestly for Kitamaat; he thanked us for what had been done, and told us the Indian Home he had started two years since now numbered forty-eight members. Memorials *re* these cases will be sent to the Board.

As the *Glad Tidings* did not arrive till a week past her time, great anxiety had been felt for the safety of our missionaries. Mrs. Nicholas, who had been on board, was requested, when introduced to the Convention, to tell us her experience. Their preservation was another instance of answer to prayer and the guardian care of our Heavenly Father. Miss Paul, who was *en route* from the Deaconess Home, Toronto, to Port Simpson, was among our visitors, and gave us a very interesting account of that institution.

Mrs. Osterhout, from the Naas, and Mrs. Beavis, of Bella Bella, spoke of the work amongst the Indians. Mrs. Morrow, of the Chinese Home, spoke of the good seed bearing fruit, and also of the difficulty experienced in overcoming prejudice. One poor girl refused to eat for fear of poison, and only yielded when weak and faint from starvation.

Mr. Tate and Mrs. Colter testified to the progress made by the pupils, and the efficient management at the Coqualeetza Institute.

A discussion on the "Harmony of Auxiliary with other Church Work," led by Mrs. Nichols, and an address by Mrs. Colter on "How to Interest Auxiliaries," were interesting and instructive. Our gifted president, Mrs. (Rev.) Watson, referred to some who had been with us on former occasions now laboring in distant fields, whilst others had passed away to be "Forever with the Lord." She reviewed the work of the society generally, and the causes for encouragement. Miss Bowes, accompanied by the Convention *en masse*, presented our greetings to the Conference in her usual clear and happy style.

The report of the Supply Committee showed that several boxes of useful articles had been sent where most needed; also a sewing machine to Kitamaat from the Metropolitan auxiliary. A solo by Mrs. Rowlands, and a duet by Misses Tranter and Graham were much appreciated, also the singing of the girls from the Chinese Home.

The following officers were elected by ballot Mrs. (Rev.) Betts, President; Mrs. Watson, 1st Vice-President; Mrs. Pendray, 2nd Vice-President; Mrs. Tate, 3rd Vice-President; Mrs. Newcombe, Recording Secretary; Mrs. Chapman, Corresponding Secretary; Mrs. Gardner, Treasurer. Thanks were tendered to the retiring officers and ladies of Victoria. Sympathy and regret were expressed at the painful circumstances which compelled Mrs. Wilson to resign the treasurership, which she has so ably filled since the formation of the Branch; but we doubt not her mantle of devoted capability has fallen on the right shoulders.

MRS. ELLEN CHAPMEN, *Cor. Sec.*

### District Doings.

#### ST. CATHARINES DISTRICT CONVENTION.

THE Woman's Missionary Society of the St. Catharines District held a convention in the Methodist Church, Niagara Falls South, on Tuesday, May 14th. The weather and the walking were very unfavorable, yet many of the delegates were present with hearts aglow with enthusiasm in the cause of missions. The afternoon session opened with singing "I gave my life for Thee," and prayer offered by Mrs. Palmer. After having appointed Miss P. S. Biggar, Secretary; Miss Fanny Biggar, Treasurer; and Miss Tufford, of Tintern, Secretary of Supplies; several reports of Auxiliaries, Circles, and Band work were given, showing increasing activity and zeal in the different departments. There were four excellent papers read by Mrs. Palmer, of Grimsby; Miss Connor, of St. Catharines; Miss Potter, Niagara Falls South; and Miss Biggar, the latter being a paper of Mrs. Wyatt's, who was not present. Each one evinced prayerful thought and research, and would grace the columns of any of our missionary periodicals. Mrs. Green, of Grimsby, who is a fine soloist, added much to the interest of the Convention with her sweet, sympathetic voice and manner. The pastor of the church, Rev. A. E. Russ, presided over the exercises of the evening session. After singing and prayer, Mrs. Steven, of the "China Inland Mission," was introduced, and addressed the audience, giving an exceedingly interesting account of her experience and work among the Chinese women. She corrected the idea that generally obtains among us, that they are so difficult to reach on account of being so old and conservative a nation, and said they were easy of access by women, and often begged the missionaries to stay longer and tell them more of the wonderful gospel of Jesus. And the native Christians are so eager to tell others of their salvation and to send the good news to neighboring districts, as sometimes to deny themselves in every possible way, even when in extreme poverty, that their friends may share in their joys. Truly, "the love of Christ constraineth them," and shall we not learn a lesson from the Chinese Christians? We are persuaded that the instruction and inspiration given by Mrs. Steven was in the power of the Holy Spirit, and falling upon receptive hearts and minds, will lead us to greater devotion in our blessed Master's service.

E. P. LEWIS, *Cor. Sec.*

#### GODERICH DISTRICT CONVENTION.

THE Fifth Annual Convention of the Goderich District Women's Missionary Society of the Methodist Church, was held in Hensall, on Thursday, May 16, the President, Mrs. Leech, presiding. After devotional exercises, reports from the various auxiliaries were given. Goderich, North street; Clinton, Rattenbury and Ontario streets; Seaforth, Holmesville, Varna, Brucefield, Hensall, Dungannon and Nile reporting. Meetings are held regularly, and interest sustained in the society, and awakened in the congregation by holding the general prayer-meeting once a month as a missionary prayer-meeting.

Most of the societies had also sent bales or boxes of clothing and quilts to needy missions. Goderich, North street, and Clinton, Rattenbury street Mission Circles, each reported having raised fifty dollars during the year, also doing home mission work. The North street "Happy Workers," under the management of Mrs. (Rev.) Edge, and the "Wide Awakes," of Rattenbury Street, with Miss L.

Holmes as leader, are keeping the missionary interest thoroughly aroused among the juniors, and developing intelligent earnest workers.

Mrs. (Rev.) Henderson, in a few well-chosen words, extended a kindly greeting and welcome to the convention, from the sister churches of Hensall. Rev. Mr. Edge, on behalf of the District Meeting, then in session, also conveyed to the convention their sympathy and interest with the ladies in their noble work.

Duets were given by Mrs. Wren and Hotham, also Misses Coad and Stoneman. Miss McLeod, of Dungannon, gave a paper on "The Church and her work;" work done unto the Lord is labor glorified, and stamped with the seal that will bring to us the "well done."

The address of Mrs. McMechan, of London, to which the ladies have been looking forward with so much interest, then followed. She opened with a plea for the children. Train them early in the missionary work; help them to learn who were the first missionaries, and what they did. The object of the Mission Bands should be not so much to raise money as to secure knowledge of the great work being done. Every auxiliary should have a library; donations of suitable books might be made. A collection occasionally, or five cent tea, would also aid in purchasing books. Do not allow the spiritual or social part of the meeting to become absorbed by the business. An interesting programme may be given, by illustrating the essays and readings with articles, pictures or drawings of the places described. A president should be a woman who would do nothing that she could get some one else to do for her. We must add our length to the missionary ladder. Our motto—not your money or your life, but your money and your life. Our reward—a broader culture, a wider experience, an overflowing heart.

After a short consecration meeting, led by Miss Gange, the Convention closed with the benediction.

M. WASHINGTON, *Secy.*

#### WOODSTOCK DISTRICT CONVENTION.

A CONVENTION of the Woman's Missionary Society of the Woodstock District, was held in the Central Church, Woodstock, on Tuesday, May 7th. The three sessions were deeply interesting and profitable. Mrs. Briden, of Ingersoll, was elected Secretary. The Organizer for the District presided morning and afternoon, and at the evening session the Rev. J. Pickering, pastor of the church, occupied the chair. Mrs. (Rev.) T. Boyd, of Oxford Centre, led the morning devotional exercises. Every Auxiliary and Mission Circle in the district was well represented and reports given by each showing unwearied efforts to sustain the records of the past, not only in the matter of income, but also in the general interest taken in the work. The Organizer's report showed progress. Eight Auxiliaries and two Mission Circles reported as organized—two Auxiliaries last year and one this. Auxiliary members, 263; Mission Circle members, 67; income of the district, \$425.22; of this amount the Mission Circle raised \$58.98; ten circuits and charges are yet unorganized; women church members in the district about 2,000; of this number 439 are Auxiliary and Mission Circle members. The afternoon session opened with devotional exercises, led by Mrs. Leach, after which Mrs. (Rev.) J. Pickering welcomed the friends in a neat address, gracefully responded to by Mrs. Briden, of Ingersoll. Five-minute readings and music were given by delegates from Auxiliaries and Mission Circles. Mrs. (Rev.) Bowers, of Princeton, took charge of the question drawer. A consecration service led by Mrs. (Rev.) R. Woodsworth, closed the afternoon session. In the evening addresses were given by Mrs. (Rev.) T. W. Jackson, of Caledonia, President of the Branch, and the Rev. J. S. Ross, D.D., of Brantford, also a recitation by Miss Court, of Ingersoll. Music was furnished by the choir and Miss Case, of London. The ladies of the Central Church entertained the visitors, both at their homes and by a reception given in the church. The usual votes of thanks closed a meeting that will give a greater impetus to missionary work in the Woodstock District. An invitation to meet next year at Currie's Crossing was accepted.

MRS. FLETCHER, *District Organizer.*

## OWEN SOUND DISTRICT CONVENTION.

THE Annual Convention of the Owen Sound District Women's Missionary Society was held in Owen Sound, May 7th and 8th, 1895. The kindly welcome given by the ladies of Owen Sound Auxiliary added very much to the pleasure of the visitors. Thirty-nine delegates were presents at the first meeting, also a number of visitors. Mrs. Rupert opened the session with devotional exercises. Mrs. J. Rutherford then read an address of welcome, responded to by Mrs. J. Pepper. Cordial greetings were received from the following sister societies: Baptist, Anglican, Disciple and Presbyterian. Mrs. Herrick, who occupied the chair, here called on Dr. Eby to make a few remarks on the work in Japan. The doctor kindly responded. He told how in Japan men missionaries were free to talk to the women, but in the chapel meetings seven-eighths of the audience were men, hence the need of women as missionaries, who can devote their time to visiting and lecturing. A number of interesting papers were read, as follows: "The Needs of Heathen Women," Mrs. J. Rutherford; "The Christian Woman's Duty to Heathen Women," Mrs. Pickell; "Our Work, or What our Methodist Women are doing for the Missionary Cause," Miss Mary Frost. Mrs. George Rutherford sung a solo, Mrs. Packham gave a reading, "As I have loved you," and the Misses Frost a piano duet. The session closed with a consecration service led by Mrs. Thomas Boland. In the evening Dr. Eby spoke on his own experience of life and work in Japan. One was able, as never before, to grasp the idea of how much patience and labor is needed by those who leave us and go amongst a strange people not knowing anything of their language. The doctor delighted his hearers, who came expecting a treat and went away not disappointed. One of the most pleasing incidents was that of one who came to the doctor to study the English language, the Bible being used as a text-book. He finally became convinced of the truths of its teaching and was baptized. He is now a pastor and chairman of a district—the mission being entirely self-supporting. Wednesday morning.—Reports were given from the different societies. The Americana Band deserves special mention; the members being colored children who, though needing assistance themselves, are raising funds to redeem a child. Mrs. Edwards, of Markdale, read a paper, "Suggestions to Bands." After hearing which, it was easy to understand how the Markdale Band had such a bright report to give. A hearty vote of thanks was tendered Mrs. Garret, our organizer, for the able manner in which she had performed her duties; also regret was expressed that, owing to a change of residence, she would be unable to take the office this coming year. The Convention closed leaving each one present with the desire in her heart this year to have it said of her, "She hath done what she could."

## In Memoriam.

TEETERVILLE.—Once again death has entered our Auxiliary and removed one of our oldest and most esteemed members, Mrs. Aaron Beam, who was called to her reward on Saturday, May 4th, 1895. We will miss her from our midst, and while we deeply regret the loss, we rejoice to believe that she has gone to be with Jesus, which is far better. Our loss is her gain.

"We a little longer wait,  
But how little none can know."

ANNIE HORNING, *Cor. Sec.*

JARVIS AUXILIARY.—At the Master's call, November 22nd, 1894, one of our earnest, energetic, and much devoted sisters, in the person of Miss Lizzie Jennings, passed from labor to reward. Our dear sister will long be remembered because of the child-like faith and Christ-like spirit which her life continuously reflected. She was led in early childhood to accept Christ as her all-sufficient Saviour, and carefully shielded in a Christian home she developed a beautiful, Christian character. For many years she was a faithful and much esteemed Sabbath-School teacher, a

member of our Mission Band, and Cor.-Sec. for our W. M. S. of which she has been a member since our Auxiliary was organized in 1883. She was a loving and devoted daughter and sister, a kind and sympathizing friend. It is with sorrowful hearts we tender our sympathy to the bereaved family, especially her aged parents, who feel their loss most keenly, but hopefully look forward to the day when "we shall meet to part no more."

MISS M. HAMBLETON.

## Notes From Workers.

BAILLIEBORO'.—It is some time since this Auxiliary sent any report to the OUTLOOK, but it is alive and progressing. There are twenty-one members on the roll at present; when the roll is called each member present answers with a verse of Scripture. There are eight copies of the OUTLOOK in circulation and ten of the monthly *Leaflets*. Crusade day was observed, and two new members gained and two retained. Last year, by a mistake, our Auxiliary was not in the yearly report. We held ten monthly meetings, which were very well attended. There was sent to Branch Treasurer the sum of \$18.50, also a barrel of bedding and clothing sent to the Coqualeetza Home, valued at \$34.50. We held one entertainment during the year. Mrs. Kendry gave a very interesting address on China; she was followed by Miss Munro, from Japan, who spoke from her own personal experience. She described the customs of the country and also gave a graphic account of her work, which was very interesting.

H. S. DAWSON, *Cor. Sec.*

BRANDON.—It is some time since any report has been sent from our Brandon Auxiliary. I am happy to report increased interest and attendance at our monthly meetings. We find the printed programmes very helpful in our meetings. Our Auxiliary has been organized nearly four years, and we now have a membership of fifty. We have one life member—our esteemed President, Mrs. Woodsworth, to whose untiring zeal the success of the society is largely due. A missionary prayer meeting was held this month, conducted by our President. A very interesting address was given by Mr. Woodsworth, telling of his trip among the Indians of British Columbia. A collection was taken up, which amounted to nearly \$7. Miss Mackenzie, who has charge of the OUTLOOK subscriptions, reports forty names on her list, and we take twenty of the *Monthly Letter*.

MISS E. H. JOHNSON, *Cor. Sec.*

MONTREAL (Douglas Church).—Our Auxiliary, at its June meeting, will close a very successful year in its history. The monthly meetings have been better attended than usual, and those who have been faithful in attendance testify to a deepening of spiritual life and increased missionary zeal. We have followed mainly the suggested programmes, and like them; especially have we found profitable the new feature in them—the Watch-Tower. The reports of the work in our different fields, prepared by those in charge, have been bright and full of information. We consider ourselves fortunate in having so many members who are willing to do what they can to contribute to the interest of the meetings, so that we have not had a dull meeting this year. Our pastor's wife, Mrs. A. M. Phillips, although president of the Douglas Mission Band, encourages and helps us by her presence. She has presided at our meetings several times to the profit of all; her Bible-readings are much appreciated, and her earnest, stirring appeal for whole-hearted consecration and greater zeal in this noble work have touched our hearts and consciences. When full returns for the year are in, we expect our membership will be about eighty. Our average attendance is twenty-three. Number of monthly letters distributed, seventy-eight. Number of subscribers to OUTLOOK, fifty. We have raised so far this year, \$119.37. \$17 of this amount was the proceeds of an instructive lecture by Mrs. Carns-Wilson, B.A., on "Current Criticisms of Foreign Missions." Our faithful worker, Mrs. Thomas Jordan, has distributed fifty mite-boxes, the contents of which will materially increase our funds. At our April meeting, a surprise was planned for our beloved President, Mrs. Bannell Sawyer, who leaves us for a much-needed

vacation. Mrs. A. M. Phillips, on behalf of the Auxiliary, presented her with a certificate of life-membership. We trust Mrs. Sawyer may come back to us again with renewed strength. We realize that in our President we have one fitted both by nature and grace for this responsible position.

HENRIETTA E. LANG, *Cor. Sec.*

MITCHELL.—Last year was the best financially we have had, \$216.75 being sent Branch Treasurer, with the exception of \$9 from a farewell social in Trafalgar Street Church, this was all straight giving. The Epworth League gave \$75 for support of a girl in the French Institute, and at a pleasant "At-Home," given by our President, Mrs. Edwards, Miss Ford became a life member. Another old member gave us \$30, and is now a life member. We have suffered from removals, and specially miss Mrs. J. Williams, who last year got thirty subscribers to the *OUTLOOK*. This year, under our energetic President, Mrs. R. W. Hurlburt, our meetings are full of interest and well attended. The Watch-Tower gives us much information. At a well-attended "At-Home," given by Mrs. T. S. Ford, the delegates' report was read. Our Easter Thank-offering amounted to \$16, and the Missionary Department of Epworth League gave us \$35 for Chen-tu Hospital. We are thankful for an increased interest in missions.

M. B. FRANCIS, *Cor. Sec.*

NAPANEE.—The Mission Band of the Eastern Methodist Church gave a very interesting entertainment on the 11th of April. The participants (with the exception of the President, Mrs. F. S. Richardson; the musical directress, Mrs. Dr. Wartman; the organist, Miss L. Hall) were all boys and girls ranging from five to twelve years of age, and members of the Band. The little ones were tastily arrayed and their sweet faces were the personification of intelligent innocence. Their rendering of readings reflected credit on the President. The chorus singing drew many encomiums for Mrs. W. Wartman. Miss Hall was indispensable in the support supplied at the organ. After the opening prelude was played, Master Arthur Gibson read an address of welcome, giving incidentally interesting information as to organization, numerical strength, aims, etc., of the Society. Then followed the Easter Cantata, "Day of Joy." All the little ones acquitted themselves most creditably. Proceeds of the evening, \$8.90. New Mission Bands have been organized as follows: Castleton, December 15th, 1894; Pres., Miss M. Richards; Cor.-Sec., Miss Jessie Knapp. Tweed "Sunbeam," February 15th, with a membership of twenty-five; Pres., Miss A. Wilson; Cor.-Sec., Miss A. Frost. Bayside "Workers," December 20th, 1894. Membership twenty-five; meet twice a month. Pres., Mrs. H. B. Gilbert; Cor.-Sec., Master Ernest McMaster.

M. G. H.

SOUTH BAY.—It is with pleasure that we again report the progress of our Auxiliary. We have a membership of forty-nine, take thirty-five *Leaflets* and twelve *OUTLOOKS*. We hold our meetings on the third Wednesday of each month, following programme given in *Leaflet*, and find it very instructive. We observed January 8th as our Crusade Day, and as a result added nine new members to our number. Our Easter Thank-offering amounted to over \$10. God has greatly blessed our Auxiliary in the past year by giving us new members and an increased missionary zeal, and death has never yet taken one member from us, for which we are truly thankful.

MRS. M. HICKS, *Cor. Sec.*

TORONTO JUNCTION.—We are glad to be able to tell the readers of the *OUTLOOK* that our monthly meetings are well attended, and that more interest has been evinced during the past year than any previous one of our existence. A very impressive consecration service was held the beginning of the year, when many gave themselves anew to the work. We have several ladies in charge of the Watch Tower, and at each meeting they read missionary items, which are interesting as well as profitable. Once a quarter we hold our meeting in a private house, inviting as many outsiders as possible to attend. We have a good programme and light refreshments are served. The April quarterly meeting deserves special mention. The Thank-offerings were brought in, and with each one a beautiful and appropriate text was given. The contributions amounted to \$13.45.

SARA BURT, *Cor. Sec.*

MONTREAL (Douglas Mission Band).—We are pleased to report an increase in interest and enthusiasm in our Band this year, and under the leadership of our energetic President, Mrs. Phillips, have been seeking a deeper knowledge of what has been and is being done on the mission fields, as well as assisting with whatever funds we have been able to gather. Various plans have been adopted for raising money, such as self-denial and thank-offerings. We have affiliated with the Missionary Department of the Epworth League of Christian Endeavor, introducing the "Two Cents a Week Plan," and endeavouring to spread a missionary spirit throughout the whole society. We hold an evening meeting once a quarter, at which we have interesting debates, and have thus been enabled to reach quite a number who could not attend the afternoon meetings. Although the past year has been a prosperous one, our earnest prayer is that in the future we may feel a greater responsibility and be more alive to the ever-increasing work around us.

M. H. JORDAN, *Cor. Sec.*

WATERDOWN.—Although no report has been sent from our Auxiliary for some time, we are pleased to say our society is progressing. It is a little over a year now since our Auxiliary started holding its meetings at the different members' homes. We find this plan has been the means of greatly increasing our attendance, which now averages thirty members. At the close of the meeting light refreshments are served, and a small fee of five cents is charged which goes to swell our treasury. And not only do we find a benefit along that line, but there seems to be a deepening in spirituality. Our Society last fall sent a large bale of clothing, including eight comforters, to the McDougall Orphanage. We have not held any public meetings for some time, but our Easter meeting was somewhat special. Our Easter Thank-offering amounted to \$12.50. We have great reason to thank God that we have not been called upon to part with any of our workers. And we are truly thankful for the earnestness manifested in the past by each member, and are endeavoring, in our small way, to help advance the Master's kingdom.

ELLA RYCKMAN, *Cor. Sec.*

CONTENTS.

	PAGE
FIELD NOTES. By the Editor .....	97
EDITORIAL AND CONTRIBUTED:—	
Supernatural Element in Missions .....	98
Missionary Tracts .....	98
Our West China Missions .....	99
The Japan-China Trouble .....	99
"Our People Die Well" .....	99
The Parsees of India .....	100
ALONG THE LINE:—	
China .....	101
The Indian Work—	
Manitoba Conference .....	102
MISSIONARY READINGS:—	
Signal Trophies at the Feet of Jesus .....	102
A Leper Preacher .....	103
OUR YOUNG FOLK:—	
First Experience in Driving a Dog-Sleigh .....	103
The Origin of Two Old Sayings .....	104
WOMAN'S MISSIONARY SOCIETY:—	
Editorial Notes—A Twilight Talk with Discouraged Workers—Secretaries of Branches Please Take Notice—Executive Committee—One Way of Raising Money for Chen-tu, from Barrie—Bishop Hannington—British Columbia Convention—District Doings: St. Catharines District Convention, Goderich District Convention, Woodstock District Convention, Owen Sound District Convention—In Memoriam—Notes from Workers .....	105-112

The Missionary Outlook

Is published at the Methodist Mission Rooms, Toronto. Single copies 40 cents per annum. Clubs of eight or more copies (separately if desired), 25 cents per copy. Owing to regulations regarding postage the club rate does not apply to the City of Toronto, where the ordinary rate of 40 cents has to be charged.

Address all orders to

REV. A. SUTHERLAND,  
METHODIST MISSION ROOMS, TORONTO.