

# The Missionary Outlook

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

A Monthly Advocate, Record and Review.

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[NEW SERIES.]

## Field Notes.

THE St. John's (Newfoundland) *Daily News* devotes its leading editorial to an account of a recent missionary meeting in the Methodist Tabernacle. Stirring addresses were delivered by Revs. Cowperthwaite, Graham and Story, and Hon. J. J. Rogerson. The audience was enthusiastic, and the results were good.

WE are glad to be able to give a fine picture of the new church in Shizuoka, Japan. Our people in that place have had their faith greatly tried. In January, 1892, the church that was first built was destroyed by fire. The Japanese and foreigners immediately went loyally to work to rebuild, and, with liberal assistance from the Missionary Society, were enabled to dedicate the new church in the following November. But their faith was again to be tested, for it had been in use only a little over a month when another fire swept



NEW CHURCH, SHIZUOKA, JAPAN.

that portion of the city and left the church in ashes. However, nothing daunted, and, with little or no delay, the pastor, the Rev. F. A. Cassidy, went to work again to rebuild. As shown on the first page, the church has been completed, and is, we think, a credit to Methodism whether at home or abroad.

EXTRACTS from letters recently received by the Students' Missionary Society of Wesley College, Winnipeg, from the Rev. James Endicott, B.A., of the West China Mission, have reached the Mission Rooms, but too late for the April OUTLOOK. They will appear in the May number.

*Pastor's Congregational Record.* By Rev. Geo. S. Carson, Pictou, N.S. A compact, comprehensive and thoroughly workable manual, a veritable boon to ministers who desire to keep a concise record of daily pastoral work, and a summary of everything connected with their congregations. To all ministers we would say concerning this book: 1. Buy it; 2. Use it.

## Editorial and Contributed.

### An Earnest Appeal.

IN another column will be found "An Epistle to the Churches Concerning the World's Evangelization." This epistle is the outcome of a conference of representatives of some twenty missionary societies that assembled in New York during the present year, and expresses the deep and abiding convictions of men who have been in close touch with the world's needs and with the missionary work of their various churches for many years. It is sent forth with the earnest hope and prayer that it may aid in arousing Christians everywhere to a deeper sense of personal responsibility, and to a new conception of the grandeur of the opportunity that is before the church of Christ to-day. May this call to "the final rally of the century" be heard and heeded everywhere.

An abundant supply of this appeal, in tract form, will be ready in a few days and will be sent free to any of our ministers desiring them. Read the appeal in the missionary prayer-meeting, scatter it broadcast among the people, and pray for an earnest and prompt response.

### The Detroit Convention.

THE Students' Volunteer Movement for Foreign Missions held its second triennial convention in the city of Detroit, on the last day of February and the first four days of March. In its composition, aims and methods, this association is altogether unique. It numbers upon its rolls some 3,200 students of American and Canadian colleges, of whom over 1,100 were present at the Convention, besides a number of missionary secretaries and returned missionaries. The aim of the movement, as announced in one of its mottoes, is, "The Evangelization of the World in this Generation," by which is meant, not the conversion of every human being, but such a publication of the

Gospel by the living missionary that every person in the world shall hear the glad news during the lifetime of the present generation. There is something inspiring in the splendid audacity of such a conception; all the more when one reflects that the Church of Christ has abundant resources in men and money, could they be but utilized, to make the conception a glorious reality.

Then as to the methods employed: The Association does not raise money or send out missionaries, but confines its efforts to the spreading of information, the creating of enthusiasm, and above all, to obtaining recruits. It is virtually saying to the Churches, "The world is open, and the Churches have abundance of money; now here are the volunteers, ready to go to any part of the world at your call."

The programme of the Detroit Convention was well planned, as may be inferred from such topics as these: Paul, the Great Missionary Example; The Preparation of the Volunteer; Woman's Work in Connection with Foreign Missions; Medical Missions; The Evangelization of the World in this Generation, etc. etc. The report of the Chairman of the Executive Committee, Mr. J. R. Mott, was deeply interesting, and the addresses of such men as Revs. A. T. Pierson, Judson Smith, A. J. Gordon and J. Hudson Taylor were full of inspiration. Mass-meetings were held in several churches in the evenings, when addresses were delivered by the above-named ministers, and also by several of the missionary secretaries and returned missionaries who were present.

On the Saturday the Convention divided into denominational sections, when the Methodist volunteers from Canada were met by the General Missionary Secretary. About forty were in attendance, representing every Methodist college, and some others, from Sackville, N.B., to Winnipeg. A profitable time was spent, and much useful information elicited. Altogether, the Convention was enthusiastic and deeply spiritual, and left a gracious impression upon all who participated in its exercises.

### The Missionary Spirit in the London Convention.

WE rejoice that the missionary spirit is growing in our young people's societies, as evidenced by the interest shown at the Convention held in London last month. Forming a Missionary Department is a move in the right direction; and in appointing Mr. F. W. Daly, B.A., as Superintendent, we think our young people made a wise and happy choice.

The Missionary Committee reported as follows:

Whereas, we believe that it is for the best interests of the spiritual life of the young people's societies, as well as for the salvation of the heathen, that every young people's society be intensely interested and practically sympathetic in mission work, this Committee recommends that every young people's society be strongly and lovingly urged to put in force the present missionary machinery, as provided for in the Constitution under the head of Missionary Committee, by holding monthly or bi-monthly meetings for missionary work;

Whereas, we believe that regularity in contributions, and small sums from the many rather than larger amounts from the few, is both scriptural and will aggregate more in the

end, and, while believing that hundreds of our members ought to do, and will do, vastly greater things, this Committee recommends that the members of our young people's societies be urged, as far as possible, to contribute through their societies two cents a week each for missions;

Whereas, it is important that we work in harmony with the missionary societies of our Church, this Committee recommends that our young people's societies be urged to divide their givings between the General Society and the Woman's Society;

Whereas, we believe that it will be for the best interests of the cause that some one person should have this particular work in charge, who will look after its interests, keep us in touch one with another, and stir up our minds by way of remembrance through the MISSIONARY OUTLOOK, *Guardian* and *Onward*, this Committee recommends that a Missionary Superintendent be appointed and that the Nominating Committee be asked to recommend some one for the position.

This Committee also strongly recommends the amalgamation of the various missionary interests of the Church.

Extract from report of Committee on Systematic Beneficence:

We recommend that the claims of our missionary society be more frequently pressed upon the attention of our young people. Let missionary meetings be held at least once a quarter, and some regular system of giving to missions be adopted.

We would suggest the mite box method as a very successful means of raising money for missionary purposes. By this plan every member is expected to give two cents a week. This is a small sum, but if generally adopted the aggregate would add materially to the resources of our missionary societies.

The report was unanimously adopted.

### Our College Volunteers.

A MEETING of Methodist students from Canadian colleges was held in Detroit during the recent Students' Convention in that city. The Rev. Dr. Sutherland presided. The following representatives were present:

*Victoria*.—Miss J. M. Barber, Cobourg; W. P. Danby, Casber; A. E. Henderson, Tara; G. W. Johnston, Paisley; R. G. Martin, ———; R. C. McConnell, Moorwood; J. N. Moyer, ———; Miss E. G. Potter, Clifford; C. W. Service, Aultsville; A. E. Stewart, ———; E. A. Wicher, ———.

*Toronto University*.—Miss E. Cluff, 60 Queen Street West, Toronto; Miss Wigel, Essex Centre; Miss J. Hill, Bondhead; A. J. Kerril, Ottawa.

*School of Pedagogy*.—A. J. Johnston, Palmerston; Miss A. Lindsay, St. Mary's; Miss C. J. McCutcheon, Thorndale.

*Ontario School of Pharmacy*.—H. J. Barrie, Port Arthur.

*Toronto Law School*.—G. E. Deroche, Newburgh.

*Toronto Medical College*.—F. Delahaye, Pembroke; E. K. Richardson, Flesherton; E. White, Chatham.

*Wesleyan Theological College, Montreal*.—A. P. Brace, 351 Ontario Street, Toronto; C. A. Sykes, Cobden, Que.; E. A. Zeigler, Berlin; F. M. Mathers, Cor. Sec.

*Albert College, Belleville*.—Miss F. Henry, Thomasburg; H. B. Kenney, Consecon; R. H. Gordon, Belleville; W. J. Magwood, Cor. Sec., not present.

*Wesley College, Winnipeg*.—J. H. Morgan, Keewatin.

*Ladies' College, Hamilton*.—Miss Bessie Brown, Caledonia; Miss Woodsworth, 368 John Street North, Hamilton.

*Ladies' College, Whitby*.—Miss M. Rowell, South London; Miss Staples, Cobourg.

*Ladies' College, Oshawa*.—Miss Creswell, Mallorytown; Miss Demill, Oshawa; Miss B. Creswell, Mallorytown; Miss Stephenson, Cobourg.

*School of Practical Science*.—A. J. Tye, Mount Allison; Wm. Jost, Barrington.

*Others not from Colleges*.—Mrs. Gooderham, Toronto; Rev. J. W. Saunby, Japan; Rev. Dr. Sutherland, Toronto; Miss H. Lund, Japan.

The various colleges reported as follows:

*Mount Allison*.—Five volunteers in the College; one of these, viz., Miss Alcorn, Berwick, N.S., now ready to sail.

*Wesleyan Theological College, Montreal*.—This college is doing considerable work at home. There has been a marked growth in missionary spirit. Some have lately gone to the field. There are now seven or eight volunteers, one of whom expects to go to Africa. Two volunteers graduate this year.

*Ladies' College, Whitby*.—No volunteer band, but expect to organize soon.

*Ladies' College, Oshawa*.—Nine volunteers, but no Band as yet. There is great interest taken by the students here in the Corean mission. One has lately gone to Japan.

*Albert College, Belleville*.—The students here are about to undertake the support of a native missionary. There are twenty-five volunteers, one ready for Africa in April.

*University College, Toronto*.—This college is non-sectarian. There are fifteen volunteers, one of whom is a Methodist.

*Woman's Medical College*.—Funds raised here go to the support of the Canadian Colleges' missionary. Thirty dollars was raised this year. No volunteer band.

*Medical College, Toronto*.—This college helps to support Dr. Hardy in Corea. One is preparing for the foreign field, and two others are contemplating that step. No band.

*School of Pedagogy*.—One Methodist volunteer here. No Band.

*Ontario School of Pharmacy*.—Work here only just begun, but is hopeful.

*Ladies' College Hamilton*.—No Band here. One going to Africa.

*Wesley College, Winnipeg*.—This college has sent one of its number to China during the year, and is pledged to support him for seven years. There are now five volunteers, four of whom expect to go to Africa.

*Victoria College, Toronto*.—The work here has suffered through the misconstruction of the pledge. Are at present preparing to put a man in the field. Seven or eight volunteers, nearly all looking to China.

*Law School, Toronto*.—Have a Y. M. C. A. Two take missionary work in the city every week. Interest is increasing.

Dr. Sutherland urged the importance of work at home as a preparation for the foreign field. The mistakes which are the inevitable results of inexperience will do less harm here. He also impressed on medical students the importance of being missionaries first of all.

Mrs. Gooderham also urged loyalty to the Methodist Church. The young ladies should put themselves in touch with the W. F. M. S., and work under its auspices.

Miss Lund, of Japan, said her experience at home, especially as a teacher, had been invaluable to her in the foreign field.

Several suggestions were made as to the best plans for keeping in touch with each other in the work; among others, that the various Bands report to the OUTLOOK.

Dr. Sutherland dismissed the meeting with prayer.

J. H. MORGAN, Secretary.

### How to Raise Money.

THERE are various ways of raising missionary money, and methods have been multiplying during recent years. Of course, it is always best when you can induce people to adopt the Scripture rule of a tenth as the minimum of their gifts, but until people are educated up to this standard, it may be just as well to use special methods with the view of promoting habits of systematic giving. The Rev. J. S. Williamson, of Ingersoll, gives his experience in the following letter, which others may profit by:

INGERSOLL, Feb. 22nd, 1894.

DEAR BRO.,—Our Sunday School has adopted a plan, new to them, for the raising of missionary money. I am so thoroughly in love with it I wish to recommend it to other

schools. My first experience with this plan was while pastor at Paris. For some years they have been working along that line with fine results. It is known as the "Birthday Offerings for Missions." A box is provided, with a hole in the lid just large enough to admit a big penny, and each Sabbath all the officers, teachers and scholars who have had a birthday during the past week come forward and place in the box as many cents as they are years old. This continues during the year, and just before Conference a missionary Sunday service is held for the school, or, if preferable, a week-night service, when the box is opened, contents counted and paid over to the credit of the school. It is surprising the interest it awakens.

There are several advantages this plan has over others, among which I name two :

1st. The children are taught to become givers, rather than collectors.

2nd. The missionary work is constantly kept before the children, and they grow up with not only an interest in, but a knowledge of, the work.

We were late in the year starting, and so the first few Sundays we called for the offering of all whose birthday had occurred since the first of May last.

If every school would adopt this plan, I am sure a new interest would be awakened and a large increase in Sunday School givings would be the result. Try it.

Yours truly,  
J. S. WILLIAMSON.

### Pyramid Mite-boxes at Alderville.

DEAR DR. SUTHERLAND,—As my wife was looking over a recent number of the *OUTLOOK*, she felt a longing desire to do more, in some way, for the great missionary cause than in the past. She at once laid the matter before the Lord for guidance and direction, and, guided no doubt by His unerring wisdom, she announced in the Sunday School, on the following Lord's Day, that on January 28th, in connection with our Missionary Anniversary, we would have a Missionary Sunday School, at the same time trying to lead the children to see what the dear Lord had done for them in leading them out of pagan darkness into the light of the glorious Gospel. She urged them to try and bring a good collection.

On Monday morning the thought came to her, Why not send for some pyramid boxes and distribute them in the Sunday School? and as the Lord's business demanded haste, a card was sent at once for one and a half dozen. On Wednesday evening along came two dozen. On Monday morning she was told that Mary Jane, an Indian girl, was going to make a match-holder and sell it for 5 cents, to put into the missionary collection next Sabbath. A mother came, saying her little Sammy was saving a cent given him for the same purpose. On Thursday afternoon my wife was taken suddenly ill. One little six-year-old boy, on hearing of it, said, "I hope she will be well for Sunday, so that we will have a good time in Sunday School."

Well, Sunday came, beautiful and bright. Rev. Mr. Leitch, from Castleton, was on hand. The morning service consisted of preaching and class-meeting, which was much enjoyed by all who attended, Mr. Leitch having charge of the same. The Sunday School in the afternoon was well attended by the children, with a good representation of parents. After a short session of Sunday School it was turned into a missionary meeting, at which addresses were delivered by Mrs. Lawrence and Mr. Leitch. All the "pyramids" were taken and two more Mr. Leitch had with him, making twenty-six in all. At the close, all joined in singing the doxology with full hearts, and left, feeling they had had a good time.

By Tuesday evening there were six more orders for "pyramids," and another dozen was sent for. Mrs. Lawrence gave them all a start by putting five cents in each. This dozen went, and four more she obtained from Mrs. Sexsmith, making forty in all. Some of them, by this time, report from 50 cents to \$1 collected. One little girl was in with two baskets yesterday. Mrs. Lawrence took them and paid for them in money, and she was back to-day with five more. Mrs. Lawrence gave her 10 cents for one and would like to take all they would bring, but it is not possible to do so.

A word, before closing, on our missionary meeting on Monday evening. Mr. Leitch had to return home, owing to the death of one of his official members. Your missionary got home in the afternoon, and we expected two other members of the deputation to arrive, but the storm of this winter happened on that afternoon and on the following day. By evening it was terrific, and no deputation came; but we had a good audience of about 150 persons, all appearing in excellent spirits. We then and there extemporized a deputation of home talent and held our meeting. We had a grand, good time; taking it all through, I think it was the best we ever had on the Mission since our coming to Alderville. When the subscription paper was passed, there were \$45 subscribed, against \$29 paid last year. With this, and the "pyramids," we are hoping to present a decent showing at the proper time.

Our day and Sabbath Schools are in a very encouraging condition. Of course, when Richard Black left to enter the mission work, and my own two children left for the Collegiate Institute, we felt somewhat weakened; but we have risen above that now, and both schools are doing as well as ever in the past, and are just as promising and hopeful.

JOHN LAWRENCE.

## An Epistle to the Churches

CONCERNING THE WORLD'S EVANGELIZATION.

AT a recent conference of the representatives of nearly twenty foreign missionary organizations, held at the Mission Rooms of the Methodist Episcopal Church, 150 Fifth Avenue, New York, those present were so impressed with the vastness of the work still to be done in order to give the Gospel to the unevangelized nations, and so fully convinced that the time has now come to unite in a more aggressive movement for the evangelization of the whole world, that a committee was appointed to draw up an appeal to be issued in the name of the Conference and such Evangelical Missionary Societies as should join therein, to all Protestant Christians in the United States and Canada, asking their full and earnest co-operation by their prayers and their increasing gifts for this great end.

For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the Gospel of redemption which was committed to the Christian Church. It was said most truthfully by the late Earl of Shaftesbury, that "the Gospel might have been proclaimed to all nations a dozen times over if the Christian Church had been faithful to her trust." It is appalling to think that sixty generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned His Church as a living and aggressive force in the world. And of all the generations, ours is the most guilty in proportion to its greater opportunities. We call upon all who love the Lord Jesus Christ to pray with all earnestness that the closing years of our century may be years of special harvest. In some mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundreds or scores. Let us "ask great things of God and expect great things from God."

No age has compared with the present in the facility with which the populations of distant countries can be reached; or in the personal safety under which Christ's ambassadors may prosecute their work; or in the approachableness and cordiality of the people; or in the materials ready at hand to convey the message of salvation in an unknown tongue. The hearts of India, Africa and China are more rapidly reached than was the centre of our own continent a hundred years ago. A whole century of preparation has established the principles, furnished the appliances, and perfected the organization for a movement enlisting the whole Church of Christ.

### THE WHOLE BIBLE A MISSIONARY VOLUME.

We earnestly call upon every Christian disciple to re-examine the Word of God and see how every portion of it, from Genesis to Revelation, is instinct with the spirit of missions. It is a field-book of universal conquest. The redemptory work of Christ, like a bow of heavenly promise, overarches all its sacred records. The "promised seed of

the woman" at the beginning, appears again in its closing Revelation as the "Lamb slain from the foundation of the world." Its Alpha and Omega include the whole alphabet of redemption. All prophecy and all types point to the one sacrifice offered once for all, with a reversionary as well as a prospective efficacy, and embracing the ages. The promise to Abraham that in him should all nations be blessed, found its counterpart in John's vision of the redeemed "of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb." The Gospel of Christ, even as proclaimed in the Old Testament, was not for any one age or for any one race. In the Councils of Eternity it was said to the world's Messiah, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Not only is Christ the Divine intercessor now, but He has always interceded. An eternal covenant is based upon His plea: "Thou art my Son: this day have I begotten thee. *Ask of me*, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The decrees of God make the conversion of the world as certain as His throne! The Gospels are simply a history of Divine fulfilments; the Acts of the Apostles are a continuous missionary record; the Epistles are missionary letters addressed to infant churches, and John, in his prophetic vision, anticipating the final triumph of the Gospel, declares, "The kingdoms of this world *are* become the kingdoms of our Lord and of His Christ."

But the most striking bond which identifies the work of missions with Redemption, is seen in the Divine commission of the Apostle to the Gentiles. The commission given to Paul (Acts xxvi. 18) followed almost the exact terms of Christ's own commission, recorded in Isaiah xlii. 6, 7, and lxi. 1. In the Synagogue of Nazareth, Christ read these prophetic words as the credentials of His great mission to an apostate world. The Word of God assures the work of God. All power is pledged to this triumph. All wisdom is concentrated on this problem. If, therefore, the Scriptural foundation of missions has been more or less overlooked, while this great cause has been looked upon as only a development of nineteenth-century enterprise; if our inspiration has been drawn mainly from heroic examples of self-sacrifice or of distinguished success, let us repent of our error and turn back to the Word of God for its Divine prompting and its promise of omnipotent help.

#### OUR MARCHING ORDERS.

The command of our Lord to publish the Gospel to all the world, is clear and explicit, and admits of no compromise. His Great Commission was given on four different occasions and in four different forms. First: to His chosen band in the mountains of Galilee came His comprehensive command, "Go teach all nations." Second: on the Mount of Olives, immediately before His ascension, he demonstrated to His Church the symmetry and proportions of her great mission to the nearer, the more distant, and the most distant fields alike, and all to be undertaken together. Third: near Damascus He gave a commission which showed not to Paul only, but to the whole Church, that her errand to the Gentiles is not merely that of a higher cultus or a better civilization, but a veritable deliverance from darkness unto light, and from the power of Satan unto God. Fourth: His command was given to Paul in a vision of the night, when not a real Macedonian, but the risen Christ summoned His Apostle to a wider sphere among the world-conquering races of pagan Europe.

#### OUR COMMON CREED OF MISSIONS.

We desire, in love for our blessed Lord, and for all who have named His name, to call attention by way of encouragement to the essential unity of the Church with respect to those fundamental doctrines upon which the missionary work is made to rest. In minor things we differ. We are called by different names; we have different rubrics as to church order, and it may not be altogether a misfortune that the churches of Protestant Christendom are organized by cohorts, so long as they recognize themselves as one army, marching under one Captain. But while we are called to

surrender nothing that is a matter of sincere conviction, we may emphasize those more essential points in which we are one, and thus greatly increase our efficiency in the common effort to evangelize the world.

There is need in this age, and in the present strife and tumult of religious thought, that we join hands with respect to the great truths in which we are agreed, namely, the fact that all men are ruined by sin and are in perishing need of salvation; that Jesus is the all-sufficient Saviour and the only name given under heaven among men whereby we must be saved; that the omnipotent power of the Holy Ghost is indispensable in transforming the hearts and lives of men; that salvation is by faith in Christ, and that in order to extend that faith it is necessary to "go into all the world and preach the Gospel to every creature;" that every church should be a missionary church, and that every Christian believer should, according to his means, become, directly or indirectly, an ambassador of God to the perishing. On all these points we are united; what remains is to actualize and illustrate our common profession.

We are a great host representing all the Protestant Evangelical denominations. We stand together against all those errors which would deny the Divinity of Christ and dispense with a vicarious atonement; which would explain away the personality and office work of the Holy Ghost; which would weaken the authority of the Word of God; which would teach the perfectibility of human nature without Divine aid; which would deny the universality of the religion of Jesus Christ, and virtually remand it to a place among the ethnic faiths; which would regard Christian experience as a development from naturalistic elements, and not the work of a regenerating grace; which would proclaim a mere gospel of humanity, and proclaim a universal brotherhood without the headship of Christ; which would rest in a charity of practical indifference, and regard the great work of evangelizing non-Christian nations as an impertinent intrusion. Let us never forget that resistless logic of Christianity which makes the work of missions essential to our home theology, which must insist that if Christ be not necessary as the Saviour of all men, He cannot, by the terms of His Gospel, be necessary to any.

#### NO NEED OF DISCOURAGEMENTS.

Possibly many in the Church of Christ are disheartened by those obstacles which arise in connection with the mission work. But have not obstacles appeared in every stage of the Christian conquest? What discouragements confronted the labors of the Apostolic Church, whose greatest successes were wrested from the persecutions which scattered abroad the disciples as chaff before the wind, but which under God proved rather a seed-sowing of the truth far and near. How were the churches of the first three centuries overwhelmed by heathen persecution!

We meet obstacles in the restrictive measures of non-Christian governments; in the false philosophies of proud old systems; in the disturbing influences of false representatives of our own Christian land in all heathen marts; in the corrupting contact of pernicious commerce in opium, or whiskey, or fire-arms; in the prevalence of Western vices, where only truth and righteousness should be disseminated; in the over-reaching of more powerful nations against the weaker tribes and races; in unjust legislation and the abrogation of solemn treaties; in the efforts of infidelity to thwart the teachings of the truth wherever missionaries have proclaimed it.

But what are all these obstacles compared with those which have appeared again and again in the history of the Church? What have we to compare with the overthrow of the sainted Augustine and his North African Churches by Vandal incursions? If all our difficulties and discouragements were summed up together, they would not equal the Huguenot massacres and exiles (and yet that fierce persecution sent Christian colonists to many lands). In the British Isles, from which we have sprung, Christianity was once well-nigh extirpated by our own savage ancestors. And again, in the eighth and ninth centuries, when missionary zeal and labor had re-established the truth, it was almost overwhelmed by the incursions of the Norsemen, and the religious institutions that had been established around the coast of Ireland and Scotland were swept as with the besom

of destruction, yet what hath God wrought in and through the British Isles? Shall we then in this age, with all the power that God has placed at our disposal, be discouraged and lose faith or relax effort on account of the difficulties that arise in our path? If the truth be told, one obstacle now outweighs all others; it is found, not in outside oppositions, but in the worldliness and apathy of the Church herself. If she were to rise up to the full measure of her power, all the opposing forces of earth and hell could not resist her triumphant march.

#### MISSIONARY SUCCESS AN EARNEST OF DIVINE FAVOR.

There is no sublimer story in human history than that which sketches the majestic march of the Christian faith from Jerusalem and Judæa to Arabia, Egypt and Africa, to Asia Minor, Greece and Italy, and through the whole Roman Empire; and thence northward and westward, till French and Spaniards, English and Germans, Scandinavians and Slavonians were enlightened and modern Europe was won; and thence across the ocean to the New World; and from the Old World and the New to the East and South among the mighty pagan peoples of Asia and Africa and the islands of the sea. And in this march the Church has simply been fulfilling the great prophecies and realizing the grand promises of Scripture. The foreign missionary work of our day represents the later stages of this world-wide movement, and is as clearly under the inspiration and leadership of Jesus Christ as the work of Paul in Asia, and of James in Palestine.

Nothing in all the Christian era has given a greater proof of God's favor and blessing than the success of this closing century. In the first hundred years after Christ's ascension, only about five hundred thousand nominal Christians received the faith. During the one hundred years of modern missions, over three millions have accepted Christianity as the true religion, and have been converted from their ancestral errors to the faith as it is in Jesus Christ.

The conversion of the Sandwich Islands, the New Hebrides, the Fiji Islands, the Georgia and Friendly Islands, Australia, and many other islands of the sea, affords the clearest evidence of God's favor. They are standing miracles of blessing and success. The annual average of conversion in Africa is 17,000 souls. Fifty years ago there were but six Protestant Christians and two native helpers in China, now there are 50,000 communicants, 1,700 native helpers, and 18,000 youths in Christian schools. Japan has 35,000 professing Christians won in twenty-two years.

Parts of India are experiencing a Pentecostal outpouring. In the past three years 60,000 heathen have turned from idols to Jesus Christ and been baptized in the missions of the Methodist Episcopal Church. The North India Conference has more Sunday School scholars than any Conference of that Church in the United States. The great work of the Baptist missions in Telegu during the past fifteen years, shows the blessings of a wonder-working God.

The Bible as a whole, or in portions, has been translated into more than 300 different languages or dialects—much the larger part of this work having been done by missionaries—so that probably four-fifths of the unevangelized population of the world may read or hear, in their own tongue, of the inspired Word of God.

But the great work is but just begun. It is only a score of years since Livingstone ended his adventurous life-service on his knees near Lake Bangueola and laid the evangelization of Africa upon the heart of the Christian world. Then mission stations were numerous on the coast, but there were scarcely half a dozen in the interior. During this brief interval Christian missionaries have pressed toward the interior of the continent from the north and the south, from the east and from the west; and still the doors of opportunity open more rapidly than the zeal of Christian nations can enter them.

#### OUR MANIFOLD OBLIGATIONS.

We beg leave to present in briefest form some of the obligations that have been laid upon us who live in this age of the world. First of all is the command of our blessed Master, accompanied by the fact of His own Divine example of sacrifice for the salvation of men.

Second: Our obligation to those early missionaries who bore the Gospel to our own ancestors who, long after New Testament times, were in the depths of barbarism.

Third: Our indebtedness to those missionaries and missionary settlers who bore the Gospel to this continent, and planted these religious institutions whose beneficent influence we have enjoyed from our childhood. Freely have we received; let us freely give.

Fourth: The duty which rests upon us to follow up the noble work of the pioneers of modern missions who lived down the opposition of a worldly Christian sentiment at home, and overcame heathen prejudice abroad; who translated the Word of God into hundreds of languages, and laid many foundations for us to build upon; and many of whom sealed their labours with their lives in fields where there is now free access.

Fifth: We owe a debt to those who more recently have gone from our own communities and churches, and from our own circles of kindred, and who now, in the heat and burden of the day, demand our sympathy, our prayers, and our support. To follow up the work of all these is now easy. We have the opportunity, the facilities, and the means. How can we excuse ourselves if we selfishly squander our lives and our possessions, and die with this accumulative duty unfulfilled.

#### UNION AGAINST UNJUST CRITICISM.

There is need just now for union in missions as a matter of common defence. It is an age which, through various forms of literature, boldly challenges the supreme claims of Christianity,—its teachings and its work. The cause of foreign missions is especially liable to assaillment, as it is far off, and therefore may more safely be made the subject of ignorant ridicule. It may be impossible to convince the outside world that such representations are erroneous; but the whole membership of the churches should be made intelligent, to the end that they "may be steadfast, unmovable, always abounding in the work of the Lord."

The Protestant Christians of America now number several millions. They are among the most intelligent of all classes of our citizens. They are moved by the highest principles, and their common effort for the evangelization and uplifting of all mankind is the very noblest and most inspiring of human enterprises. They have more than an average degree of wealth and influence, and if that influence could be subsidized by a general and complete co-operation, there is no other force in the world that could successfully resist it. If by their common belief and teachings, their harmony of plans and methods, their union in such forms of appeal or published facts and statements as shall instruct and inspire public sentiment, these great masses of Christian believers can be led to act as one united body, there will be presented a spectacle of Christian union and a volume of moral earnestness and power, which will impress the nation and the world with the divine reality of the Gospel.

#### THE FINAL RALLY OF THE CENTURY.

We are now in the last decade of the nineteenth century. We call upon all who love the Lord Jesus Christ to pray with all earnestness that these may be years of special harvest. In some mission fields it is already demonstrated that by the Spirit of God, thousands may be gathered where there have been only hundreds or scores. Let us ask great things and expect great things. By true Christian comity as between all our different organizations, by economy of resources, by more and more of the spirit of fraternal counsel and co-operation, we pledge ourselves, as official administrators of the work of missions, to do our part as God shall give us strength, and with this pledge we call upon all who have influence to join with us in an effort to awaken the whole Church in the United States and Canada to a sense of the unprecedented opportunity that is now before it.

We plead with instructors in colleges and theological seminaries to hold up the great work of missions before the young men who are under their care, realizing as we do from some blessed examples, how potent is the influence which may thus be exerted.

In the name of our respective Boards and Societies we most earnestly call upon all pastors of churches and their

associate officers and overseers, to embrace the opportunity afforded them. They have an influence which none others can exert. They have access not merely to those who are willing to read missionary literature or hear missionary addresses, but they may from Sabbath to Sabbath press upon all the people the divine reality and the divine obligation of this great work. They alone can rally and move the entire rank and file of the Church.

We call upon superintendents and instructors of Sabbath Schools to realize that soon the young generation under their care must take the entire responsibility of this vast work.

We welcome and invite to still greater participation the noble efforts of the women of the Church in their various organizations. Let them by every means enlist the thousands of their sex who are yet indifferent.

We extend the hand of cordial invitation to Young Men's Christian Associations and Young Women's Christian Associations, to Societies of Christian Endeavor, to the Epworth League, to all guilds and societies of the young in any branch of the Church, to join in one common effort for the salvation of the world, and to unite with new meaning and emphasis in the divinely prescribed petition, "THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

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## A Midsummer Trip Among Our Missions in the North.

NOW as we whirl along, the hillsides and plains are dotted with the homes of new settlers. Here is a station surrounded by a Protestant settlement, yet misnamed Lacombe. I suppose the incongruity does not matter. "A rose by any other name," etc.

However, let us take this as a sample of steady growth. On July 1st, 1892, this plain had a population of 23 males and 17 females; July 1st, 1893, 125 males and 113 females. It then had 56 acres in crops; it now has 272 acres. It had  $36\frac{1}{2}$  acres of new land broken; has now  $311\frac{1}{2}$  acres broken, and thus the story goes. The wild north land is being tamed. And why? We answer, "Because God has made it so," and if the Christian Church is but faithful, the Saskatchewan valley will surely become the home of a wealthy and righteous nation.

But now, pioneer delegates are searching homes for many others, and have gathered around the old missionary. They want information about the country. Here are men from Oregon, Washington, Dakota and Michigan, and we become for the time being, an emigration agent, with this difference from others who follow this as a calling: my capital is my own, acquired by hard knocks through many years of experience, while theirs is largely borrowed. Doing this kind of work we pass Battle River, Wetaskewan and many other places, and now reach "Edmonton South," the present terminus of the railway. I say present because I believe the

day will come when this road will be continued on to the Peace River country. Now the platform is filled with a bustling crowd of hotel men and expectant friends, and I am strongly reminded of the isolation of the past in the face of the multitude of the present. The gates of the old fort yonder, closed in the early evening and closely guarded until morning came, and outside of this not a single home to seek shelter in. And now above the din of traffic the shrill cries of porters ring, "This way, gentlemen, this way please," to the many hotels in either town. Thinking of these changes, I step down and am warmly greeted by my two nephews, Dick and Percy, who soon have me seated in their rig and we are bowling down into the valley of the big Saskatchewan once more, and across the ferry, and have climbed the hills and have reached the new and modern home of my sister, Mrs. Hardisty, where I meet a number of friends and my companion for the next two weeks, Bro. Somerset. A comfortable room and a restful night, and Tuesday morning we make ready for our trip. A short visit with Bro. Hanna, the new preacher, who is up to his eyes in lime and furniture, improvising a home until the new parsonage, which is to be built, is furnished. Presently Somerset drives up with his very tame bronchos, for the long drives and rich and almost bottomless mud holes, and as yet uncorduroyed muskies, on his mission, would tame any horse. However, if slow, our team was sure, and we bring up for the first drive at Dick Hardisty's ranche, twenty-seven miles out. Here, in the absence of his master, Muh-che-ya, a dwarf, reigns supreme, who along with his big head and short legs, has a kind heart, and we and our horses are hospitably entertained, and are visited with a rousing thunder-storm during the night. In the early morning we are away for Victoria, sixty-one miles distant. The country we pass through is more or less timber, and the summer's rain and last night's storm speak to plenty of mud. Nevertheless, keeping at it, "instant in mud and bush and out of it," by 10 a.m. we are at the Vermilion River and one third of our day's journey is made. We pull up at the Cosmopolitan and feed our horses, build our fire, boil our kettle and cook our steak and wash our dishes, oil our rig and hitch up our team and are thankful for accommodation. Then fording the Vermilion, we start on the second stage of our day's journey. The sun is hot, the day is sultry, the road is muddy, the flies and mosquitoes are plainly visible to the naked eye; yea, they are even perceptible otherwise, and wondering what these insects were created for, we finally settle down on the consoling thought that these are a part of God's vast system of sanitation, that when man, by his multitude and industry, will have done his part, these will not be needed, and until then, as pioneers, we will bear them manfully. But these are not all the bloodsuckers we have to contend with. This fair country of ours is cursed with a parasitical portion of society. Every little village and town has its gamblers and saloon-keepers, and wholesale and retail liquor merchants, and confirmed loafers and bummers who are constantly bleeding the community. One partially understanding the reason for the existence of a bloodsucking insect life, which swarms around us, can patiently endure. But these other life and bloodsucking reptiles, who, that loves his kind, can patiently endure them? Sometimes we are constrained to call out, "How long, O Lord," etc. Well, thinking and worrying over these sucker species brings us to Sucker Creek, our second stopping place.

Long ago we found out that if you want your horses to stand hard journeys, never, if possible, drive them longer than three hours at a time. Twenty miles over rough roads is enough in three hours.

How many memories come up to my mind as I jump out of the rig at the old camp-ground on the banks of Sucker Creek. High water and low water trips; high feed and low feed camps; now genial companions, and then, except horses and dogs, alone. Thirty-one years ago I took breakfast here one cold winter's morning with the Rev. Thomas Wolsey. By sunrise we had already made some thirty miles of our day's journey across the ice-bound lakes and over the rough portages. We had come at a break-neck pace, for my dogs were smart and strong, and in those days my wind and strength were both good, and Bro. Wolsey will remember the rough, wild ride, and here, be-

tween coming day and sunrise, we boiled our tea and warmed our pemmican, and then took to the ice of the big Saskatchewan and camped for the night more than forty miles from here. Seventy or more breezy miles since one o'clock the same morning with the old English missionary in the cariole and the young probationer on foot. And as there was no loitering by the way in those days, so there can be none now, for here, after a score and a half of years have gone, am I again with an Englishman and brother missionary as my companion. And while he looks after the horses I do the cooking, and on time we are through and have hitched up and are once more rolling up the rise on to the table-lands, with the rapid running Saskatchewan stretching away in long, majestic bends at our feet.

Thus far to-day the years have brought no change to the country we have been coming through. "As it was in the beginning it is now." But that is no reason to suppose for a moment this will continue, for every mile is rich in grand possibilities. Timber, coal, grass, soil, water and climate all indicative of boundless wealth. The only want is men; and these will come, and this lone land will become resonant with the hum of a Christian civilization. For years, with God's help and blessing, we and our companions have been preparing the way. Already the promise is with us, and our faith is strong.

And now we have passed the three Was-ah-huk-de-now creeks (this five-syllable word means "bay in the hills") and are rattling away for Victoria, which we reach in the early evening. As there is no missionary here just now the Mission House is closed, and we drive on to the Hudson's Bay Company's Post, where we are kindly received by the gentleman in charge, and where we pass the night with another heavy rain-storm to lull us to sleep during the dark hours.

JOHN MCDUGALL.

(To be continued.)

## Along the Line.

### The Indian Work.

BRITISH COLUMBIA.

Letter from REV. T. CROSBY, dated PORT SIMPSON, February 6th, 1894.

JUST a word as to how we spent the last two Sabbaths. A week ago Saturday I left here in a small boat for Georgetown Mill. Arrived wet and cold late in the evening. Sunday morning preached to a congregation of twenty-five, including the mill hands, whites and Indians, and a number of Japanese. The presence of God was felt while the people listened to the Word from Gen. iv. 9: "Where is Abel thy brother?" Afternoon I attended the Japanese service, while Brother M. S. Okamoto preached to his brethren. All I could understand of the service were the tunes, as they sang in their own language, "Yes, Jesus Loves Me," and "There is a Fountain." God is making this brother a great blessing to his countrymen. I also attended a little Sabbath School, which Mrs. Willisroft has in her own house. Evening we preached again to about the same congregation as in the morning. Mr. Okamoto repeated as much of the sermon as he could remember, to the Japanese present, and lead in prayer in his own language. That night I had a little of my old trouble, the asthma, on me again, from cold I took getting wet on Saturday. Monday, back home early. It had turned very cold in the meantime. Our special services are still going on every night.

Saturday noon left here for Work Channel, where many of our people are camped at Hallibut, fishing. It was well we were near a large canoe full of people, who were on their way and who took us aboard, for a squall struck our little boat, and it would soon have been too much for us, as we found after we got aboard the canoe, the sea was all she could stand. As it was only seven miles we were soon there. I visited eight houses, and had prayer in each house, where there were twenty-six families; then at seven o'clock preached in the little church to a congregation of

about fifty. A collection taken up at the close for light, etc. Sabbath morning came out fine and bright. A prayer-meeting at 7 a.m., when about twenty-five prayed and about twenty spoke. At 11 a.m., I preached in the little church packed full of people, from Ephes. iv. 30, and many stayed to commit to memory the text. As soon as that was done, a party of ten got into a canoe with me to visit a camp about six miles up the channel. They sang and pulled against a strong tide, and we reached the place by 2.30. They were met for afternoon service. One brother had just given out his text, Matt. xvi. 25. A short talk from him, and an exhortation from the writer, and prayer and fellowship followed for the next hour and a half, when nearly everyone in the house spoke and prayed, and some twice over. One poor wanderer said: "I got away from our village soon after Xmas, for while many of my friends were getting good there, I was doing bad, so I moved away out here to get out of the way, and now Jesus has found me here."

At the close of this service I visited the three houses, with eleven families in them; prayer in each one. By this time our friend had food ready for us in his oven, and we were soon in our canoe and off down the Inlet. No sooner got off than a brother began to pour out thanksgiving and prayer to heaven, and this seemed to take hold of the whole party, till prayer, and testimony and song went up in turn from everyone on board. This continued for the whole hour and a quarter, until we reached the camp from which we had started. Landed in a blinding snow-storm just as the last bell was ringing for church, so everyone marched into the church singing, "You Must be Saved to Wear a Crown," etc. The church was well filled, and the people listened very attentively to talk from the missionary from John xii. 32, and then followed prayer and fellowship till about 9.30. One poor man made a start for life. He said he had been very bad, and had said he would not be a Christian, but God took his child away, and this had lead him to turn, and from this out he was determined to be on the Lord's side.

Yesterday it was so stormy we could not return home as we had hoped to do, so we got some men to work to finish the seats of the church, and the windows, etc., which had not been quite finished, and then some good sisters got to work and washed it out in the afternoon.

Evening, had preaching services again. One of the local preachers spoke, and a very blessed time in the after-meeting. This morning, though still stormy, Sam and I got off, and by hard pulling against wind and rain, got home by noon. All well at the "Home" but measles has broken out in a number of families, and will likely spread, and Dr. Bolton and assistants will have their hands full for a time. It is about eleven years since we had such a scourge, and many of the children died of this disease.

We hope to be off soon with a party on the *Glad Tidings* down the coast. We have had the little ship laid up on the blocks for some time to save expenses.

Extract from letter of REV. T. CROSBY to REV. D. JENNINGS, dated March 17th, 1894.

I AM just back from the Naas, where I spent Sabbath. We had a blessed trip. Bro. Osterhout is doing well in every way. The people wish him to stay with them.

We hear glorious news from the Upper Skeena—seventy souls have been saved at Kish-pi-ax; so Bro. Spencer got back just in time.

Last fall la grippe spread amongst the Upper Skeena people. Their superstitions led them to charge the missionary with spreading the disease throughout the country. Since then the Spirit of God has touched their hearts, and the people are being saved by Grace Divine.

Did you ever feel the joy of winning a soul for Christ? If so, you will need no better argument for attempting to spread the knowledge of His name to every creature. I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says, "By your means I was turned from darkness to light.—Rev. C. H. Spurgeon."



1881



1894

# Woman's Missionary Society

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\* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

## Our Monthly Reunion.

### PRAYER TOPIC.

"That Christian Governments may recognize their responsibility in relation to the liquor traffic, opium, the African slave trade, reform of the social evil in India, and the traffic in Chinese girls on the Pacific coast."

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field.

"Blessed shalt be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

"Blessed shall be thy basket and store."—Deut. xxviii. 1-5.

THE topic for this month introduces the subject of governments, and their participation in, and endorsement of, nearly all the sources of vice and degradation that afflict the race. It is pitifully true that they are also recognized as Christian governments.

Prayer for governments and all duly constituted rulers has been made by the Church from its inception. The topic is not new. Prayer for all in authority is frequent in all services, and no doubt fervent and sincere, as it should be. The phrase, Christian governments, comprehends all those which recognize God the Father and the Lord Jesus Christ, and whose laws and customs are generally founded on the Bible as the Word of God. Of these, England and America take foremost rank. All who accept authority under these governments are sworn in "on the Bible," and the Bible presented to the lips of witnesses in legal process, testifies to the fact of its recognition under the law. And yet, of these Christian nations so recognizing and using the Bible, it must be said in the language of the Bible that they "have made a covenant with death, and with hell are at agreement," "they have justified the wicked for reward."

Suitable questions to present for consideration under this topic, in order that the women may arrive at a true idea of its importance, would be, What is government? What its functions? What power makes and unmakes governments? Why do we use the designation "Christian"? Where does responsibility begin for the perpetuation of these legalized vices, of which we ask God to rid us? Discussion on this theme would be unconstructive and stimulative.

"Ah! but," says some timid one, "it would hardly do, would it, in a missionary meeting? We do not all see alike, you know, and it might produce discord."

How often this "little gag," truly a devil's weapon, has been operated to check the utterance of honest, God-sent thoughts. Do not use it. Let us not fear. If we are not Christian enough ourselves to consider the fundamental causes of the evils we pray to be rid of; if we are not intelligent enough to connect effects under our eyes with causes somewhere; if we are not courageous enough to measure the laws we live under and the men who make them, up against the Bible standard of righteousness; and determined enough to try to reach the solution of the difficulties, let us first pray for wisdom ourselves, and then calmly study our own needs, and seek grace to combat even our own pet prejudices, if need be.

The term government has to many feminine minds stood for a power with which they had nothing to do, in which they had but little interest, and only in a dim and uncertain fashion comprehended as the force that made all the laws and operated them; a something to be prayed for as we pray for the Queen, but a something quite as far removed from the touch and trend of our every-day life. But all this is changing. One cannot tread the pathway of reform long, laboring for the extermination of the weeds of sins and vices, without learning of the presence of roots, and that not only must the leaves be choked,

but the roots plucked up. And thus working, women soon discovered that unholy laws fostered the evils they were laboring to overcome.

"The Lord giveth the word: the women that publish the tidings are a great host." The women of to-day are not only publishing the tidings in heathendom, but they are also giving serious thought and determined effort to the needs of Christian nations and their deliverance from the licensed vices, which, like the cancer on the vitals, must inevitably produce a paralysis of righteousness and the ultimate degeneration of the nations. These so-called Christian governments raise their revenues by the degrading and debauching of their subjects. Now who are these governments? Plainly and simply, the people—the Christian people, who believe in God, in Christ, in the Ten Commandments and the Golden Rule; who pray the Lord's Prayer, who would fight for their liberty to worship God and to read the Bible, and to protect the Sabbath Day. These are the people who are the governments, who license a certain number of men for a price, to make money by making all the drunkards they can out of their subjects, totally regardless of the wrecked manhood, the waste of resources and the degradation and misery produced; who license others to débauch womanhood, and to make merchandise of the purity and virtue of youths and maidens. Are we women touched by all this? Are we mothers alive to these facts? Somebody's boys and girls are going to destruction by law every day, every hour. Is there no force, no power in Christian womanhood that can turn back the tide of iniquity, and help to purge the statute books of these Christian governments, and to reflect from our laws the principles of Christianity we profess to live in our individual lives? If not, why not? Let it be fixed in our thought that God must be enthroned in government, *i. e.*, righteousness must dominate every law. God works by law and order. Every Christian man and every Christian woman is an agent of God in working out His purposes. Every human duty is as sacred as prayer. Every opportunity to confess Christ, whether by tongue, or pen, or ballot, involves duty. Let us have more *confession*, less *profession*. The ballot of the Christian is a sacred trust. Its use involves the well-being of his fellows. It is a mighty factor, full of potency and responsibility, to be accounted for before God. It must not be depreciated. Politics belong to God. The highest, holiest science known to men is the science of government, because it has all to do with the sacred rights and liberties of the people. The wicked partisanship, which some call politics, are devices of Satan, and what deadly work they do! "Be not deceived, God is not mocked: whatsoever a man soweth that shall he also reap." Whatsoever a nation soweth, that shall it also reap: and how many nations have been swept from the face of the earth!

When we pray for Christian governments, we cannot forget the power that makes the governments. If it is a Christian duty to bear them up in prayer, it is also a Christian duty to understand what they are:

whether, being elected to represent the people, they really do so, and if not, why not. Now, as women, wives and mothers, subjects of a so-called Christian government, we, too, have great responsibilities. Those who make our laws are popularly supposed to represent us and the principles of righteousness we cherish. Do they do so? Are the women of Canada and Great Britain represented in the laws which license liquor-selling in our countries, and the infamous social evil in India? Are we represented by the law-makers who permit the traffic in Chinese women on our Canadian coast? Are we mothers of Canadian girls represented by the law-makers who, for the legal safety of debased men, have placed upon Canadian statute books a law which fixes the age of protection for the daughters of Canada at fourteen? Thus, though our girls may not sell land until reaching their majority, they may, on the very verge of childhood, sell themselves to a ruin of whose nature and results it is perfectly impossible that they can have any adequate conception. Are we women represented in this legal despoiling of maidenhood? While we mourn over the condition of India's women, may God turn our thoughts to some practical effort in our own land, and to the securing of such methods as will help to answer our own prayers. We can no longer, with the knowledge we have, doubt that the element of motherhood should enter into our legislation, because the prime instinct of motherhood is the protection of the young. Laws have been enacted to protect the young of fish and game, and penalties attached for their violation, but the young of humankind are ever the prey of the vile, for the very government, instituted to protect them in their civil rights, enact the laws which really expose them to moral death. This is a subject women may well ponder. And the intelligent and well-informed missionary worker cannot fail to perceive how marvellously in the economy of God every human interest is linked as a chain, and how aptly it is written "love is the fulfilling of the law." The rapid progress of public sentiment in our Christian civilization in favor of the equality of woman with her brother, is a notable feature of the age, and one of our responsibilities to-day is found in that fact. To be faithful to God, to Christ-like principles, to the country to which we belong, to our present opportunities, is all important; and when the day comes which shall make women the political peers of their brothers, as it surely will, we shall be prepared to accept fresh responsibility in the fear of God, and perform new duty for His honor and glory. In view of all the interests of women, we cannot be too earnest in creating the public sentiment which shall demand for Canadian women a voice in the laws they must obey.

"The reform of the social evil in India." With permission of the framers of this topic we would suggest the word abolishment instead of reform. No evil can be reformed. No Christian can recognize an evil as a necessity, to be regulated or "reformed," but only to be abolished; and the one under consideration is so damning, so inhuman, so destructive of every good instinct, that its utter annihilation should be contem-

plated as the only thing possible to be in harmony with God's will. We are proud and pleased to note that two heroic women missionaries of the W.C.T.U. traced this evil through all the labyrinthine officialism surrounding it in India, where the British Government established it by legal license for the benefit (?) of its troops. Think of it! The exposure produced an agitation of public sentiment, which resulted in a resolution of the House of Commons ordering its cessation, an order, it is said, of which the commander of the forces in India took no notice. The efforts of these women revealed a state of things too horrible to mention. The record affords a sad commentary on our boasted civilization. No wonder the Hindu said to the Englishman, "You are foreign devils." The perpetration of these and similar wrongs upon women, ought to arouse a thoroughly organized and persistent movement among Christian women for the protection of women, such as would attract the sympathy and co-operation of all the best men of Christian lands. The concentrated power of the best men and the best women, in such a movement, is a consummation devoutly to be prayed for. May God speed it.

### Chat With the Editor.

WHILE we write, thoughts of the joyous Easter, with all its significance to womanhood, come pressing for utterance, and we are in spirit with the many workers, in their plans and purposes for the Easter thank-offering. But a message is borne to us, full of sadness, "Hannah Lund died this morning. Funeral Tuesday 1.30." Before this reaches our readers, the daily press will have told the painful tidings. Our Corresponding Secretary writes: "The first break." The first break in the ranks of our missionaries. In twelve years of work, the "first break." God has been very good to us as a Society. Nor is He less so in removing to a nobler, higher sphere, one of His beloved. Only we are so human, we grieve at our loss, scarce remembering her infinite gain. At this writing we have no particulars. Faithful to God, faithful to duty, faithful to her trust as the honored agent of our W.M.S., Hannah Lund has passed to her reward. May the memory of her life and the influence of her work and example be an inspiration to other young women to follow in her steps, and take up the work as she laid it down. In the name of our W.M.S., and on behalf of the whole sisterhood of missionaries and missionary workers, we tender expressions of a sympathy we know will be widespread and heartfelt, to the parents and friends. May the God of all consolation be their comfort and stay in this time of great trial and sorrow!

There is a precious little truth culled from our friend, the *Missionary Helper*, and passed on to "help" our sisters, for it is very suggestive. "The right side is the inside," said a lady clerk, as she folded up a dress pattern for a purchaser. Mrs. C. went her way, "and the lesson home to her heart she took." The external, whether of physical, mental, or

religious life, may deceive, but "truth is in the inward parts," and the same threads that compose the inside make the outside pretty. So is character impressed upon the life, even on the body.

Our sisters of the W.F.M.S. in the States are celebrating their Silver Anniversary this month of March; and their organ, the *Heathen Woman's Friend*, presents its readers with portraits of the founders and first missionaries; and a brief account, by Mrs. William Butler, details the forming of the Society on March 23, 1869, the day being very stormy, and only eight ladies in attendance, who promptly organized, adopting there and then a constitution. All of these eight ladies, save one, have lived through the quarter century, rejoicing in its wonderful success from year to year. Early in May following the organization, it was decided to start a periodical, and the *Heathen Woman's Friend* came into existence, and has from the beginning not only supported itself, but become the parent of five others. Results of twenty-five years' work: Three million dollars laid on the altar for the work; fifty thousand women and girls receiving Christian instruction; seven hundred Bible-women and teachers in hospitals and dispensaries for women; female orphanages; girls' schools; a college for women in India, and homes for widows and outcasts; one hundred and forty missionary ladies toiling in several departments of work in India, China, Japan, Korea, South America, Mexico, Africa, Italy and Bulgaria.

### Official Correspondence.

#### JAPAN.

*Report of Tokyo Work for Quarter ending December 31st, 1893.*

SCHOOL.—Number of pupils on the roll: September, 74; October, 76; November, 76; December, 75. This includes three who were taken on trial as supported pupils. Four have received baptism, and several have asked to attend class-meeting. Our closing, which took place on the 22nd of December, was very successful. At one o'clock the marks were read and the pupils received their certificates of promotion. At four o'clock the Alumni meeting was held in our parlor, over forty being present. The regular closing exercises were in the evening at 6.30. The preparation for this has always been a burden, but owing to the great interest taken in it by the Japanese members of our Board of Directors—and we would like especially to mention Mr. Tatsui, our President, and Rev. Mr. Takagi, our pastor—the burden was lifted entirely from our shoulders. Mr. Tatsui presented the diplomas, after which Rev. Mr. Honda, of the American Methodist Mission, delivered an earnest and profitable address.

The music was especially fine. The attendance was more like that of years gone by; our rooms were filled. We were glad to have our esteemed friend and proprietor of our school, Mr. Hiraiwa, present with us. His words of approval were all we needed to make us feel our closing had been a success. We would have had three graduates this year, but the mother of the one who would have stood the highest requested that her daughter might remain another year, as she did not think her character was sufficiently developed to leave school. The other two are earnest, Christian girls but are not baptized. One of these graduates and her sister some years ago asked for baptism, but the mother was not willing, saying that it would interfere with their marriage prospects. They left the matter in God's

hands, praying that He would lead their parents to himself, all the time doing their part by letting their light shine at every opportunity. A few weeks ago the daughter came to school and announced with beaming face: "My father has become a Christian, and our prayers are answered." A few days later she said: "We have family prayers now, and my mother has asked me to teach her about Christ. We will soon be a Christian family, and I am very happy." To-day she said: "My parents have given their consent, and I am to be baptized in the New Year." The mother attends church, and shows by her actions that her antipathy to Christianity has all been taken away. The influence of one of our senior girls in her own home has been such as to lead her father to attend church regularly, and put her sister into the school as a boarder.

One of the graduates of last year has been instrumental in God's hands in turning her father and brother heavenward, and the father testifies that the mother, too, believes in God. She had to go down into the valley and shadow of death to do this, and as she lay on the borderland, the father and mother lifted their hearts in prayer that God would spare her life, giving her to Him to use in His service. Seemingly, life departed. The doctor left her saying, "She is dead." Arrangements were being made for her funeral when she was given back to them. In a chapel in that city some thirty were gathered together in a prayer-meeting. One of our pastors, who was a friend of the sorrowing family, knowing that the loved daughter was nigh unto death asked for prayer for her, and while they yet prayed she was restored.

The Wednesday Normal class for the girls who go out to special Sunday School work has been very profitable. The questions brought up for discussion, the methods of work talked about and the desire to have their pupils follow Christ, show that our girls are thinking and planning for others, as their teachers have thought and planned for them. Twenty workers go out from our school each Sunday, the women and children reached by them numbering over 200.

The three Sunday Schools of Azabu District in charge of our girls united with the Church Sunday School in one Christmas entertainment. The Committee of Management was composed of representatives from each school. If you could have seen the 300 children, the mothers, fathers, young men and young women who filled the church that night, you would have thought, as we did, that the doxology would best express your feelings. As we sat in that upper room of the church, between five and six o'clock, and watched those poor miserable men and women—fifty-four in all—come into the "Christmas cheer" that had been provided for them, for which invitations had been issued—only a bowl of good hot soup and two balls of rice—by the smiles that came over those faces—many of them hard indeed—as the girls knelt before them to bow a welcome first, again, to serve them, we knew what that—"Inasmuch as ye did it unto the least of these ye did it unto me"—meant, and thought if such joy were ours to share and see, what must be that of Him in whose name all was being done.

Throughout the entertainment we could see the fruit of the seed sown during the past years, by the excellent order, recitations, dialogues, most of them composed by the girls themselves, full of the teachings of Christ. It was impressed upon us more than ever that girls trained in our schools could do a work for Christ among the poor that we, as foreigners, could never touch, and that our best work for Him was in training up just such workers as our school sends out.

The King's Daughters school had such an increase in September that a vacant house adjoining the one they occupied was engaged, the landlord making the two into one. The attendance for the quarter has been: September, 38; October, 42; November, 45; December, 46. The closing exercises took place on the 28th, forty-six children and three mothers being present. It was a very cold day, and we felt the need of all the wraps we had on; but many of the children were barefooted, their hands and feet so swollen with chilblains as to be cracked open and bleeding. Each child who attended regularly this year received a gift of a pair of undersleeves, and those who had been in the school two years a pair of stockings. The exercises showed interest in

the school, thought and much common-sense—hymns, Bible reading, a story, recitations of Scripture verses by each child—after which we all repeated the Lord's Prayer together. The holidays will be only for a week, as the King's Daughters think that the children are much better in school this cold weather than upon the street. We have great cause for thankfulness. Our Father's blessing has been upon our work, and the Holy Spirit is in our midst. May His presence continue with us.

EVANGELISTIC.—The attendance at the various meetings in June was so encouraging, that the Bible-women thought it possible—by changing the hour of meeting to a cooler part of the day—to keep the meetings going during the summer months; but their reports in the early part of September showed, as in former years, the great difficulty of getting the women together during the hot months of July and August. However, a few meetings were held and over 500 visits made.

Sakazaki san, who was taken on trial last spring, was taken on as a regular Bible-woman in September. Hasegawa san was obliged to give up her work on account of her health. Inomata san having regained her health sufficiently to resume work, asked to be taken on again. The matter was laid before the "workers' meeting," and after some discussion she was reappointed to her former place of work. We are glad she seems to have more real interest in the work than ever before. We also have two new workers who came to us recommended by our Japanese pastors, so we begin this year with a larger staff of workers than ever before.

We have now a worker in every church save Hongo. The two lately taken on are Kaneda san, who is to work in Ushigomi, and Hayashi san, who will, if possible, take up work in Nihonbashi, also help the pastor at Kakigaracho. Our charity school at Shitaya has had an average attendance of twenty-seven; the older girls come in the morning, the younger in the afternoon. Ushioda san has done good work among them. You know full well that little girls brought up on the street or taken from homes where all is dirt and confusion, cannot be turned into clean little ladies all of a sudden; but a great change has taken place, both in the cleanliness and manners of those in the school. We were much pleased on our last visit to the school, at the answers given on a review lesson; they showed that some seed had found good ground in which to grow.

Ushioda san reports a welcome in many of the homes she visits; she and the Bible-woman of the district hope to start a mothers' meeting very soon in the room where the school is held. It is almost impossible to get the women of the poor class out to an afternoon meeting or to church in the evening—want of time is the reason for the first, the poorness of their clothing for the second. We hope they will come to an evening meeting in the room to which their children go each day, as they have to Yoshida san's meeting on Sunday evening in Azabu; then as there, after an interest has been created, the poor clothes will be no barrier to their attending church. Inomata san started an evening meeting in a neighbor's house a few months ago and has had an attendance of from six to eleven men and women. Yoshida san still holds her mothers' meeting on Sunday evenings, has an average attendance of eleven women and twenty-seven children; she also has a week-day afternoon meeting in the same district well attended, but of course, smaller than that held on Sunday evening. Since September, seventy-two meetings have been held by the foreign workers (Misses Cartmell and L. Hart), and thirty-three by the Japanese workers. The average attendance at the week-day meetings has been nine; Sunday, thirty-eight. There have been six requests for baptism. The two foreign workers have given one day a week to visiting, and have succeeded in making a few calls after the meetings on other days. The Japanese workers have made over 1,500 calls and have talked with at least 2,250 people; of these almost 100 were to people who were hearing the Gospel for the first time. The charity school started at Komagomi this autumn, has but a small attendance, and Sakazaki is both teacher in the school and Bible-woman in that district, the school being held in her own house.

Our three Sunday Schools in Azabu are very encouraging, though persecution has not been absent. There has been

much roughness from the boys, but they are learning to respect those who go to teach them, and to appreciate the teaching they receive. The average attendance at these has been twenty, thirty-five and forty-one.

As we have had a number of changes in the workers, perhaps we had better give a new list of their names and places of work:—Sabashi san, Azabu; Kubo san, Negishi; Nagano and Ushioda san, Shitaya; Inomata san, Kobikicho; Yoshida san, Azabu; Sakazaki san, Komagomi; Kaneda san, Ushigomi; Hayashi san, Kakigaracho.

During the past year no reports have been sent to those supporting Bible-women, because their daily round is so much the same that there is little, save the daily account of the number of visits paid, to report. Occasionally there are incidents, but these are very often such as we cannot repeat.

Sabashi was very ill during the summer vacation; it was thought at one time that she could not live many days, but her life has been spared; she has taken it thankfully from her Father's hand and is anxious to make the most of her few remaining days, and as she has already passed her three-score and ten, they must be few, in telling of the Saviour's love. The others are well; Kubo san has been having her eyes treated with the hope that she would have more sight to use in the Master's service, but all has been in vain and she has given up any hope of seeing better until she gets to the land where we shall be perfected.

OUR ORPHANAGE.—This new departure was forced upon us in such a way that we could not refuse to see the leadings of our Father. Some three months ago a little girl was left motherless. Her father was about to place her in the hands of an aunt engaged in the prostitute quarter of Tokyo. The mother had died believing in Christ. We saw only one path before us and the child was taken in to live with Sentaro and his good wife, the father agreeing to pay a yen a month for her board, while the King's Daughters undertook to clothe her. Not long after another child was found, whose mother was trying to sell her, but who gladly gave her up to us. She was put with our first waif, but soon we felt that in our busy hive within the school walls was not the place for such as these; they needed closer watching and training than could be given by those whose hands were already full, though their hearts were large enough to be willing to take these in, too. We began to consider ways and means when another case came to us—that of two children, a boy of six and a girl of twelve, who were living alone with no one to care for them save as the mother, a widow, could run in occasionally at night from the house where she is engaged as a servant, and where she earns 1.50 a month with which to support her two children. The girl added to this thirty sen a month by making brushes for cleaning blackboards and slates. The mother came to us for help, was willing to give all she earned towards the support of the two. These we could not bring into the school for want of room. The matter was brought up before the workers' meeting and all were of the opinion that, if we could find a suitable Christian woman to take care of these four children, we ought to open a home for children whose parents were either one or the other dead, and because of having to provide the daily bread, the other could not give the needed attention to the little ones; but it was to be strictly understood that such a "home" was not a dumping-place for parents who were able to care for their own—only a help to those who were willing to help themselves.

A woman was found—a widow and a Christian; the home has been opened a month. There are as yet but the four; everything is running nicely. This new department of our work is in the hands of a committee composed of Mrs. Kuroyanagi (a teacher in our school), Mrs. Yamaji (a former pupil and a graduate), Yoshida san and Sentaro. These have full control, bringing, as we all do, their reports to our monthly workers' meeting.

The monthly workers' meeting is a source of strength to all. We meet at four o'clock the last Monday in each month, the reports are heard, experiences are given, advice asked, discouraged ones are lifted by hearing what others are doing. We are growing more like one family, understanding each other better; and around the altar of prayer our supplications arise for the work in which we are engaged. At the close we have tea together, after which we separate, carrying with us "help" for the month to come.

## SHIZUOKA BRANCH.

Report for Term Ending December 31st, 1893.

SCHOOL.—We closed last term with 25 pupils; we opened this with 22, none of whom withdrew before the close of the term; average attendance, 21.

I am sorry I have to report a falling-off in attendance instead of an increase, as I had hoped. This is mostly owing to the fact that a new girls' school—making the third in this city—has been recently opened in Shizuoka, under the patronage of wealthy and influential educational men, whose chief aim is to make *real Japanese ladies*. As very few people understand our motives, and as many are suspicious of Christian training for their girls, this school has become more popular, especially among the wealthier class. We intend to have published and circulated a simple statement of what Christian education is, and the benefits arising from it, which we hope will do much good.

The work of the term has been progressive. We are glad we can say we have noticed a deepening of the better life in some who are already Christians, and an awakened interest in the study of the Bible by those who were indifferent before. At the close of the term all, except one, under our immediate influence had in some way confessed the Lord Jesus. That one exception, a shy girl, is well reported on by the teacher who shares her room, as developing in womanliness and earnestness in prayer.

Because our senior girls have dropped out from various causes, our working force is not as large as formerly. Five girls, besides the two helpers from Tokyo school, are engaged in Sunday School work among the children of this and two other districts. The names of 161 children have been entered in the class-books, but this does not represent the actual number of children who have received instruction. The Sunday School in connection with the school is well attended. The girls go out on the streets and invite all the children they see to come in; the result is the room is usually much crowded. Of those gathered in in that way, thirty-two have been regular attendants. A Christmas treat for poor children was held Saturday, December 23rd, at which 100 attended. A short programme of Christmas exercises was carried out before the feast began. A teachers' meeting, in which our girls united with the teachers of the Church Sunday School, was held at the girls' school to plan for the annual Christmas celebration, held in the church on Christmas day, at which all the Sunday Schools were represented.

A Bible-class, to prepare the lessons for this work, is held every Saturday morning, under the direction of the principal.

The King's Daughters Circle is still active, contributing to the necessities of others as much as is in their power.

We begin the new year with a new teacher at the head of the Japanese department, having been obliged to change the former one, whose methods were not up to the requirements of the times.

In closing, let me express my approbation of the assistance received from the helpers who are trained in and come to us from the school in Azabu. No more efficient work is done, I believe, than is done by those girls who, after years of training there, are able to take a responsible share of the work in the stations where they assist. The Sunday scholars, gathered in from the streets, are opening the way to the homes of the poor, and already some visits have been made among them by one of our assistant workers. We are hoping for better things in the year to come, and trust the Christian influence may spread from this centre till many around us shall realize the saving power of Christ.

EVANGELISTIC.—Work has been carried on in Shizuoka, Hirono, Ejiri, Fujiyeda, Jonokoshi, Shimada, Kakegawa and Hamamatsu.

In Shizuoka, 266 visits have been made by the Bible-woman. Some houses have been visited for the first time. Occasionally meetings have been held at some of the Christian houses, and in a few cases some present heard of Christianity for the first time. The Bible-woman feels that some of the Christians are "growing in grace and in the knowledge of Christ." A number have visited at her home to talk about Christianity. Her class-meeting has an average attendance of twenty-one. She has also attended the different preaching places in the city and invited many to com-

to church, some of whom have accepted her invitation. She also teaches in the Church Sunday School.

A workers' meeting is held every Monday evening at Mr. Hiraiwa's house, where we all talk over the work of the week, and get helpful hints from each other.

At Hirono, a woman's meeting is held once a fortnight; average attendance being seven; nine names enrolled. The Bible-woman also goes there for visiting and meetings the alternate fortnight. The work here is most encouraging, the women showing an earnest, devoted spirit.

The evangelistic worker and Bible-woman visit Ejiri on alternate weeks. The woman's meeting is held twice a month. Average attendance, five; number enrolled, nine. The Bible-woman made thirty-five visits during four months. The women here are mostly very ignorant, and need much instruction. After much difficulty a children's meeting was started. Average attendance at this meeting, twenty-five; largest number present at one time, forty-five.

At Fujiyeda a woman's meeting has been held once a month, with an average attendance of six; number enrolled, twelve. Some visits have been made and a children's meeting held once a fortnight, with an average attendance of thirty-three. The Bible-woman also visits here among Christians and others.

At Shimada, a children's meeting has been held twice a month, with an average attendance of seventy.

Jonakoshi has been visited regularly by the Bible-woman, and several meetings have been held at the homes of Christian women. On one occasion she visited a house where there had recently been a death. Finding fifteen or sixteen women gathered there, she began to talk to them of Christ.

At Kakegawa, there has been an average attendance of five at the woman's meeting; at the children's meeting, an average of twenty-eight.

At Hamamatsu, there is also a meeting held twice a month. Average attendance, eleven; number enrolled, twenty-two.

Everywhere we find pastors and evangelists friendly and interested, ready to give all the help in their power.

#### KOFU.

The work in this Ken began in September with more than usual promise, and the term has been indeed a good one to us. The need of a foreign worker who could give her time to the evangelistic work is much felt, though Kawara san and Naito san are doing all they can, and have most cordial assistance from the pastors and evangelists in charge of the various districts.

Having charge of the evangelistic work (as well as the school) this year, brings me into connection with the workers in the outlying villages as never before, and I have been much impressed by the brotherly spirit which they, without exception, manifest. There is no evidence of any thought of difference, as Japanese or foreigner, or in our work as for men or women. We are simply fellow-workers for the advancement of Christ's kingdom. The help and strength which the school is to the evangelistic work is more plainly seen each term.

At the beginning of the new year we are to open a woman's meeting in a large village, where as yet no Christian work has been attempted. The way has been opened for this by two sisters, former students of the school, who have obtained their father's permission for us to use a room in their home for the meeting.

The four Sabbath Schools kept up by the teachers, pupils and servants of the school are doing well. There has been a total average attendance of 108 throughout the term. At one of the schools so many of the parents come to listen, that we are going to try to have a meeting for them at the close of the children's hour.

Number of meetings held, fifty-one; average attendance, seven; visits made by Bible-women, 171. (This includes the work done by Naito san during the summer.)

The school has had a regular attendance of twenty-five pupils.

#### KANAZAWA.

Average at the woman's meetings, 7; children's meetings, 10; Sunday Schools, 19; number of visits made, 235.

We have three weekly meetings for women, one for children, and two Sunday Schools under our charge, beside our two day and night schools. There is also a preaching service at both our schools under the charge of our pastor, Mr. Iizuka. The work in Daijimi District during the last few months has shown much that is encouraging, and we feel that the "leaven" has begun to work in more than one direction. We find the people generally friendly, and willing to listen to the truths of Christianity. As many houses as we are able to visit are opened to us. In October, we sent Mrs. Tsuda, one of our Christian women, to live in that district. She is gaining the confidence of the people, and seems to give promise of proving a very useful helper in our work. She has brought to our notice several cases of young girls under fifteen years of age who are being forced by their parents to lives of shame, and who will be sold if they are not rescued soon. We hope to get hold of these girls, will put them to live with Mrs. Tsuda, have them work embroidery during the day, and attend our night school. It is very difficult to get a girl away from her mother if she has a notion to sell her, as, strange as it may seem, a life of shame here is looked upon as an "honorable life," and they prefer to force their daughters into such a life rather than give them to Christians. The attendance at the night school is gradually increasing; there are now twenty-two who come more or less under the influence of Christian teaching. We have taken one little orphan boy to care for, putting him, for the present, to live in the school with Mr. Omashi, the teacher.

The work at Kawakami School has entirely changed in one way: we have very few of our former pupils—formerly the majority were boys, now we have only three boys attending. In the industrial class we have twenty girls between the ages of fourteen and twenty-three—just the class we have longed to reach in some way. They do embroidery during the day, and attend the night school. They have daily Christian instruction and attend Sunday School and preaching service.

A short time ago we opened our "orphanage." We have a good Christian woman in charge, and begin with four orphans to care for, but more of this next time, as it is only in embryo as yet.

In our work here the utmost harmony exists; we could not get on more completely as "one" than we do. We consult with the pastor, the Rev. Mr. Iizuka, over our work, and he, with us, over his, and thus receive recognized mutual strength. Our pastor says he considers our services and help indispensable in connection with the church work in general. We are a positive strength to him; our work and his could not go on more harmoniously, or more as "one work" than it has in the past, and is going at present. We are superintendents of the Sunday Schools, and are such at Mr. Iizuka's request, as he thought our experience in Sunday School work greater than his, and would thus prove a benefit to the work (Mr. Iizuka and another acting as assistant superintendents). We have a seat in the Quarterly Board, where we sit with the "brethren," and are separate (societies), and yet are "one" with nothing but the most harmonious feelings existing.

I am glad to have such an encouraging report to send you this time. All along the way the Lord has been with us. Never before have we had so much to report; never has greater interest been evinced in the work by all the workers, and the number of Japanese workers is being multiplied.

The *sowing* time is past in our schools, and now we have have those who have been *reaped* there to go out and *sow* the seed in the hearts of the poor. You will see that in each of our stations these (the poor) are being reached, and in a way that makes them listen to the Truth for the Truth's sake, not for the "rice" they may gather in. We thank God for the light that has dawned into many hearts during the past quarter; we thank Him for those who have been strengthened to serve Him better, and pray for showers of blessings during the new quarter upon which we have entered.

But we would not have you think that the sunshine of prosperity alone is ours; that while the poor are being preached to, there is no opposition. Could some of our

workers talk with you, they could tell of stonings, of being spat upon, of filth cast at them, of derision and tormenting when meetings are going on.

In one place here in Azabu, the police have found it necessary to send a detective to patrol around the house while a Sunday School was going on. He escorted the girls part of the way home afterwards. On a board in the vicinity of the above place is written, "The Christians get hold of you that they may make you crazy; the Christians kill the heart"—and still some more which my informant has forgotten—at the foot, "For further information enquire within."

Whenever we walk the streets we are accosted on all sides with cries of "Yasu, Yasu," (Jesus, Jesus), and often stones whiz past us; sometimes they do not miss their mark.

All this is but a sign of the times. Were not the teachings of the hated Nazarene being felt in this land, we would have none of this.

We labor on, willing to spend and be spent, our joy to do the Father's will. It is the way our Saviour went. Why should not His children walk the same?

Yours sincerely,

ELIZA S. LARGE,

*Cor. Sec.-Treas. of the Japan Council of the W.M.S.*

DEAR MRS. PARKER,—Our Chinese New Year ceremonies are about over. Your readers may not all know that this is a movable feast, like our Easter, and occurs sometime in the month of February. The festival lasts ten days. During the first three the Chinese places of business are all closed, and early in the morning of the first day the heathen Chinese go to the Joss house, or heathen temple, about one or two in the morning to worship their idols, the three principal effigies being Quan Gorn, Jerm Fee, Quan Peing. They prostrate themselves and offer gifts; incense is constantly kept burning, and sometimes they take away some of the sacred fire. The first three days of the festival are devoted to paying and receiving ceremonial visits and exchanging presents. Monday, the first day, was ushered in by abundant firing-off of firecrackers; indeed, the noise that is kept up the whole ten days or more is something wonderful. On the first day we had over forty visitors, some of them English friends; and the Chinese Christian brothers pay this one ceremonial call a year, so eighteen of them came together. We entertained them Chinese fashion, with tea and the curious candied sweetmeats, which were handed in an octagonal gilded box, such as you will see in every Chinese house at this season. Some hymns were sung, and other visitors coming they left. We had also nearly all the married girls in their very best attire. I wish I could give a good idea of their appearance, but will only try to describe what a little girl of two years old was like. Her bright black eyes looked out from under what answered for a cap, but there was no top to it. It was a band about two inches wide, worked in small patterns with red and orange silk. This band was edged with gilt and had gilt ornaments in front. The principal dress was a blue cashmere, made like a very loose jacket, with wide sleeves; over this was a light pea green satin one about two inches shorter, and over that a figured cream China silk, something like an apron, only it went round the neck, and over this a wonderful collar made of different colored pieces of silk. This costume was completed with grass green trousers trimmed with purple, and white stocking and shoes. This gay little creature is named Susannah Wesley. I wondered what would the revered original think if she could see her namesake, but then she would see with larger, other eyes than ours, and would she not rejoice at this small token of the time when

" . . . every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all."

One rarely sees the children of Chinatown so expensively dressed, but still they are a continual amusement to behold.

Our usual Friday afternoon prayer-meeting was well attended, and much interest taken in the Scripture verses said by the girls, and their answers to questions given and the explanations. There seemed a blessed influence which I trust will continue. The last woman to come into the

Home, named Nun Yeo, appears a true convert to Christianity, and she is so agreeable and helpful in any of the duties of the Home, and the little girl who came with her is a dear, good little thing; she is beginning to learn to read short words nicely. Every morning as soon as she is dressed and her bright black hair nicely braided, she comes in while Miss Wickett and I are at breakfast and stands between us, and says, "Good morning, mama," "Good morning, simoo," meaning teacher. We have lately had some severe cold weather, but are thankful for the good health and many comforts all have enjoyed. I am, dear Mrs. Parker, yours truly,

MARY E. MORROW.

100 CORMORANT ST., VICTORIA, B.C.

February 24th, 1894.

## District Doings.

### LONDON DISTRICT CONVENTION.

THE fourth annual District Convention of the Woman's Missionary Society was held in the Wellington Street Church, London, on Monday, February 12th, commencing at 3 p.m. Mrs. McMechan, District Organizer, presided. Considering the weather (it being the stormiest day of the season), the attendance was good. After the opening hymn, and prayer by Rev. J. R. Gundy, the following programme was carried out: Scripture lesson—Mrs. Thornley. Reports were received from the following Auxiliaries: Queen's Avenue, Dundas Street, South London, London West and Wellington Street. The Centennial reported an Auxiliary organized about two weeks before, with a membership of twenty-three. This completed the reports from the city Auxiliaries. The country Auxiliaries reporting were: The Grove, Arva and Salem. The reports were all very cheering, showing the Auxiliaries to be in a flourishing condition. Delegates from the other Auxiliaries of the District would, no doubt, have been present and given encouraging reports, had they not been prevented from attending by the unfavorable weather. "The Story of a Country Auxiliary" was given by Mrs. Griffith, of Thorndale, which was very interesting. Miss Raymond then sang a solo, which was followed by reports of Mission Circles and Bands, seven of which presented excellent reports, showing that missionary zeal is increasing among the members. Miss Allin then gave a touching recitation. Following this were two seven-minute addresses: "Open Doors," by Mrs. Evans, and "Incidents in Mission Band Work," by Mrs. Daly, which were very much enjoyed. The exercises were then varied by singing "The Open Door," led by Mission Circle of Wellington Street Church. The next item on the programme was, Greetings from Sister Societies. Mrs. Robertson, of the Baptist Church, extended a cordial greeting, and also gave some interesting facts in regard to the missionary work in their own society. Questions answered by Mesdames Douglas and Dickson concluded the programme for the afternoon, and all were invited to the lecture-room for tea and to wait for the evening session.

At the evening meeting, Rev. J. R. Gundy (pastor) occupied the chair. Mrs. McMechan read the annual report for the District. There are now fifteen Auxiliaries, with five circuits yet unorganized. There are seven Mission Circles and Bands. The total income for the District was \$1,812.82; of this amount the Mission Circles contributed \$686.16. The total increase was \$90.30. The membership at present stands: Auxiliaries, 438; Mission Circles and Bands, 375; total, 813. Miss Cullen gave an excellent recitation, and Rev. James Woodsworth, Superintendent of Missions for the N.-W.T., gave a very interesting address. The choir rendered several selections, and the meeting closed with the benediction.

J. A. WEIR, *Rec. Sec.*

## Union Meeting of Toronto Auxiliaries.

THE Annual Union Meeting of Toronto Auxiliaries was held in Broadway Tabernacle on February 26th ult. The pulpit was beautifully decorated with plants and flowers by the Broadway ladies, and at 3 p.m. the church was very comfortably filled with Methodist women from every Auxiliary in Toronto. Mrs. George Kerr presided. Mrs. J. A.

Williams, President, and Mrs. Mackay, Vice-President of the Branch, were seated beside her. After the opening exercises Mrs. A. M. Phillips gave a Bible reading on the necessity of being filled with the Holy Spirit for power for our work. The references read and thoughts given were very good and helpful, and all present must have felt the need of being baptized with the Holy Spirit. Mrs. A. O. Lee read a very excellent paper on the "Scattered Helpers' Scheme." After a solo by Mrs. E. R. Young, in the Cree language, Mrs. Wilson followed with a paper, entitled "Does our Missionary Work Conflict with our Local Church Work?" After speaking of the selfishness of Christian churches, she referred to, first, the danger of multiplying privileges at home, and leaving the heathen to perish without help; second, in the effort to pay off heavy church debts the financial burden is so great that it is deemed a hardship to have a dollar go in any direction other than that of home necessities; third, the Woman's Missionary Society has two purposes—one is to send missionaries to the heathen, the other is to develop and enrich spiritually and intellectually the women at home. Those women who are engaged heart and soul in this work have become nobler, truer, more unselfish in the spirit of their own lives. The reflex influence of their missionary work makes them better wives and mothers and more Christ-like Christians.

A paper by Mrs. Saunby, on "Thank-offering, or Self-denial—Which?" followed. "Self-denial," she said, "should exist as an underlying current of the whole character, impelling our lives to nobler actions day by day." The thank-offering is the end; self-denial is the means to the end. Thankfulness is the cause; self-denial is the effect. The thank-offering, in the true sense, is the outward sign of a principle of unselfishness reigning in the character.

Singing by Miss Winnie Macdonald was followed by a testimony meeting, led by Mrs. George Browne, of Maple. "What Missionary Work has done for the Women of our Church in leading them to Consecrated, Holier Lives," was the theme of the testimonies. Perhaps we would have gone on in a narrow spirit of thankfulness for our own blessings and our own privileges had we not been reminded by Mrs. Saunby that many were looking to the women at home for help, and she led us away from ourselves to think of our missionaries, who were debarred from such seasons as we were then enjoying. Her request for prayer for them brought a new spirit into the meeting.

The ladies of Broadway Tabernacle had provided tea, and many remained to partake of their hospitality.

In the evening, Mrs. Stevens, of the China Inland Mission, and Miss Preston, one of our Japan missionaries, gave interesting and soul-stirring addresses. Miss Preston is spending a few days in Toronto, and helping on the work by her addresses on Japan and the work there.

A. M. B.

### In Memoriam.

VICTORIA.—For the second time in the history of our Auxiliary, we have been called to part with one of our dear sisters, and oldest member, Mrs. R. Elford. She fell asleep in Jesus on the 15th inst. (February).

"Asleep in Jesus—peaceful rest,  
Whose waking is supremely blest;  
No fear, no woe, shall dim that hour,  
That manifests the Saviour's power."

At the ripe age of seventy-seven, her Father saw fit to call her home to celebrate her birthday with them in the heavenly land. For over half a century she was a true friend to Methodism, and was ever ready to help in the mission cause and every other good work. For many years a class-leader in the Church, her prayers and co-operation made her a benediction to all who knew her. Her wise counsel and good advice will be greatly missed, and it may truly be said of her, "She hath done what she could." As we gazed on her happy countenance (which was beaming even in death), we could but offer a prayer that her mantle might fall on us.

We tender our sympathy to the bereaved family, and especially her aged husband, who feels his loss most keenly, and trust that we shall all meet again "some sweet day."

A. J. PENDRAY, *Cor. Sec.*

## MISSIONARY MAP . . . —of JAPAN.

WE have just issued from the Mission Rooms a map of Japan, prepared by Rev. J. W. Saunby, B.A., showing the missions of the various Methodist Churches in Japan, and the stations occupied by the W. M. S. of our own Church. The map is admirably adapted for Sunday Schools, being in size about 3 feet 4 inches each way, with the lines distinctly drawn, names of places in bold letters, and the region of country occupied by our own missions enclosed in red. The Map has been approved by the Committee of Finance, and recommended for general circulation.

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