

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

VOL. XIII.—No. 8.]

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[NEW SERIES.]

Field Notes.

DURING an interesting debate which followed the report of the Temperance Committee, at the Newfoundland Conference, the use of tobacco was very freely discussed. Many strong points were made against the habit, among which we quote the following, made by the Hon. J. J. Rogerson: "We spend in this colony \$250,000 per year in tobacco. Mr. President, *there's your quarter of a million for missions!*" He also said that there was not known to be even a nominal Methodist throughout the whole island who sells intoxicating liquors, but unfortunately very many both sell and use tobacco in abundance and don't seem to think there is any harm in it. Several of the brethren reported very blessed anti-tobacco revivals of the same kind, such as shall reach to the utmost parts of our work, for the tobacco habit is to our Methodist people in this country a far greater evil than the drink habit.

REV. JAMES AND MRS. ENDICOTT called at the Mission Rooms en route for China. Brother Endicott with Dr. Hare are being sent out as reinforcements for the work now being carried on by Rev. Dr. Hart and party. It is expected that our missionaries will sail on the 28th of August by the steamship *Empress of Japan*.

REV. R. B. BEAVIS, who has been attending Victoria College during the past year, writes from Bella Bella, British Columbia: "We arrived here safely on the 6th of July, after a very pleasant trip across the continent. Found the people in good spirits, and lots of work to do on the new church and grounds."

OUR brother and sister, Rev. W. P. and Mrs. McHaffie, of Fisher River, have sustained a severe loss in the death of their only child, George Roy, aged thirteen months. May the consolation of the God of all comfort be theirs in this time of sadness and loneliness while laboring in their distant field on Lake Winnipeg.

IN "Notes and Comments" on the Cleveland Convention, *Epworth Herald* says: "Dr. W. H. Withrow was a winning presiding officer. On Saturday morning he reminded us it was 'Dominion Day' in Canada. The word 'dominion' arose from a religious source, and was applied because our sister country seemed to fit the words in Psa. lxxii. 8, 'He shall have dominion also from sea to sea, and from the river unto the ends

of the earth.' He asked the audience to sing 'America,' and then in the same tune a verse of 'God Save the Queen.' My! didn't we sing!"

THERE are many who contend that the Chinaman lacks stability in regard to his Christian character. The following would seem to indicate quite the reverse: "Of the Chinese converts on the Pacific coast, gathered by the Methodist Mission, ninety per cent. remain faithful, notwithstanding the persecution they receive. They average \$5 per member annually for missions, beside contributing to other benevolent objects."

PRESIDENT CLARK, in his opening address before the Christian Endeavor Convention, took for his subject, "Large Things for the Year to Come." He urged three things, the second being "a more practical exemplification of the missionary spirit. He stated that his journey of nearly forty thousand miles was undertaken to kindle our missionary zeal into a brighter blaze and to increase many fold our gifts to missions."

THE *Epworth Herald* for July will be intensely interesting to all League members on account of the full reports it contains of the Epworth League Convention, held in Cleveland. There are also no less than thirty cuts of prominent men who took part during the sessions.

OUR thanks are due the Editor of the *Montreal Witness* for a complete report of the Christian Endeavor Convention, which was published in the *Witness* from day to day during the sessions of the Convention. This report we can recommend to our readers as being both full and accurate.

THE *Methodist Review of Missions* for July came to our table, and as the dress was not at all familiar we at once began to inspect this new visitor, which we found was to take the place of the *Missionary Reporter*, published by the Methodist Episcopal Church South. The *Reporter* did good service in the past, and we doubt not that the *Methodist Review of Missions*, with its enlarged space and broader scope, will do infinitely better work for Christ and the world. With such editors as the Revs. I. G. John, Missionary Secretary, and W. R. Lambuth, the *Review* has the promise of a bright and useful future. Address, Rev. I. G. John, Nashville, Tenn. Price, \$1.00 per annum.

Editorial and Contributed.

Editorial Notes.

OUR readers will peruse with mournful interest the letters on another page detailing the tragic death of the Rev. Edward Eves, Missionary at Norway House. His sun has gone down while it is yet noon, and from the midst of labor he has been suddenly called to rest. But God makes no mistakes, and though he buries his workmen the work goes on.

RETURNS of missionary income are not yet complete, but enough has been received to show that while the income from regular sources will be about the same as last year, there will be, as was anticipated, a heavy decrease in legacies, hence the gross income will be considerably less than in 1891-2. Legacies are an uncertain source of income, and the decrease will excite no surprise; but that the income from ordinary sources should have held its own in a year of wide-spread business stagnation and low prices, is matter for thankfulness.

WANTED, a man prepared by training, sympathy, and, above all, by spiritual insight, to write a commentary on the Acts of the Apostles from the standpoint of missions. It is a missionary book from beginning to end; contains the great underlying principles, and teaches the true methods of missionary work, and gives a condensed but inspiring history of missionary effort in apostolic times. A commentary by one in full sympathy with his theme would be an inspiration to the Church of to-day.

Missionary Map of Japan.

PREVIOUS to his return from Japan the Rev. J. W. Saunby prepared a couple of maps of the country one on a very large scale for lecture purposes, showing the work of all Missionary Societies throughout the Empire, the other smaller, showing the missions of the various Methodist bodies, namely, Methodist Episcopal (North and South), and the Canadian Methodist; also the work of our Woman's Missionary Society. This smaller map has been neatly lithographed by Rolph, Smith & Co., of this city, and will be on sale in a few days at the mission rooms. The size is about 40 x 40 inches, and the outlines, names of provinces, cities, etc., are very distinct. The names of places occupied by our Society are printed in red, with a black star to indicate the places occupied by the Woman's Society. The Committee of Finance at its recent session approved of the map and commended it for general circulation. It will be a valuable acquisition in Sunday Schools, ministers' libraries, and the homes of the people generally, and cannot fail to stir up increased interest in our Japan work. Prices are as follows:

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| No. 1. Paper, unvarnished, post-paid | 60c. |
| 2. Mounted for folding, and varnished (convenient for ministers), post-paid . . . | \$1.00 |
| 3. Mounted, with rollers and varnished (expressage extra) | 1.25 |

No. 3 can be sent only by express. As a wall map it is better than the other styles. The prices above quoted are only a very little above cost for the whole edition, and it is hoped that orders will come in promptly. Address,

THE GENERAL SECRETARY,
Methodist Mission Rooms,
Toronto.

Death of the Rev. Edward Eves.

VARIED, indeed, in tone and contents, are the letters that reach the Mission Room, in ever-increasing numbers, from all parts of the field. Many are confined to business affairs—chiefly financial—yet these at times afford glimpses of the inside of missionary life that are often pathetic and always instructive. Some are the outpourings of a missionary's heart, telling of his joys and sorrows, failures and successes. Others are veritable bulletins from men in the thick of the fight, telling how goes the battle, and what brave men have fallen. Of the latter character is the following telegram from the Chairman of the Winnipeg District, just after our last number was printed:

WINNIPEG, *Man.*, July 6, 1893.

To REV. A. SUTHERLAND, *Wesley Buildings, Toronto.*

Rev. Edward Eves, of Norway House, was drowned 6th June.

J. SEMMENS.

No room for sentiment or even for particulars in a ten-word dispatch; but what pages of tragedy and pathetic home sorrow one may read between the lines! Particulars were sure to come by mail, and these were not long delayed. A few days later a brief letter from the Chairman, with enclosed documents, gave the desired information:

WINNIPEG, *Man.*, July 7, 1893.

DEAR DR. SUTHERLAND,—You will receive by this letter an account of the death of poor Eves of Norway House. I also send for your information a copy of an affidavit, made before a J.P. for Keewatin, concerning the same matter. It is needless for me to say anything, as the facts speak for themselves. They leave little room to doubt that the risk taken was too great. Fraternal yours,

JOHN SEMMENS.

Of the documents referred to by Mr. Semmens, the first is a letter from Mr. W. H. Fry, Mission School teacher at Cross Lake:

NORWAY HOUSE, *June 19th, 1893.*

DEAR BROTHER,—I am sure you will be surprised to hear of the fatal accident that happened Bro. Eves. He came to Cross Lake, May 31, and brought two men to cut lumber for the church. He could not get any bacon for the men, so he thought of trying to get some sturgeon. I was unable to have school on account of the children being ill with measles, so Bro. Eves asked me to accompany him, which I did. We left Cross Lake on the 6th June, and went north in the direction of White Mud Falls. I never saw Bro. Eves in better spirits than he was that morning. Each of us had our own canoe and an Indian. When we came to the first rapid we all got out and examined the river. Bro. Eves and myself agreed to run our canoes over. Our guide told us not to try, but we thought it was all right. We went out to the centre of the stream, and Bro. Eves said, "We had better go back." I agreed to this, and we paddled back to shore. Just before we landed, Bro. Eves said, "We can run down this side all right; there is nothing to hurt us there." So down we went. When we got to the foot of the rapid

our canoe turned over, and we were both driven down by the force of the water. When I came up I began swimming for shore. I looked and saw Bro. Eves behind me; when I looked again I could not see him; the current was so strong it had drawn him down right where he was when I last saw him. I have done all in my power to find the body, but so far without success. I came up here to help Mrs. Eves in some business matters, and am going back to-day. Your brother in Christ,

W. H. FRY.

The second document is the declaration of Andrew Paupanikiss, made before J. K. McDonald, J.P. for Keewatin:

I joined the Rev. Mr. Eves at Cross Lake for the purpose of killing sturgeon. There was also of the party Mr. W. H. Fry, of Cross Lake, schoolmaster, and Henry Stainger. I joined him on the 6th inst. We had two canoes, I in one with Mr. Fry, and Mr. Eves in the other with Henry Stainger. In one hour or thereabouts we reached Pelican Rapids. We all landed for the purpose of portaging canoes and goods. After arranging the canoes for portaging, Mr. Fry said he would look at the rapids, and he went down some distance to do so. From here Mr. Fry called back to Mr. Eves, "Come and see the rapid, for it is good for running." Mr. Eves went where Mr. Fry was. During this time, or while they were reconnoitering the rapid, I had finally fixed the canoes for portaging. Both men then returned. Mr. Eves sat down on the rocks to smoke. I then went some distance down the rapid to look at it myself. Henry Stainger followed me at a little distance. Henry after a short time called out to me, "They are off down in the canoe." I at once ran back calling out to those in the canoe (Messrs. Eves and Fry), "Don't! Don't!" At this time they were out about twenty yards at the head of the rapid. On hearing my shout they turned the canoe for the shore, but the current had too great a hold on it and they could not get back. Seeing this, I pointed out to them a course to take, but they took another further out in the stream, and after going down a few yards the canoe upset, and both gentlemen were thrown into the boiling waters of the rapid, which was strong. I saw Mr. Eves on the top of the water for some time, when he finally disappeared. Immediately on the upsetting of the canoe Mr. Fry seemed to me to grasp Mr. Eves for a second or two, when he let go his hold. I then ran back to where I left the canoe, to take it over the portage that I might go to the rescue of Mr. Eves, Mr. Fry having managed to reach the shore. As I put my canoe down on the rocks I saw the hand of Mr. Eves above water, evidently making its final motion, for he was not seen again, nor could a canoe go to where he was last seen, as it would be sure destruction to its occupant to go there. I went below with Stainger and searched the river until near sunset, but could find no trace of the body. On Mr. Fry getting ashore he asked me, "Where is the minister?" I answered, "He is drowned. I told you often that I had been here ten seasons but had never tried to run this rapid. You now see the result of not following my advice." Mr. Fry asked me this question after he had been ashore a short time, and after I had seen final evidence of Mr. Eves' death. For several days search was made for the body but without result. I am certain Mr. Eves drowned where I last saw him disappear.

I hereby solemnly declare that the foregoing is a true account, so far as I know, of the manner in which the Rev. Mr. Eves was drowned.

(Signed) ANDREW PAUPANIKISS.

The above was solemnly declared before me at Norway House, this 30th day of June, 1893.

(Signed) J. K. McDONALD, J.P. for Keewatin.

Witnesses—JAMES WOODSWORTH, S. M. in M. & N. W.; HENRY McLEOD, clerk, H. B. C. at Cross Lake Post.

The foregoing documents were read at a meeting of the Finance Committee, held July 13th, after which the following resolution was unanimously adopted:

"We deeply regret to learn that in the providence of Almighty God our beloved brother, Rev. Edward Eves, has by a sad accident been suddenly removed from his earthly

labors. Bro. Eves labored with great success, and was much beloved by those who were under his spiritual care. This committee feels that in his death the Church has lost a faithful minister of the Cross, and tenders its deep sympathy to the widow and family of our departed brother, praying that the sustaining grace of God may be abundantly imparted to their stricken hearts; and further orders that a copy of this resolution be transmitted to Mrs. Eves."

A Macedonian Cry.

WE take the following extract from a letter just received from the Rev. C. M. Tate, missionary to the tribes of the Fraser. The appeal of these Nittinat Indians is earnest and touching, and should meet with a ready response. It is only lack of funds that prevents the Society from occupying the field at once. If help comes speedily it will be done:

CHILLIWHACK, B. C., July 18th, 1893.

DEAR BRO.,—Whilst visiting the salmon canneries at the mouth of the Fraser last week, a number of Nittinat Indians requested me to attend a meeting of their people, who are camped at one of the canneries. Several of the chiefs and leading men addressed me with the object of getting a missionary to reside among them. They said that the R. C. Bishop from Victoria visits them occasionally, and has promised from time to time to send them a missionary, but has lied to them, and they don't want to have anything more to do with him. Their home is on Vancouver Island, right opposite to Cape Flattery, and is really the key to all the west coast of the island. I made two trips last year on the Glad Tidings, when they expressed a great desire to have a missionary. There are 200 in the Nittinat tribe, and several other tribes which could be reached from that point. If a married teacher could be sent, such as Mr. Cairns at Nanaimo, he could have a good school nearly all the year, and the Government grant would be quite a help toward his salary. For four years I have had to listen to the appeal of this people without being able to render any assistance. How gladly I would go if it were so ordered. I do hope that someone will be sent shortly. At the meeting referred to, Captain Joe, one of the chiefs, said: "Well, Mr. Tate, I am sorry because we are left without a missionary, when nearly all the other tribes have the Gospel. If you will send a missionary to us we will all help him. We want our children to learn to read. The people say we are no good, but if you had a teacher we would soon be better people. If you send us a missionary quick, we will give land for all that he needs. We would like to know definitely if you can help us. Whisky is destroying our people; we cannot defend ourselves; send us a missionary quick."

C. M. TATE.

Missions at the C. E. Convention.

AT the recent C. E. Convention, at Montreal, the subject of Missions received, as was meet, marked attention. Addresses, by able speakers, on "Missionary Literature," "Missionary Effort," "Missionary Money," and "Missionary Meetings," covered a pretty wide range and supplied abundant material for profitable reflection. An address on "Mission Literature—How to Use it," was given by Mr. S. L. Mershon. His opening sentence, "First, last, all the time, the Book (the Bible) is the missionary classic of all ages," was a good foundation for the exhortation to "Hold up that book, then lift up heart and brain to its plane, and then seek to find from that book a message to a lost world." Missionary literature was defined as "the war news of the army of God, moving to the conquest of the world to the Prince of Peace." Speaking of the C. E. movement as a missionary

movement, the speaker said: "We stand the greatest missionary reading circle in the world, two millions strong, in front of our Boards of Missions and great denominational publishing houses, and cry with tremendous emphasis, Give us the literature adapted to youth, with its cravings for that which absorbs the imagination, stirs the emotions and stimulates to deeds of devotion and courage." In another column we give a number of extracts from Mr. Mershon's paper, and commend them to the attention of all concerned. We hope also to give, from time to time, as space permits, extracts from other papers, and thus help to extend the influence of the missionary enthusiasm kindled at the convention.

Missionary Readings.

Mission Literature.

From Address of Mr. S. L. MERSHON, at C. E. Convention, Montreal.

THE MISSIONARY LIBRARY.—Every Society of Christian Endeavor should have a missionary library. Let your motto be Quality, not quantity. Better a big shelf with one thrilling missionary book in great demand, than a great accumulation of volumes that will not be readable literature. The day is past when the church is to be satisfied with a heavy, lifeless publication. A dull missionary book is a libel upon the Church Militant. Already the printing presses commence to teem with wonderful books along this line.

MISSIONARY ROMANCE.—Consecration to missions freezes not the fountain of love in human hearts. I know something about the bridal vow that took the light of that refined and beautiful home to share the privations and hardships of that missionary hovel in darkest Africa. Many an English and American girl has soothed the fever-stricken brow of a noble Christian husband in the wilds of heathendom, when cruel and naked savages taunted her devotion and wild beasts watched with blazing eyes for the chance to seize her as their prey—all for the Christ's sake and the love of a Godly husband. No such romances anywhere else.

MISSIONARY POETRY.—A department almost untouched, a continent yet unexplored. A well from which might burst the gushing streams that would make the heart to sing. When will the Christian missionary muses wake? Why sleep they so long? Oh! Endeavorers, endowed with mystic powers from on high, wave the wands of thought before this enchanting door and see the sweet messengers come forth.

In undertaking to guide our youth up to the mountain heights of missionary knowledge, be patient while they climb first along the foothills. Don't expect to call down from thy height and see them instantly fly to the summit where thou art. The higher the mountain the greater the necessity for a wise guide. It is as natural for a youth to love stories as it was for Christ to use them for illustrations. It's as characteristic for a young man and a young woman to make their appeal to the heroic element in human life, as it was for Paul to talk of the arena and the gladiator.

A TROOP of young folks are at my door; they come into my library; they have been at school all the week and are tired mentally and nervously. They want something interesting to read. For one, "The Chinese Slave Girl" comes down—a brother by his side with base-ball and bat in his hands also wants a book, and I give him the "Life of Paton," in one volume, by his brother. Now you give him "Robinson Crusoe" and he will read my book first and love the

work in the South Seas. Do I want to interest another in missions, I hand her the "Cruise of Mystery," and the "McAll Mission in France" flashes before the mind. Africa is illumined in the story of "Rivers of Water," and "Moffat Lives Again." To another I lend the "Martyr Church of Madagascar," which stirs the heart to its fountain depths. The "Child of the Ganges" is a good story on India. Has the boy seen an American Indian or is he thinking of the red man of the plains? He then gets "Onoqua," and he companions with the hunter and lives with the Sioux, while he listens to the red man as he learns of the Great Spirit and the Messiah already come. Do I want to catch his thought for Japan? Then I take down "Kosa" and "Sajiaro" and all the exquisite beauty of the polite people comes to mind with an indelible stamp. I may at the same time tuck under his arm "The Life of Jerry McCauley" and he will read every word of it, and so I interest him in city missions. I am waiting to let him have "The Bar Sinister," that he may be stirred with righteous wrath over the Mormon monster. Then I look to the loved sunny land of the South where that colored problem looms up in such tremendous proportions, and I read "Iola Le Roy," which tells of a Christ love that dwelleth in true hearts and giveth peace. Do I want to fire a musket that will scatter shot in all directions? Then I give out "Our Heroes and Heroines of the Mission Field."

GET these young folks to read these stories and they will read everything worth reading that comes to their hands. These story books are but the foot-hills; but standing thereon they will see the mountain peaks beckoning them on, on, up, up—into the philosophy of missions. Philosophy of missions not interesting? Let the world stand up while I simply ask it to believe in the fatherhood of God, the brotherhood of man, and the pledge of the Divine sympathy in Jesus Christ. Then I challenge all the sciences to produce or the arts to bring forth, a line of books more fascinating in interest, more readable to intelligent youth than the procession of works that we are now to suggest: "Modern Cities," "In Darkest England," "Life of Jerry McCauley," "Rotting at the Top," "How the Other Half Lives," "The Children of the Poor."

Dost thou want to be pressed hard as to thy fidelity to thy trust, then read: "Gesta Christi," "Heroes of the Mission Field," "The First Three Centuries of Christian Missions."

Dost thou want thy heart to leap with joy over the sublime opportunity before thee, then read: "The Miracle of Missions," "The Greatest Thing in the World," "The Holy Spirit and Missions," "The Greatest Value and Success of Foreign Missions," "The Divine Enterprise of Missions," "Medical Missions," "The Women of the Orient," "Our Eastern Sisters."

Brother, dost thou believe in mother, wife, sister, daughter? Then thy soul will stand back aghast if thou wilt read these last three books. Womanhood, believest thou in God? Then read these three books and in the place of standing in the Divine presence, robed in silks, bedecked with flashing jewels, thou wilt wrap thy soul with sackcloth and cry out in agony of spirit to thy God for thy lost sisters.

Do not misunderstand me. While we never pray as denominations, I thank God that we fight in denominational columns, but under one banner, against common foes. In this respect the war bulletins are from denominational fields, sent to denominational headquarters. Is it possible that anyone here permits our Christian brothers and sisters to go to the front of battle while that one at home does not watch with eagle eye the reports that come back from the field. How can you get these reports? At your denominational headquarters? Is there anything under the sun that you want to know about missions? Write to your missionary secretary; but be interested enough in the subject to pay a dollar or so for your denominational missionary magazine, and as half of the Endeavor Society is composed of ladies, remember also the splendid magazine issued by our Woman's Board of Missions. You owe those subscriptions to your conscience; you owe them to your church; you owe them to your denomination; you owe them to a lost world; you owe them to your God.

THE DENOMINATIONAL MISSIONARY MAGAZINE.—We do not claim that it is always ideal, but that it is entitled to your subscription there can be no doubt. If it were simply a matter of choice between two alternatives, missionary meetings or a universal circulation of missionary magazines, I would abandon the meetings for one year, if by so doing I could secure a twelve months' subscription from each of our two million Endeavorers to their denominational missionary magazine. The limited subscription to many of our missionary publications is a glaring indictment against the missionary interest in the Church at large. You must overlook the fact that sometimes the editor forgets that young folks are to try and read this magazine. Should the articles lack snap and vigour, remember that you are starving the subscription list, thereby curtailing to the advertising editor the circulation, and probably keeping the missionary writer on short pay by lack of financial support in gifts to your denominational board. In all charity, overlook the fact that some missionary magazine may be overloaded with unimportant geographical descriptions or details of method of travel and an unimportant and irrelevant generalization on the part of someone who seems forgetful of the vital elements and fierce issues in this conflict for a world's redemption. The Endeavour Society should give this year half a million new subscribers to the denominational missionary magazines. The effect on the quality of this journalism would be as magical as upon the tremendous sentiment it would create. I wish I might ask how many Endeavorers do not take into their homes their own denominational missionary publication.

THE GENERAL DENOMINATIONAL RELIGIOUS PRESS.—You will find in some of our denominational papers a Missionary Department. In others a 'hit and miss' firing along these lines. Missionary flash-lights run out at odd times, though these same papers protest against uneven financial support to the work of the Church, and would also cry out against unsteady work on the part of the Church missionary—when they flash out, oh, how they do flash! But when they don't, how dark it seems. Use their flashes. So many boats are making for 'that other shore.' The channel is so dark, and man's star of hope is eclipsed by sin. The storm is at its height! Oh, Mr. Editor, hang out all the lights! Lend us room at your masthead for the full-orbed Gospel search-light, and keep it there until the full light of the golden day is ushered in, and the Lamb becomes the light thereof. To think of a great paper with enormous circulation among the young people of one of our denominations not only crowding out from its columns interdenominational fellowship, but also international redemption. Throw up the light of temperance and missions, brother Christian editors, that the life crews in thy wake may steer according to the Divine rules of navigation. A Christian nation asserting the right to eminent domain upon a coast line assumes the moral responsibility of a life-saving service for the mariners of other nations as certainly as for the welfare of its own subjects on the shore. Up with the lights! for the sake of your denomination and its glorious missionary enterprises, and for the sake of the young workers in the Church.

THE LEAFLET.—All missionary boards publish leaflets in large quantities. They are like rifle balls on the field of battle amidst heavy artillery. Like rifle balls, they are wasted in large quantities. They are good to drop into a Bible or into a volume. Put them where they will stick. The vast majority of leaflets are lost almost as soon as issued, because not discriminately selected and judiciously distributed. There are cracks and crevices where they can be used as entering wedges, but the aim should be to invest your money in a cloth covered book that is almost imperishable.

THE BOOKLET.—Some splendid booklets are being issued in England and America. Notably a series of missionary outlines published by Snow & Company, of London, and another by the Rev. J. T. Gracey, D.D., of Rochester and Buffalo. These booklets are short, terse, sensible outlines of the work in various mission fields, with clear-cut descriptions of the people and their history. They are compound extracts of luscious missionary fruitage.

MISSIONARY COMMITTEES.—Now let us catch up the strings:

1st. See to it that your Sunday School library has a well-assorted line of carefully selected missionary books, intensely interesting in character.

2nd. Make a separate list of these books and hang it on the walls of your Sunday School rooms, with a notice that "The following interesting missionary books are to be found in the Sunday School library."

3rd. On the cards announcing the missionary meetings put on a reference note calling attention to the library books that relate to the subjects chosen for the missionary meetings.

4th. It is immensely important that you secure a subscription for your denominational missionary magazine in every home. Your missionary meeting lasts one hour, but that magazine, by its very presence, testifies for missions 365 days in the year. It is a grand work to get a new subscriber to the mission magazine of your Church.

5th. Occasionally withdraw a copy of an interesting missionary book from the library and offer to lend it to some one whom you desire to interest.

6th. All the denominational boards issue leaflets on all phases of missionary work. These are handy little baits; use them to drop into Bibles and other places where they will stay.

7th. It is a conceded fact that every worker must have the Missionary Review, the London Conference Report, and the Encyclopedia of Missions. Why not make your pastor a present of them.

What a Young Girl can do for Missions.

IN 1860 Bishop Morris was presiding at an annual conference held in one of the most prosperous portions of the Church. In the examination of character he called the name of an excellent minister, a good friend of Missions, whose voice was often heard in earnest appeals for their support.

"Brother," said the Bishop, "what is the amount of your missionary collection?"

"Well, now," said he, "Bishop, before I tell you how much I have, I must tell you how it was collected. At the last conference I was sent to a church that had never done a great deal for the missionary cause. They never allowed a subscription to be taken for the support of Missions; they never allowed anything in that line, except an earnest appeal once a year for Missions, if the preacher would make one, and then to pass the plates and receive in ready cash what the people were disposed to give. For the last ten years they had never given in their annual collection more than twenty-five dollars, nor less than fifteen dollars. When I went there last year the church needed repairing, and they must rebuild their parsonage, and, feeling themselves in rather straitened circumstances, they gravely resolved that, for that year at least, the Missionary Society must get along without their contribution, and the pastor was requested not to present the cause for a collection during the year. It seemed almost a case of necessity. I fell into the trap, and we agreed together to take no missionary collection.

"The next Sabbath at the close of the service I, as was my custom, invited persons to come forward and join the Church. Among those who presented themselves was a young girl who had been away at school, but whose mother was so sick that she had sent for her to come home to attend her. She handed me her letter, and as she did so asked me if we had appointed all our missionary collectors for the year, saying that she had been a collector where she had been at school, and was in the habit of gathering funds every week for the missionary cause; that she loved the work, and would be glad to continue in it. I stated to her frankly the action of the official board, and that we were not going to raise any missionary money this year. On hearing this statement her countenance was sad; she stepped down from the kneeling board, on which she was standing, and returned to her pew. On Monday morning she called on me for a collector's book. I told her that I had none. Indeed, there had never been one in that church. Whereupon she wrote to her former pastor to send her a missionary collector's book. In due course of the mail it came, and on

receiving it she presented it to me that I should certify in it as to her good character, and that she was authorized to receive money for the support of our Missions."

This pastor went on to say in that conference: "The whole affair soon passed out of my mind and was forgotten. We repaired the church and rebuilt the parsonage, and paid the bills for both. I received a comfortable support, notwithstanding the alleged poverty of my people. Yesterday morning when, carpet-bag in hand, I was starting for conference, I saw that young girl coming through the gate and up the walk which led to my house. Said she, 'I understand you are going to conference.' 'Yes,' was the reply. 'Here,' said she, 'is a little missionary money which I have gathered during the year;' and that faithful girl counted out *seventy-six dollars* which she had quietly collected in a community where the church had never given more than twenty-five dollars, under the most stirring appeals of its pastor. Bishop, the amount of my missionary collection this year is seventy-six dollars."—*Pastor's Missionary Manual, by Rev. James Mudge.*

Holding up Christ to a Japanese.

IN order to entertain a guest one morning, and, if possible, lead him to desire to know Jesus, I opened a present given me by Mrs. Nisbet—"The Child's Bible"—and began showing the pictures and explaining them, letting the man turn the leaves and waiting to see which picture would attract his attention. As he turned the leaves, he asked: "And what is this about?" of each picture. We looked all through the pictures of the gospels and then he turned back to the Old Testament stories and finally came to the picture which represents Moses standing by the pole whereon was placed "the fiery serpent." At this he paused, and after looking at it intently, began to ask questions about it. The story was repeated slowly, and then the reference which Christ made to it was read. His "nara hodo" (indeed) was here repeated frequently. Then, pointing to the picture, he asked, "But who are these who seem to be going from one person to another and not at all afraid of the serpents?" These, I told him, were those who had been healed and they wanted everybody else to look at the "fiery serpent" and be healed, too. He thought a moment and then with an embarrassed laugh, said: "Ah, I see, I am this bitten one; these two busy women here are you and O Yei San, and you are doing your best to get me to look to Christ for whom this serpent stands. I will try and look before it is too late."

Since then, I seldom see him but that he says something about the serpent picture. Our pastor quoted the reference in St. John the next time this man went to church, and a few days afterward one of our Christians gave him a tract on the same subject. He brought this with him yesterday to show me, and said: "I want to know how to believe as soon as possible, for I certainly need to be saved from the serpents all around me."

Pray for him that he may indeed be able to realize that "There is life for a look at the crucified One."

A Russian Prison.

SOME fifty miles from St. Petersburg, upon the Lake of Ladoga, there is a small granite island entirely occupied by a fortress. It is Schlüsselburg, the dreadful prison of state, worse than the French Bastille, worse than the fortress of St. Peter and St. Paul with its Troubetzkoi and Aleneevsky ravelins and its underground cells. The most resolute of the revolutionists, men and women, who have taken part in actual conspiracies, whom it is not considered safe to keep in the fortress of Peter and Paul, are sent there. The absence of any inhabitants, except those employed in the service, renders it possible to isolate the prisoners to a degree unattainable anywhere else. No one is allowed to land upon the island; sentinels have orders to shoot any one who approaches.

If the near relatives of a prisoner inquire concerning him at the Police Department in St. Petersburg, they are sometimes told "alive" or "dead"; sometimes no answer is given. The soldiers and guards are themselves prisoners,

who mingle only with each other, and are carefully watched on the rare occasions when they are allowed to make a visit to the mainland. It was possible to establish secret communication with even the most jealously-guarded ravelins of the St. Petersburg fortress. But the fortress of Schlüsselburg remained dumb like the grave it is. Though some of the best-known men of the revolution party, in whom the greatest interest was felt among the whole body of revolutionists, were kept there, we rarely could even tell whether they were alive or dead.

A few months ago, however, our friends in Russia received some news from this place of endless misery. It is very brief, only such as can be conveyed upon a bit of paper smuggled with the greatest danger through some friendly hand. It merely tells which of the prisoners are dead and which are still alive, but even this summary is eloquent enough. We learn from it that out of the fifty-two prisoners sent there in the course of the last eight years, twenty, or about forty per cent., are already dead. Several of those who survive should be added to the list of the dead. They are insane, and have lost what is as precious, if not more precious, to a man than life.—*Free Russia.*

Early Chinese Explorers.

THERE is abundant evidence to show the accurate knowledge possessed by the Chinese of the coasts of the Northern Pacific as far as Kamchatka, of which country very full accounts are given by their writers in the sixth and seventh centuries. The distance to Kamchatka from China is given with great exactness, and mention is made of the Aleutian Isles to the east of it, and the custom of painting their bodies practised by the inhabitants of these islands. It is not such a very long step from the Aleutian Isles to the peninsula of Alaska, and this, too, appears to be clearly indicated in the Chinese records of that early date. Further, at the end of the fifth century the Chinese discovered a country lying a great distance to the southeast of Alaska, which there seems to be a good reason for placing in Mexico or Central America. The evidence for this discovery is based on the report of a Buddhist priest named Hwei Shin, which was ordered on the official annals of the empire. Hwei Shin had returned to China from a long journey to the east in A.D. 499, and he states that he had visited a country which he had named Fusang, after a Chinese plant which resembles one that grew in the newly discovered land and which the inhabitants made use of for various purposes. He adds various particulars about the country and says he had been preceded by five mendicant Buddhist monks from some Asiatic kingdom, who had introduced the religion of Buddha into Fusang in A.D. 485.

An embassy from this distant land is recorded on one occasion, but there is no record of any subsequent visit of the Chinese to it. The evidence consequently rests on the veracity of Hwei Shin. Attempts have been made to throw doubt on the statements. It remains to be considered, therefore, whether the particulars mentioned accord with what we know of these countries before their occupation by Europeans. It was certainly not with the Aztec monarchy that Hwei Shin came in contact; not even with the Toltecs, those somewhat mysterious and apparently more highly civilized predecessors of the Aztecs. The journey was made in the dim pre-Toltec period, of which only the faintest outlines survive. Yet this age was in all probability one of a higher stage of culture than succeeding periods, if it was then, as appears likely, that the vast cities whose ruins still astonish the traveller in Central America were the abodes of a teeming population and the seat of a mighty empire. It is obvious, therefore, that we have no right to expect any perfect resemblance of the Mexican of the fifth century to the Mexican of 1,000 years ago, while, if any points of coincidence exist, the fact must be of great value as evidence. Now, it is astonishing how many of the particulars in the Chinese record do agree very closely with the well-known facts about the inhabitants of the district of America in question. Hwei Shin tells us that the people in Fusang had a monarchical government, with different orders of nobility. He says that the houses were built of wood; that iron was unknown; that copper, gold and silver were known, but not used in exchange.—*Leisure Hour.*

Our Young Folk.

Lullabies From all Lands.

DANISH.

SLEEP, sleep, little mouse!
The field your father ploughs;
Your mother feeds the pigs in the sty,
She'll come and slap you when you cry.

CHINESE.

Snail, snail, come out and be fed!
Put out your horns and then your head,
And thy mammy will give the mutton,
For thou art doubly dear to me.

SPANISH.

The moon shines bright,
And the snake darts swift and light;
I see five baby bullocks
And a calf young and white.

ARABIC.

Sleep, my baby, sleep!
Sleep a slumber hale,
Sweetly rest till morning light,
My little farmer boy, so bright.

ZULU.

Hush thee, my baby!
Thy mother's over the mountain gone;
There she will dig the little garden patch,
And water she'll fetch from the river.

NORWEGIAN.

Row, row, to Baltnarock,
How many fish are caught in the net?
One for father, and one for mother,
One for sister, and one for brother.

SWEDISH.

Hush, hush, baby mine!
Pussy climbs the big green pine;
Mother turns the millstone,
Father to kill the pigs has gone.

GERMAN.

Sleep, baby, sleep!
Thy father guards the sheep,
Thy mother shakes the dreamland tree,
And from it fall sweet dreams for thee;
Sleep, baby, sleep!

Mending His Nets.

MANY centuries ago an old man and his sons sat mending their fishing-nets in a boat upon a little inland sea in Asia. Their boat was anchored near the shore; other boats were near them, their crews hauling in fish. The old man, it is likely, was in haste to mend his nets, and go on with the day's work.

A man came down the beach. He called to them, and bade them lay down their nets, give up their fishing, and follow him. When they heard him, something told them in their hearts that this call meant that they should forsake the life to which they had always been used—fishing, eating, sleeping, surrounded by neighbors and friends—and that they should begin a different work for the people who were strangers to them.

Here were their nets, their own boats, and the blue waters filled with fish, the peaceful hills along the coast, the calm little valleys between; here were home and comfort and security.

Yonder was the man on the shore, calling to them to follow him—it might be to hunger, to pain, possibly to death.

But each man heard God speaking to his soul in that voice.

The fisherman's sons arose and followed him who had called. But their father sat still and mended his nets.

These two young men during the rest of their lives, wandered homeless, they suffered persecution, privation and pain, and one at least perished as a martyr to his faith. But they helped to bring truth into the world; they have lifted millions of souls out of barbarism up to light and freedom and love.

Of their father, we do not even know that he mended his fishing-nets securely.

Possibly to the reader of this article has come, or some day will come, the same voice, saying, "Follow me."

You will know that it means, do not any longer give up your life to the work of fishing or trading or earning money in any way merely to buy necessaries and luxuries. Follow me. Help your fellowmen to come nearer to God. Do it in your business, in your daily life. Bring truth and order and love into the world. Be ready to sacrifice yourself. It may cost you comfort, it may cost you friends, possibly life itself. Do it.

Have you heard the voice?—*Youth's Companion*.

The Boy Preacher.

CHARLES H. SPURGEON began his preaching very early in life. When a child six years old, at his grandfather's at the old parsonage at Stambourne, he heard his grandfather lamenting the evil habits of one of his flock who used to frequent the public house to enjoy a mug of beer and a pipe.

"I will kill him," said the embryo preacher; and he shortly afterward told his grandfather, "I've killed old Rhodes. He will never grieve my poor grandfather any more."

"What do you mean, child?" said the minister.

"I have not been doing any harm, grandfather," said the boy; "I have been about the Lord's work, that is all."

Not long after, "Old Rhodes" explained the situation. He was in the public house when little Charley walked in and said to him, "What doest thou here, Elijah, sitting with the ungodly—you, a member of the church, and break your pastor's heart? I am ashamed of you! I would not break my pastor's heart, I am sure."

"Old Rhodes" evidently thought this was pretty plain talk for a six-year-old boy; but his momentary anger yielded to honest conviction. He knew the child was in the right, and he asked forgiveness for his fault. At the age of sixteen Charles became deeply convinced of sin, and earnestly sought for peace and salvation. He was converted while listening to the Gospel in a Primitive Methodist chapel in Colchester. Soon after his conversion he began to speak in meetings, out doors and in; but he was first led to preach by some kindly strategy of some Christian fellow-worker. In 1873, in the introduction to a sermon from the text, "Unto you, therefore, which believe he is precious," he told the story of his first sermon, as follows: "I remember well that more than twenty-two years ago the first attempted sermon that I ever made was from this text. I had been asked to walk out to the village of Taversham, about four miles from Cambridge, where I then lived, to accompany a young man whom I supposed to be the preacher for the evening. On the way I said to him that I trusted God would bless him in his labors. 'Oh, dear,' said he, 'I never preached in my life. I never thought of doing such a thing. I was asked to walk with you; and I sincerely hope God will bless you in your preaching.' 'Nay,' said I; 'but I never preached, and I don't know that I could do anything of the sort.' We walked together till we came to the place, my inmost soul being all in a trouble as to what would happen. When we found the congregation assembled, and no one else to speak of Jesus, though I was only sixteen years of age, as I found I was expected to preach I did preach; and the text was that just given."

The cottagers listened with delight and wonder to the boy in his short coat and his "turn-down collar."

After his sermon was concluded, and he took up the hymn-book, the question was asked, "How old are you?" He replied that that was not a proper question during service. At the conclusion of the exercises the question was repeated, "How old are you?" "I am under sixty," said

the boy. "Yes, and under sixteen," said an old lady. "Never mind my age," said Spurgeon; "think of Jesus."

The message was not soon forgotten, and the boy preacher had entered upon a work that was to be lifelong and world-wide, and which resulted in thousands being brought to Christ.—*Christian Safeguard*.

Lou's Five-cent Investment.

LOU had had five cents given her to invest for the heathen, at the same time the other members of the Band had theirs, and it had been in her blue dress pocket a whole week. She had forgotten about it until she felt for her "collection money" one Sunday morning in church. First she pulled out a tiny handkerchief with a "sweet brier" perfume, then the pennies for collection, and then "the nickel!" "Here's my 'vestment money," said she in a soft whisper, and she held it in her hand, trying to think what to do with it.

Good old Mr. Pettibone was coming with the box, and all at once Lou heard the minister say, "Remember that our collections to-day are for missions," and then he urged the people to give generously to make up a certain amount which was pledged. Now, just in front of Lou sat an old gentleman who was always alone. He had a queer Roman nose, a bald head, and gold eye-glasses. Lou watched him a great deal, and used to wonder why he always shook his head when "benevolent collections" were taken. That was the strange thing. She had had pennies to give ever since she could remember, and here was an old man who never had one for missions, nor Bibles, nor tracts, nor anything of that kind. Her little heart was full of sympathy for him, and suddenly she thought how she could help him out of trouble. She would give him her nickel, and for once he would have something to give. Leaning forward she dropped it goftly on the cushion in his pew. He saw it, and looked around. She nodded sweetly, and tipping her head toward him, whispered, "Put it in for the poor heathen." He gave her a keen glance, and Ned, who sat at the other end of the pew, shook his head at her. Then Lou shrank back under her hat, and sat as still as a mouse until Mr. Pettibone reached her neighbor. Much to her surprise he put in paper money. Now, what would Miss Gay do to her, she wondered, because that nickel was to go for missions and nothing else.

After the benediction the good old gentleman looked at Lou as though he had just discovered that such a little girl sat behind him. "What did you do that for?" he asked. Lou was frightened. "It's my 'vestment money," she stammered. "Miss Gay said we should see how much we could make out of it for heathen children. The big girls buy cotton and knit dish-cloths, but—I thought"—"You thought you'd invest in me, did you?" and the old gentleman's face wrinkled into an actual smile. But Ned saw that his little sister was in trouble, and stepped back to take her hand, which he kept in his own till they were out of the crowd. "You squeeze my hand too hard, Ned Leslie," said Lou. "Well, I'd like to know what you've been saying to Mr. Fisk, and what made you cry?" said Ned.

Of course, Lou told him, and Ned was not pleased. He walked her home very fast. "Mother," he cried, "what do you think Lou's done now? She gave her five cents to that rich Mr. Fisk, that sits in front of us, so he'd have something for missions. My! I don't know what she'll do next."

Lou's father was suffering with headache, but when he heard that, he laughed heartily, and exclaimed:

"Dear me, that's pretty good! If you got Mr. Fisk to give five cents for the heathen, you've done more than all the ministers can do. He just hates missions."

"He never put it in," said Lou, with a fresh burst of tears, "he kepted it and put in paper money."

"Better still," said her father. "Come here, my little missionary."

And Lou was glad to take off her big hat and lay her hot cheek against papa's arm, while she told him all about it.

But Ned thought she ought to be punished for "doing things," as he called it; so when Lou begged her mother for another nickel to invest, she said, "No, dear, you gave yours to Mr. Fisk, and now you must earn five pennies for

yourself before you can invest it." This was slow work, and when the time came to make reports Lou had but fifteen cents. Of course, she had her mite-box well filled, as usual, but she did not like to hear her friend Daisy, and the other girls tell about dish-cloths, towels, dust-bags and tidies, and much money they had earned, while she had so little.

But after all were through, Miss Gay said, "I have had ten dollars sent me with a receipt which reads as follows:

| | |
|--|---------|
| "David Fisk, Dr. To investment for a | |
| little heathen..... | \$0 05 |
| To increase on same for four months..... | 9 95 |
| | \$10 00 |

Received payment.

If a little girl named Lou Leslie will sign the above, and return, it will greatly oblige your humble servant,

DAVID FISK."

People were so astonished that there was perfect silence for an instant. Then they cheered; and when Lou was taken to the platform to sign the receipt they cheered again. It was because they were so glad that God had used her little hand to unlock the selfish heart of a rich old man.—*L. A. S., in Heathen Children's Friend*.

The Bear's Paw and Little Boy's Prayer.

A LITTLE boy who was very fond of a missionary was much alarmed to hear that, in the country to which the missionary was appointed, there were fierce bears which were often dangerous to travellers. One day the child threw his arms around the neck of the missionary, and said:

"You shall not be a missionary. You shall not go!"

"Why not?" asked the missionary.

"Because the bears will kill you and eat you. You must not go."

"Oh, but I must go," said the good man: "God can take care of me. Will you pray to Him for me and ask Him to keep me from the bears?"

"Yes," said the little one, "I will."

After this the little child always finished his prayer both night and morning with, "And please, God Almighty, keep the missionary from the bears."

It happened that on a missionary excursion, when this gentleman was one of the party, they met a large and savage bear. One of their number fired at the bear and wounded, but did not kill him; on which the animal turned on the missionary with fury and had just caught him, when another shot laid him dead. Remembering the prayer of his little friend, the missionary had one of the animal's paws cut off, and sent it home; and we have been told that it has now a silver plate attached to it, and is kept in the family as a token of the power of prayer.—*Mission Dayspring*.

A TELEGRAPH line between Damascus and Jerusalem has a station at Nazareth, and they have a post-office of rather uncertain reliability. A carriage road has been begun to Haifa, and has a fair chance of completion some day. The population of Nazareth is over 5,000—perhaps as large as it ever was. During the present century the village has grown in size and importance, so that it is the chief town in Galilee.

THERE are a hundred things which you cannot do, and which you are not called upon to do; but you can always do what is your duty here and now. There are a thousand places which you might conceivably fill, but the fact remains, that, at the present moment, you are only called to fill one place. Do the one thing; fill the one place. He who sees all things and all places will take care of the rest.

WHEN William Carey was dying he was visited by Alexander Duff, the great Scotch missionary. Carey whispered, "Pray." As Dr. Duff was leaving, Carey called him back and said, "You have been talking about Dr. Carey. When I am gone say nothing about Dr. Carey; speak about Dr. Carey's Saviour." In life and in death this noble man had no higher ambition than to glorify his Lord.

1881



1893

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" 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.

Our Monthly Reunion.

PRAYER TOPIC.

The Methodist Orphanage, Newfoundland, Africa, India; the work of the Pundita Ramabai, and the benighted and suffering women of that land.

A Father of the fatherless is God in His holy habitation.—Ps. lxxviii. 5.

God setteth the solitary in families; He bringeth out those that are bound with chains.—Ps. lxxviii. 6.

The Lord giveth the word; the women that publish the tidings are a great host.—Ps. lxxviii. 11.

Thy God hath commanded thy strength; strengthen, O God, that which Thou hast wrought for us.—Ps. lxxviii. 28.

In grouping the prayer subjects of this month in one thought the texts above quoted seem peculiarly appropriate. God is so often declared the Father of the fatherless, and in this manifestation of His character how beautifully and how truly does He

make His children co-workers with Himself. In obedience to movements of His Holy Spirit, holy men and women house the orphaned, thus setting the solitary in families, and shedding upon their lonely lives the rich and priceless blessings of a Christian home and training.

Heathen lands give no demonstration of this care for childhood; but in our holy Christianity how truly is realized the prophetic vision: "A little child shall lead them." Boys' and girls' homes and hospitals, infants' homes and crèches, and the whole catalogue of benevolences for the wise and kind care of orphaned childhood are all evidences of God's tender oversight of the fatherless, and of the fidelity of His followers, who practically imitate the blessed Savior, taking the children in their loving arms and blessing them for time and eternity.

Our W. M. S. makes a grant this year of five hundred dollars to the Newfoundland Methodist Orphanage. Let us follow the gift with fervent prayer. How great are the possibilities of this institution, God only knows. What He may design to accomplish through its instrumentality we cannot tell; but it is ours to be in harmony with His blessed purposes. Ours to co-operate as we have opportunity, His to develop results. Upon the founders and promoters may He plentifully bestow all needed grace and wisdom, and may the Methodist Orphanage of Newfoundland abundantly prove that our God is indeed a Father of the fatherless.

One of the most interesting signs of the times is the work of the Pundita Ramabai in opening a school for child-widows in India. This event marks an epoch in the history of woman's emancipation in India. Many of our workers were privileged to hear this lady plead the cause so dear to her heart when in this country, when she succeeded in organizing several circles to aid her in establishing and sustaining her work. Recent reports confirm the opinion that the institution is in every way worthy of sympathy, and has a future of great usefulness to the cause of India's womanhood before it. If evidence were needed of the Divine power in woman's activities to-day, it would be found in the simultaneous and widespread efforts for the uplifting and advancement of their sex in almost every country of the world. Nor are all the successes of their work won in our Christian countries. India, with her zenanas full of suffering women, deprived of the physician's skill, manifested the need of medical women. If medical women in the oriental mission field, why not medical women at home? And thus developed a vast field of usefulness, demanding higher education and thorough training, at once demonstrating woman's intellectual power, and her physical ability to discharge the duties of one of the most onerous of the professions.

India, with a population of 288,000,000, is sometimes defined a hot-bed of religions, of which Hinduism easily takes the lead, being deeply rooted in the history and social life of the people. To believers in the fanciful and ridiculous teaching of Hinduism, Brahminism, Jainism and Buddhism, the Gospel of Christianity

must, indeed, seem plain and simple. Some of these beliefs are reflected in the theosophy of to-day. How persons can question the truths of God's Word, with whose illustration human experience is so closely allied, and yet accept the monstrous traditional fabrications in theosophy, is matter of wonder. Through all these various beliefs, however, there appears a sort of acceptance of human depravity and the idea that wickedness in this life must be expiated.

It is said that Mohammed accepted most of the Old Testament, and Dr. Thoburn gives it as his opinion that a truly converted Mohammedan becomes in many respects a superior leader. The system of caste in India, which obtained 3,000 years B.C., is gradually giving way before the encroachments of travel and education. There are about two and a half million Christians in India. Women missionaries are an absolute need in the evangelization of the country. There are now over seven hundred women at work, foreign and Eurasian. These have 62,414 girls in mission schools, and have access to 40,513 zenanas.

The Dark Continent, as Africa is sometimes designated, is said to contain a population of 162,000,000, about one-fourth of whom are Mohammedan, three-fourths pagan. There are about 3,500,000 Christians, of whom half are Copts and Abyssinians, and the rest Roman Catholics. Many Churches have established Missions—forty-two societies being at work, with 781 male and 687 women missionaries. This work is chiefly in the countries bordering on the coast. Millions, probably, in the interior, have never yet heard the story of the Cross, and are to a great extent cannibals. Bishop Taylor has reported during the past year the conversion of King Hodge, the big ruler of the Grebos, and about forty of his people. These have built a Methodist church on their own account. Women being of commercial value are generally saved from the speedier torture of cannibalism to eke out their wretched lives as polygamous wives, doing the hardest work, while the men spend their time eating, drinking and sleeping. Garenganze is the only powerful native kingdom, and is believed to be the most promising region of inner Africa. It is described as a country of grain fields, where the men, strange to say, till the soil, and there is a slight measure of satisfaction in reading that in this "most promising" country the men dare not face their wives unless they carry home after their day's toil a bundle of wood to feed the fire. There are hindrances to the Gospel in Africa peculiar to the country. The African has no end to live for—his wants are few, food is provided with little labor, the bark of a tree answers the demand for a wardrobe, and his religious aspiration, if he has any, is limited to veneration of ancestors. To break up this monotony, to create an aim, to produce some object for ambition and labor is one aim of the missionary. Superstition is a mighty obstacle. Climate is also a drawback. The path to the interior is lined, it is said, by the graves of missionaries, explorers and traders. And yet Africa must be Christianized! How great the need of wisdom on the part of the Church to know the best methods of taking this country for

Christ. How great the need of prayer and faith and courageous effort. The Lord giveth the Word to-day to women, and with marvelous courage and success they are publishing the glad tidings of salvation. "Strengthen, O God, that which Thou hast wrought for us!"

Chat with the Editor.

ONE of the greatest movements of the day is that known as the Christian Endeavor. The past month has been marked by great conventions of this society in Cleveland and Montreal. Two principles demonstrated by this movement give it special promise of power for the future, perhaps for the present also. There seems to us to be, first, that denominational acquaintanceship which enables the followers of Christ to join hands in work for Him, irrespective of their differences; and, secondly, the concession to woman of equal place and privilege with her brother. We read of the thousands and thousands of these Christian Endeavorers all pledged to service in the King's army, and we cannot but expect to witness, in our social and political life, the triumph of the great principles of Christianity. Cannot this mighty force in these two Christian countries, by a concentration of their political power, redeem these lands from the curse of a licensed traffic in rum? Is there not vast leverage here to be used for the uplifting of these nations? How the forces of evil do concentrate! How the advocates of license, of Sunday desecration, of free vice of all sorts, band together to strive for the mastery in our Christian lands! What is our duty? There can be no compromise, without dishonor to our King. If Christian teaching, if God's commandments to men are to be reflected in our laws, and if God is to be honored by us as a Christian nation, fidelity to God is imperative in our political life. It is said very often that Christian ballots keep the liquor traffic in power. Can it be true? Every ballot is a gift, a trust, by which man acknowledges himself his brother's keeper, to a great extent, and every ballot should be consecrated to the highest, purest service. What is really needed is a clearer perception of the responsibility attaching to the use of this powerful weapon. Some one said, recently, he liked the church which did not interfere with his religion or his politics. We prefer to say, Marry your religion to your political principles (not partizanship), and in this obey the Scriptural teaching, "Whatsoever ye do, do *all* to the glory of God!" May the mighty army of Christian Endeavorers, and all followers of Jesus, stand with unbroken front and unswerving purpose for that "righteousness which exalteth a nation," and refuse to be party to those "sins which are a reproach to any people."

THE Baltimore *Methodist* reports "that all the women on the Cleveland Convention programme excelled, presenting the best papers read."

WE very much regret that no official letters from Japan or British Columbia have been received for this month. They have given universal satisfaction, so far as we have heard, and our readers will be sorry to

miss them in this issue, but there are, no doubt, good reasons.

PRESIDENT MOORE and Mary Dauphinie, of Nova Scotia Conference, have been making valuable history for the Methodist Church in our country. With a high sense of justice, and a courageous use of common sense, unbiassed by prejudice, this progressive presiding officer admitted the duly elected delegate to Conference notwithstanding her sex. This shall be told in honor of President Moore, that he was just, and had the courage of his convictions. Mary Dauphinie was a member of Quarterly Board from which delegates are elected to Conference. A righteous precedent has, we believe, been made, and we hope the Court of Appeal will sustain the ruling. The sex which composes about three-fourths of the church membership, which is largely in excess in Sunday School work, which chiefly develops the financial enterprises, is a large factor in pastoral aid, provides for the furnishing of churches and parsonages to a great extent, which does all the missionary collecting and much of the benevolent work, which operates a thoroughly organized missionary society, and creditably bears the standards of the church in its foreign fields; this sex is certainly worthy of representation in church councils, and we congratulate President Moore on his recognition of the fact, and the Methodist Church of our country on having an officer so valiant. May we, as a Church, go forward in this matter of justice to women, and give to the world a Methodist illustration of equal rights for men and women, worthy the church of Susanna Wesley's son!

Executive Committee.

A MEETING of the Executive Committee was held in Toronto, beginning on Wednesday, July 5th. There were present Mrs. Gooderham, presiding; Mesdames Carman, Strachan, Thompson, J. A. Williams, T. G. Williams, Burns, Cunningham, Briggs and Willmott.

Since the last meeting of the Committee, one of its members, Mrs. MacCoy, of Halifax, president of the Nova Scotia Branch, has been called to the home above. The president was requested to write the Nova Scotia Branch, expressing the committee's appreciation of Mrs. MacCoy, and deep sympathy with the Branch in the great loss it has sustained. "Whether one member suffer, all the members suffer with it."

The Corresponding Secretary read Miss Wintemute's report of work done during her year of furlough. Miss Wintemute travelled 11,736 miles (including 8,525 from Japan), spoke at fifty-eight public meetings, eight auxiliary meetings, eight Sunday-schools, four mission bands, and assisted in ten Japanese entertainments. As a result of these meetings between forty and fifty new members were added, and \$550 realized to the Society, after deducting \$67.90 travelling expenses. Miss Wintemute's resignation was received, and the following resolutions were carried unanimously:

"That Miss Wintemute's report be received and accepted, and that the Secretary write Miss Wintemute of our appreciation of, and satisfaction with, her work during her year of furlough.

"That Miss Wintemute's resignation be accepted, and that we assure her of our prayers for success in her new sphere in life, trusting that the kind Father above, who has so abundantly blessed her labors in our Woman's Missionary Society, may guide and direct her in whatever part of his vineyard she may be called to work."

Miss Cushing's resignation had been received and accepted

by the Council in Japan. Although Miss Cushing had been less than two years in our work, she had proved very efficient, and had endeared herself to her associates. The reasons given for her resignation being satisfactory, the Committee was requested to endorse the action of the Council, which was done.

The applications of missionary candidates were considered. The resignation of Miss Cushing, and the return on furlough of Misses Preston and Monroe, make the sending out of other ladies necessary. Miss Crombie, recommended by the N.B. and P.E.I. Branch, was accepted, and appointed to Japan.

Miss Smith, who was chosen by the Board for Matron at Chilliwhack, has had the entire management, during Miss Sterling's long absence, of her home for destitute children, Hillside Farm, N.S. Miss Sterling having returned, Miss Smith is now at liberty, and will shortly enter upon her duties at Chilliwhack. The work on the new building is being rapidly pushed forward, and it is expected to be ready for occupancy in the autumn. A sewing teacher being needed there, and Miss Clarke having recommended Miss Burpee, it was decided to engage her until the annual meeting.

A letter was read from Miss S. Hart, who has returned home to Nova Scotia, after having given five years of faithful service in the Crosby Home. The Auxiliaries in the eastern branches will have the privilege of securing Miss Hart's services, through the Corresponding Secretary.

Mrs. Carman and Mrs. Willmott were appointed delegates from the committee to the Woman's World's Missionary Congress in Chicago, beginning September 28th.

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

Our French Work.

BEFORE THE VACATION.

A MOST interesting and successful school examination took place at our French Mission Day School on Delisle Street, on June 30. Several ladies of the French School Committee were present, and all were pleased at the excellence of work shown.

As many as ninety children are always in attendance during the winter, but as soon as work offers in the spring, many of these children need to go to work, while others keep the small children while the mothers are at work, so that the number is smaller, but never less than fifty. A steady monthly visiting of the schools is maintained during the session by the ladies entrusted with the work.

Besides these exercises and singing, there were reading in Third Reader, spelling, geography, arithmetic as far as fractions, and very neat specimens of writing, both in the copy-books and on slates, from dictation. Painstaking and hard work, with the blessing from above, have produced these results.

Each child was made happy with a prize book given for excellence in study, or by a large picture card with passage of Scripture beautifully coloured.

The hope of French Protestantism is in the training of the children. Let us pray that more of them may come within reach of our schools.

This school has been taught by Miss Maynard, assisted by Miss Anderson, our efficient Bible-woman, who takes charge of the small children during their three hours' school every morning.

A pleasing feature of the exercises was to see the promptness with which the children rose for prayer at the tap of the bell, and at a second signal every face was covered, and the Lord's Prayer repeated with the utmost reverence. Contrast this with the too common Romanist practice of running over the beads, while the eyes are wandering everywhere. The visitors were much pleased with the prominence given to Scripture study and recitation, and the readiness with which Scripture questions were replied to.

THE various missionary societies sustained by members of the Church of England, make use of versions of the Scriptures in 107 languages, and by far the larger portion are supplied, often free of charge, always below cost price, by the British and Foreign Bible Society.

Spiritual Blessings.

IT is an accepted fact that our religious experience is often coloured by our physical condition or by the weather; but also not less often is it true that we may be cast down by a low state of spiritual life. We know so little about the relation existing between our mental and our physical constitution, that we are easily led into error when we try to assign a cause for our feelings. It is comforting, therefore, to know that the weaknesses of the flesh, or that external circumstances are very often chargeable with what we might otherwise in ignorance attribute to our want of faith. However, when our physical condition is sound, and external circumstances are all that can be desired, we are still humbled by the consciousness of spiritual poverty. In this fact we, as moral beings, see our responsibility for the failure, and we feel all the more worthy of blame when we know our Father invites us to a full enjoyment of the blessings of His table.

What, we ask, is the best way to fill out that meagreness of Christian enjoyment? The monk and the nun of the dark ages believed in the efficacy of a life away from the world, in the seclusion of the monastery and convent. The zealous knight went on crusades, and thus expected to attain a higher state of grace. These methods we do not favour now, however much we may praise the zeal which gave the impulse to such actions. Do we not see in that zeal a reproach on ourselves for our luke-warmness? If we disagree with the methods which these people pursued, what may we substitute as better? St. Paul, I think, gives us in one of his bold figures a suggestion as to the right method. In 2 Cor. iii. 18, he says, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Christians, ever since the time of St. Paul, have interpreted that passage in different ways, according to the age and to what was considered the highest ideal of Christian life. We have mentioned the conception of it held by the monk, the nun, and the Christian knight. Others might be mentioned, but it is to our purpose to give only our own conception of it, and the practical bearing it has on the life of the nineteenth-century Christian. There is a depth of meaning in these words of St. Paul which we may not readily catch from the old version, but which is brought out forcibly by the change in the new version. The latter puts it in this way, "We all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." What does "with unveiled face" mean if not this, that we must open our hearts to receive the truth, that there must be no doubt as to the genuineness of God's promises, that our duty is to be receptive of the Divine impression in the same manner as the mirror reflects the bodies before it. The word "glory" has very many different meanings in the Scriptures, but here, evidently, the one we must take is, "nature" or "character." Then the passage will open out beautifully into a truth most precious to the Christian, namely, that we all with unveiled face, reflecting as a mirror the character of the Lord, are transformed into the same image from character to character; in short, we become Christ-like, and in that way give to the name Christian a meaning the heathen persecutor, in his contempt, by no means intended, when he thus distinguished the followers of Christ.

But what is involved in this term, "character?" We easily distinguish between it and reputation in ordinary life. No matter what a man's reputation may be, his character is himself, and is represented by his actions. Therefore, if we are to reflect the glory or character of Christ, we can do so only by following His example, by doing again the actions of Christ. Another thing involved in character is the growth of the soul towards a higher state, indicated in "from glory to glory," or as we read it, "from character to character." This, and this only, is what we shall carry with us throughout eternity, and the attainment of the true Christian character, therefore, is the greatest of blessings.

When we thus come to recognize that a very important part of Christ's mission on earth was to live a life which was to be an example for His disciples, we see the necessity of

looking for the most prominent features of such a life. John says, "God is love, and he that dwelleth in love, dwelleth in God and God in him." Christ is to us the manifestation of God to man, and the life of Christ, true to the conception of John, was love. He brought sight to the blind, speech to the dumb, hearing to the deaf, health to the sick, and salvation to the sinner. Prof. Drummond says: "The final test of religion is not religiousness, but love; for the withholding of love is the negation of the spirit of Christ. It means that we were not once near enough Him to be seized with the spell of His compassion for the world. Contemplate the love of Christ and you will love." However, love is not a mere passive state: it is an active force, and seeks an object on which to exercise itself. The mother, led by it, will sacrifice even her own life to save that of her child, and finds her greatest happiness in that sacrifice. The Christian professes to love his Saviour and the cause of right, but his active life and the stake, if need be, prove the genuineness and show the true nature of his love. Blot out love from the social and moral world, and you would degrade our lives to those of the brute, impelled only by the cold law of necessity and selfishness. Cultivate the spirit of love, and you introduce that element into our lives which will raise them gradually and surely towards the highest ideal in the development of character—the ideal required by Christ in His teaching, "Be ye perfect, as your Father in heaven is perfect," and also meant by St. Paul in the words, "And above all these things put on charity (that is, love), which is the bond of perfectness." The apostle further enlarges on this statement in 1 Cor. xiii., after having said in the last verse of the 12th chapter, "Covet earnestly the best gifts; and yet I show unto you a more excellent way." Here we have given to us in full details the definition of charity, and a statement of its importance in comparison with other spiritual graces. Let us look at some of its most striking features: "It rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth," etc.

This was intended as instruction for the early Christians, but notice also how well it represents the character of Christ in his practical relations while he was on earth. St. Paul deals no longer in general terms, but by these definite features of charity shows that it is an active force, affecting not only our own personal experience, but also that of our fellows. If we have charity, we rejoice not in iniquity, but rejoice in the truth. If we comprehend this fully, what a comfort to ourselves is the consciousness that we have reached such a stage of experience! But this passive enjoyment does not satisfy St. Paul. We must bear all things, believe, hope and endure all things. This is but the natural outcome of a true rejoicing in the truth, for the truth as defined by him can exist only as a practical motive power in our lives; then, as if to encourage us to the exercise of charity in its full application, he says, "Charity never faileth," while prophecies, tongues, and knowledge shall fail and vanish away.

In conclusion, we ask: "What means can we find to obtain this, the greatest of the graces of the Spirit?" The answer has already been given in the quotation from St. Paul, that we must study to reflect the character of Christ, since Christ is love, and since that love in its possible fullness is the greatest thing in the world, for it never fails. St. Paul knew the marvellous power of love to affect the lives of those who may come under its influence, and had perfect confidence that the Holy Spirit always accompanies the manifestation of it, blessing both the giver and the receiver. "His Spirit beareth witness with ours that we are His children." This is one part of the blessing. The other part comes according to the working of a natural law. If we exercise any of our physical or mental faculties, those faculties increase in strength in proportion to the exercise we give them. This is true also in our moral nature. Let us exercise love to our fellows, by doing as Christ did on earth—living unselfish lives, doing good to others, whether it be by feeding the hungry, visiting the sick, speaking a word for Jesus, or sending the Gospel to the heathen, and we shall find that just as certainly our love will grow, and along with it will grow all the other virtues necessary to overcome the trials of life, and turn even these also into blessings. Thus will be realized in our lives what Christ intended for His

followers: "We all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

The Joy of Doing.

BY MRS. BANNELL SAWYER, MONTREAL.

"YES, I think, as long as I live, I shall be longing and wishing to be or to do something, which I never can; I can see the good, the beautiful, but I cannot reach it. Auntie! how is it that you always seem able to accomplish what you desire?"

"My dear child, every good wish you have comes from the Good Spirit; the power to see the good, the beautiful, comes also from the author of all goodness; so you are being led, you are being taught of the Lord. The longing to do, the wish to be, are the ancestors of the actions; without them you would never be impelled to service. Remember, Elsie, that 'Longing moulds in clay, what life carves in the marble real.'"

"Yes," came thoughtfully; "but it seems to me there are many longings and wishings which have no posterity, so that they are ancestors of nothing; at least that is the way with the hidden desires of my heart."

"When you were working for the scholarship in classics," said auntie, "did you rest satisfied with musing over the desire or the wish which was in your heart?"

"Why, of course not; but that was a definite object. I could see what I was reaching after. I learned the prescribed lessons for each day, and supplemented them by extra work; oh, yes, that was easy enough in comparison with this mysterious, unwordable something I want to satisfy me."

"You say you can see the good towards which you wish to grow, but that you cannot reach it. Now you repeat that in study you saw before you a definite goal, and you did each day's work with that end in view, and the more difficult the lesson the greater the concentration; and as you endeavored to reach up the steep hill after knowledge, your heart and brain grew strong, just in proportion to the difficulties. Can you discern any analogy between these different desires? Do you not think that the same laws of success govern both?"

"Oh, yes!" said Elsie, "I hear it ringing in my ears yet, just as the professor used to say it—'Exercise is the grand law of development.' But how can I exercise on nothing? If I began to exercise in line with my extravagant longings, I would build a home of perfect comfort, equipped with perfect nurses, who would make me think that they really did re-incarnate Jesus; and this home would be for the poor little down-trodden, forsaken children that I see wandering up and down the streets, anxiously scanning the faces as they hurry past, to see if happily they can detect one line of loving sympathy for those who are naked and hungry. Oh! Auntie, when I think of these neglected little ones, 'who are opened to the Infinite and destined to the eternal,' wandering up and down this dreary world as though Jesus had never said, 'Suffer them to come unto Me,' I cannot rest. At night, when I cannot sleep, I think of them as I saw them during the day, as they held out their little thin hand, blue with cold, asking for 'Charity, please;' and as I think of their little tired feet, their frail bodies, and of the young heart which knows nothing of truth and love, and of the wondering soul which looks out through their wistful faces, I begin to wonder where God is; and when I think of these things I do not marvel that many have studied stoicism, and others have called themselves agnostics."

"My child, remember, that 'one act of charity will teach us more of God's love than all the theorizing of the philosopher's.' God's ways are not our ways, and we cannot hope to understand them in this world; we know that perfect wisdom has ordained the lot of all. God loves the poor very much better than we do. They are constant reminders to us of God Himself—for the Lord of Glory came into this world poor; He had not where to lay His head. And perhaps the blessings are not so unequally divided after all; for the poor have for their encouragement many precious promises, while the Bible says: "How hardly shall they that

have riches enter into the kingdom. The poor man does not have the temptation to trust for safety in his riches; so it would seem that the poor have as much done for them, as far as this world is concerned, in the way of salvation, as the rich."

"Oh! that is all very reasonable and plausible as theory," said Elsie, "but it does not apply to my little, cold, hungry girl, who, all this while stands shivering, chilled to the heart by the indifferent, unsympathetic gaze of those to whom she dares to hold out her hand."

"Yes, Elsie, I understand something of the deep thought in your girlish heart, and I would offer the prayer for you, that as years pass, you, too, may not become somewhat indifferent to the sight of sorrow and misery. It is much easier to make an impression on the heart of youth than on those who for many years have been familiar with, at least, the outward appearance of poverty and distress; and because they have not responded to the appeals made to them their hearts have become calloused and indifferent, and the remembrance of the 'inasmuch' has vanished from their minds. So, my dear girl, cherish these feelings and thank God that you have a sympathetic heart, and that you have the longing to express it."

"I am glad that I am not a stone, for it seems to me that nothing else could be deaf to the suppressed, but bitter, cry which rises from the poor. Money is so useless when hoarded up; it is nothing but cold, dull metal; but oh! if those who have it would send it forth like an angel of mercy, which would fly from one home of poverty to another, carrying balm and joy in its wings, what a different world this would be! Oh! I only wish I had it, I would use it, or, at least, I would try to use it, for the good of the world, and not for my own aggrandizement."

"I think perhaps it is better and wiser to use the money we have in helping to make the world happier, than in wishing for that which the Lord, in His infinite wisdom, has not given us. Some one has said that the 'worship of God is mainly the service of man,' in this particular case; we may safely say that service rendered to one little needy girl, will be worshipping God in the beauty of holiness. So, my child, begin by doing the duty which first presents itself to you, and in this way, embrace the developing law. 'Just in proportion as a man becomes good, divine, Christ-like, he passes out of the region of theorizing, of system-building, into the region of beneficent activities;' so, Elsie, do not dwell in the realm of longing, but pass quickly on into the more royal kingdom of doing."

"But, Auntie, dear, you know I have only been home a few weeks from school, and I have no hope of returning; and there is such an inexpressible loneliness in my heart when I realize that my school days are over. And I know it is wicked to say it, but I find the little round of simple duties at home so monotonous. It seems that neither my mind nor heart have courage enough to commence any kind of real definite work; and, as I said before, I can see, or I fancy I can see, the good which might be, but I have not the conviction within me to believe that it ever will be accomplished as far as I am concerned."

"We all have our night seasons of loneliness and disappointment," said Auntie, "but this is the discipline which will help to make us sympathetic, and when the opportunity comes will enable us to be the better comforters. Do not try to grasp too much of life at one time, Elsie, but rather take it day by day, trying to make each hour beautiful by overcoming acts of self-forgetfulness. Remember that 'life is a mosaic and each tiny piece must be cut and set with skill.'"

Elsie meditated a few moments, then said:

"That is a lovely, helpful thought. I shall try to keep it before me; that 'life is a mosaic,' and unless each part is perfect the beauty of the whole will be marred. With that thought in my mind I shall go home, Auntie."

And as she stooped to kiss the pale, sweet face of the thoughtful woman, who is one of the daughters of these latter days upon whom the spirit of the Lord has been poured, her Auntie said, "Elsie, are you interested in the work of the Mission Band of our church?"

"No, I have never attended any of their meetings; but then I know their thoughts go out after the people in India and China, and all the other far-away lands; and my opinion

is that they might better be doing something for the down-trodden outcasts of our own city."

"Your idea," said Auntie, "is a popular one, and in unison with the thoughts of many good people; but we should take higher ground and say, 'These ought ye to have done, and not to leave the other undone.' And, Elsie, before you condemn the Mission Band, you should go to their meetings and find out something concerning their work."

"Well," answered Elsie, "I am quite willing to go almost any place, for I really seem to have nothing to do; so, perhaps, I shall go, if for nothing else than to meet the girls, for I have been away so long it seems as though I am not at home among our own people."

"By all means go, my dear," said Auntie, "but do not let the motive which impels you be an entirely selfish one. It may be that this is the way God is taking to lead you into a life of real service. Before you go to the meeting retire to your own room and kneel in humility before God, asking Him to grant that your presence at the Mission Band may be an inspiration and encouragement to its members; for it does seem that when our thought is to be a blessing that the Lord in return gives us a blessing. Do not go to receive comfort alone, but to give it."

"Good-bye, Auntie dear, I shall try; and you will not forget your little girl when you are lifting up your heart in supplication for those you love."

(To be continued.)

The Mission Question.

BY A MEMBER OF THE E. L. C. E., GODERICH.

I SHALL confine what I have to say principally to facts and figures, because a statement in figures contains more meaning within the same space than can be otherwise expressed. No person with anything of the spirit of Christ can view the situation as it is to-day, and not be stirred in soul with a more ardent zeal for the cause. Someone has well said that "to know the facts of modern missions, is the necessary condition of intelligent interest."

People in general, and even Christians, are not easily made interested in this question. Strange it is that public interest will run in any other direction rather than in this. Every movement of a secular character can take hold of the thought of the people; every political agitation can stir up the heart of the nation, and draw after it its current of ready followers. But here is a cause whose effects are not confined to the interests of a few, but which has for its object the emancipation of all mankind from the bondage of spiritual error, the bringing of the race to a spirit of brotherhood, and to a recognition of its God; the lifting of this sin-cursed world again to the state of purity and peace it enjoyed when in Eden. "God walked with Adam in the cool of the day." Are you cosmopolitan in your sentiments? Are you liberal in your spirit and opinions? Here is a cause broad enough for you. Nor are its effects short-lived, or its fruits doomed to decay. As long as there are redeemed souls rejoicing around the throne of God; as long as the kingdom of God, won and established through mission work, shall stand bright and secure before Him, so long shall the fruits of missionary effort last and live. Nor is there any uncertainty as to the issue; our success is not a thing of doubt. We are just as sure of success to-day, with the world around us lying in darkness, as if it were already achieved. We well know from the repeated and explicit promises of God's Word, that ultimately His cause on earth shall gloriously triumph, that righteousness and peace shall flourish, that Christ shall reign, and those who suffer with Him shall reign with Him. We look for the day when, as promised in Daniel, "the saints shall possess the kingdom"; when "the kingdom, and the greatness, and the glory, and the power under the whole heaven shall be given to the people of the saints of the Most High."

We will begin our survey of this question from the standpoint of these words, "Go ye into all the world, and preach the Gospel to every creature." How have we regarded the injunction? How far has the Church been obedient to this parting command of her Lord? The best way to arrive at

an estimate of this is to find out what portion of the human race is comprised within each of the various religious sects, and thus see to what extent mankind has been evangelized.

The present population of the world is some 1,450,000,000 of souls. Of this number, some 420,000,000 have heard the Gospel; these comprise what we call the Christian world, the other 1,030,000,000 comprise the heathen world. Thus Christendom is considerably less than one-third of the whole. About two-thirds of this 1,000,000,000 of heathen are in total ignorance of the great truths of inspiration, while the others, if ever they have heard, have not turned from their false beliefs. The majority of them have never been taught that there is a God in heaven—never heard the story of the cross. They are spiritual orphans, so far as their knowledge of God is concerned.

And who are these who inhabit Christendom? The 420,000,000 comprise the three great branches of the Christian Church, namely, the Roman Catholic, the Protestant Church, and the Greek Church, all of whom believe in the existence of God, accept the Bible as His revealed Word, believe that Jesus has come in the flesh, and regard Him as the promised Messiah, the Son of God.

Of the total number, the Roman Catholic element constitutes about one-half, or 215,000,000. Can we regard these as our allies in the work of spreading divine truth? No. The free dissemination of the Gospel is not the wish of the Roman Church, and to-day our foreign workers receive not assistance nor co-operation from the representatives of Rome, but an opposition more determined than that offered by the heathen.

Of the remaining 205,000,000, 85,000,000 are of the Greek Church of Russia and Eastern Europe. This Church is, in belief and in form, almost identical with the Roman Catholic, except that they do not accept the Pope as their head. Nor can we lock upon these as co-labourers with us in evangelical work. No sect at the present time is so violent in persecuting Protestant worshippers as is this Greek Church. It has officers of law employed to stamp out with penal punishment all worship within the domain of its supremacy not according to the rites of the established Church.

The remaining 120,000,000 of Christendom are the Protestants. Among these we include all those who have a nominal belief in the Protestant Bible, and in the cardinal doctrines of the Protestant Church. Many of them are scoffers at religion, many are Sabbath-breakers, many are drunkards, many are blasphemers of the God whose existence they acknowledge, some are infidels, who, living within Protestant communities, are, in the ordinary census, taken into the number. But about one-fourth of the entire number are members of the Protestant religious denominations. The total number of these Protestant communicants is about 30,000,000. Here, then, is the salt of the earth. These are they who have not merely a nominal, but an experimental knowledge of religion, who understand and acknowledge the claims of God upon them. To those comes this command. This number includes all Methodists, Presbyterians, Baptists, Episcopalians, and every other Protestant denomination; and allowing that everyone of those whose names are on the church roll is a converted person, with powers laid obediently upon the altar of God, and participators in His work, the number of Christian workers would then be only 30,000,000 in the 1,450,000,000 of the world's population. Are you a soldier of the Cross? then remember you are one in forty-eight; there are forty-seven against you. This is the situation on the field of Christian warfare to-day. This is the odds against which we are contending. But is every church-member a participator in this work? The best proof of one's interest in any cause, is the sacrifice he is willing to make for it. Of all the money that is contributed for the spread of the Gospel, nine-tenths is given by one-tenth of the church-members, while one-half give nothing at all. Judging from the sacrifices that Christians make, we might consider the number in the ranks of Christian workers still many times less.

(To be continued.)

BAD men hate sin through fear of punishment. Good men hate sin through very love of virtue.—*Juvenal.*

In Memoriam.

HAWLEY.—With sadness we announce the death of Mrs. Henry Huffman, of this place, who was called to her reward on Friday, May 26th. The ladies of the Hawley Auxiliary, of which she was a most zealous and devoted member, manifested their sorrow for their great loss by a resolution of condolence, conveying to the relatives of their dear departed sister their sincere grief and sorrow for their common loss, and also their deep and heart-felt sympathy for those who had suffered a greater bereavement than they in the removal of a loving mother and wife. This was accompanied by floral tributes, a pillow of moss and white flowers bearing the letters W. M. S., a star of white geraniums, the words "Gone Home," in white everlastings, and a beautiful wreath from friends in Kingston, fitting emblems of the sweetness and purity of an unselfish life. The ladies of the Hawley Auxiliary, and many from Bath, were formed in line to receive the funeral procession at the church door. An impressive and suitable sermon was given by the pastor of the church, Rev. J. C. Seymour. The remains were placed in the vault at Violet. JENNIE MEYERS, *Cor. Sec.*

Words From Workers.

WARKWORTH.—Our Mission Circle and Band gave a very successful concert on Easter Monday evening. The proceeds, which amounted to \$12.56, were sent to the Branch treasurer as an Easter offering. The Bands have done good work during the year. We try to keep the twofold object in view; and while their minds are being stored with missionary knowledge, their sympathies are being drawn out in loving regard to the less fortunate of our race. A. W.

HASTINGS.—Methodist S. S. class No. 4 (boys) gathered for the missionary work these amounts: Lucy L. Tate, \$1.00; Ashworth Anderson, \$1.50; Sidney Ash, 50c.; Harry Scriver, 25c.; Fred. Alexander, 25c.; Julian Carter, 50c.; Eddie Phillips, 25c.; Charlie Anderson, \$1.50; total, \$5.75. With best wishes for the work. Yours,
LUCY L. TATE.

DARTFORD.—On the evening of December 16th, 1892, our Auxiliary gave an oyster supper at the house of Mr. Ambrose Atkinson. After the oysters were served, an excellent programme was given. Proceeds, \$51.00. DELIA MASSEY, *Cor. Sec.*

MONTREAL (Mountain Street Mission Circle).—We have at present a membership of twenty-three. Our officers are as follows: President, Mrs. Robson; Vice-President, Miss Warcup; Recording Secretary, Miss Duffy; Corresponding Secretary, Miss Lynch; Treasurer, Miss Pesterson. Our meetings are held once a month, and have been very interesting and profitable. The object for which we are working this year is to support a girl in the Chinese Rescue Home, Victoria, B.C. ALICE LYNCH, *Cor. Sec.*

HARLEM AND CHANTRY.—We are thankful, indeed, to report that our Auxiliary during the past year has been increasing in interest and membership. Our annual meeting was a grand success; the collection amounted to \$16.00. Our Society has raised \$75.82 during the year. While we are deeply interested in foreign missions we do not forget home. We have spent two days sewing and quilting for the needy. MRS. R. A. SHELDON, *Cor. Sec.*

KEENE.—A new Mission Circle has been organized in Keene, Central Branch, and although beginning small in numbers, are hoping for increase, and an awakening of deeper interest in missionary work in their locality. A. M. B., *Cor. Sec.*

BELLEVILLE.—The Union Quarterly Meeting of the Mission Bands of the city was held in Holloway Street Church, March 31st. A goodly number were present, and an interesting programme was given, consisting of solos, choruses and recitations, and encouraging reports from the different Bands. A liberal collection was given in support of mission work. A. Y., *Cor. Sec.*

LINDSAY.—The Excelsior Mission Circle had a very interesting meeting on the evening of April 17th. They called

it, "A Night with the Indians." Short five-minute essays were read on habits and superstitions of Indians, and mission work among them. Good missionary selections were sung by the choir, and by the Juvenile Mission Band. A collection was taken up, and a very profitable evening spent. M. B., *Cor. Sec.*

WINNIPEG (Zion Church).—Our Auxiliary, I am pleased to say, continues to prosper. At Christmas, Wesley Church joined us in sending two barrels of clothing to the Indians at Moose Woods Reserve, Saskatoon. During the quarter the Woman's Convention of the Presbyterian Foreign Missions was held in the city, and Grace and Wesley churches joined us in sending greetings to our sisters in this good cause. Our usual missionary prayer-meeting was well attended, at which a profitable time was spent. Reports were sold, and new subscribers received for the *OUTLOOK*. Lost one member by removal.

MARY ANN DOUGLAS, *Cor. Sec.*

MOOSE JAW.—After much earnest prayer and due consideration on the part of our ladies, the pastor was asked to organize an auxiliary of the W. M. S. in this place. Gladly was the request heard and on the 13th inst. an auxiliary was formed with the following officers: President, Mrs. (Rev.) F. B. Stacey; Vice-Presidents, Mrs. Bradshaw and Mrs. Beard; Corresponding Secretary, Mrs. J. Grayson; Recording Secretary, Mrs. Wilcox; Treasurer, Mrs. Bowden. Mrs. J. Cline was appointed to canvass for the *OUTLOOK*. Total members, nine. We have entered upon this work with a burning desire to obey the command "Go tell," and pray that in all things we may follow the leadings of God's Holy Spirit. S. F. S.

SANDFORD.—Our Auxiliary has been organized a little over a year and a half. We are growing both in numbers and interest, though in the former not as fast as we could wish, having had some removals. We feel God has richly blessed us for the little we have been able to do for Him, and we pray that other sisters may join our band so that His work may not be hindered abroad and we may enjoy more of His love at home. E. A. T., *Cor. Sec.*

COLBORNE STREET, BRANTFORD.—On June 21st we held our regular quarterly meeting. The reports from the different Auxiliaries were very cheering, and the programme interesting and instructive. Our District Organizer, Mrs. Phelps, was with us and gave us an address which was very much appreciated by all and will be very helpful to us in our work. Our quarterly meetings are always looked forward to with interest, and we never fail to derive benefit from them, as in listening to the methods of work which have been successful in our sister societies we learn how to work to more advantage. EMILY E. BAKER, *Cor. Sec.*

THORNBURY.—This Auxiliary was organized November, 1888, by Mrs. Ross, of Montreal. The membership, which was ten the first year, has now increased to thirty. Regular monthly meetings have been held. Last year and the previous year we sent bales of clothing to the North-West, valued at fifty dollars each, one to Nelson House and one to Norway House. We find there is more interest taken when there is a special object to work for. Our Mission Circle, also, has not been idle. A public meeting has been held each year. Scrap-books were sent to Port Simpson last Xmas, and a parcel of quilts was sent to the Supply Committee. We have had addresses from two returned missionaries—Miss Lawrence, from British Columbia, and Miss Lund, from Japan. We are taking thirteen copies of the *OUTLOOK* and twenty-eight *Leaflets*. A great deal has been done in the way of distributing missionary literature. During the year, we have held one public prayer-meeting in connection with the general prayer-meeting, and purpose holding one each quarter. Owing to the untiring efforts of our President and Vice-Presidents, our meetings, though small, have proved very interesting. L. CLARK, *Cor. Sec.*

ODESSA.—An Auxiliary of the Woman's Missionary Society was organized here in April, 1893. We have now a membership of eleven. Officers: Miss Smith, President; Mrs. S. D. Clark, 1st Vice-President; Mrs. Dr. Meacham, 2nd Vice-President; Mrs. Rev. Lambert, 3rd Vice-President; Miss

Minnie Meacham, Recording Secretary; Mrs. J. G. Day, Treasurer; Miss R. Johnston, Corresponding Secretary. We have eleven subscribers for the *OUTLOOK*, and find it very interesting and instructive. Several have taken the monthly *Leaflet*. Miss Hawley, of Bath, attended our last meeting and gave a very suitable address on "Missionary Work," which we all appreciated very much. We are expecting a larger membership, and hope our work may prove successful.

ROSIE JOHNSTON, *Cor. Sec.*

EGLINTON.—The ladies of this Auxiliary met at the residence of Mrs. Geo. Moore and presented Mrs. Rev. McKee with a certificate of life-membership as a proof of our esteem. We regret that we have to part with one who has been so pleasantly associated with us as President for the last three years, and who has worked so zealously in our society. We pray that God's blessing may follow her in her work, that great success may crown her efforts to advance Christ's cause, and that she may hear the "Well done" of the Master at the last.

G. M., *Cor. Sec.*

BALTIMORE.—Our Auxiliary of the W. M. S. was organized on the 15th December, 1891, by Miss Bennett and Miss Burwash, with a membership of sixteen. We now number twenty eight; average attendance, ten. In September we prepared a bale of clothing for the Chilliwack Home, B.C. The clothing was valued at \$43. We held a picnic on the 24th of May, 1893; a collection was taken up amounting to \$4.35. We hold our meetings regularly once a month. We pray that God will bless our feeble efforts in the future, as He has in the past, and fill us with greater zeal in His own work.

JENNIE BLEZARD, *Asst. Sec.*

OAKWOOD.—The May meeting of our Auxiliary was held on the 13th inst., all the members being present. After the usual business, etc., was conducted, an address was read by Miss M. E. Foster to Mrs. Rev. Burns, our much esteemed President, after which she was presented with a beautiful silver bon-bon holder by Mrs. Hogg. Though taken by surprise, Mrs. Burns replied in very suitable terms, thanking the Auxiliary for their handsome present and eloquent address. Another address was then read by Mrs. R. G. Webster to Mrs. Dr. Jeffers, our Corresponding Secretary. She was also presented with a silver bon-bon holder by Mrs. Butler. Mrs. Jeffers was taken so much by surprise that she could only make her acknowledgments in the briefest terms, but trusted that the many friends she was about to part from would long hold her in kindly remembrance, and hoped to be able to revisit to Auxiliary frequently.

HESPELER.—Our Circle reports an increase of eleven during the year, making a total of twenty-nine members. One box of clothing was sent to a needy mission, and twenty-five dollars forwarded to the Treasurer for missionary purposes. A public meeting was held in March, at which Miss Webb, a missionary home on furlough from China, gave a very interesting and instructive account of her work there. Our meetings have proved helpful to us, and we hope for a greater increase in both interest and numbers during the coming year.

Facts and Illustrations.

BISHOP TAYLOR, of Africa, receives \$6,000 salary per year. All but \$500 of it he gives to advancing his missionary work in the dark continent.

THE oldest newspaper in the world is said to be the *King-pan*, or capital sheet, which is published at Peking, China. It first appeared in 911, and since 1312 has not missed a single weekly issue.

WHEN you have given yourself to Christ, leave yourself there and go about your work as a child in His household.—*C. S. Robinson.*

ONE of the best proofs that this life is only a preparation for another is its incompleteness. Those who reach the highest development that earth can give, feel as if they were but just prepared to begin to live.

A SOCIETY has been organized in China by Dr. McGowan known as "The Heavenly Foot Society." Its purpose is educate against the practice of foot-binding.

FOR thirty years a Moravian missionary Letzen, with his wife, has been working at a station in the Thibetan mountains, without sight of a European face, and with no post-office nearer than fourteen days' march.

"IF the English ladies will only stop the opium traffic, we will give the skin of our bodies to make their shoes," is the message which some India women sent to England a few months ago.

THE first donation for mission purposes in modern days was made by Sir Walter Raleigh, in 1589, when he gave 100 pounds to the merchants to whom he resigned the Virginia patent, "In special regard and zeal of planting the Christian religion in those barbarous places."

I DELIBERATELY affirm that Herod, the historical ogre of the New Testament, was a philanthropist compared with the breweries and distillers of Great Britain. And I say solemnly and deliberately that worship of the child Jesus in sincerity and truth is impossible to those who sit with folded hands, while the pestilential breath of this modern Herod poisons the children whom Jesus loves.—*Canon Wilberforce.*

DR. R. S. STORRS, in one of his lectures on extempore preaching, tells that when an Indian named Occam was before a certain presbytery for license to preach, he was asked, among other things, "What is original sin?" and answered, "I don't know what it is with other people, but with me I rather think it is laziness."

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