

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

VOL. XIII.—No. 2.]

FEBRUARY, 1893.

[NEW SERIES.

Field Notes.

WE are pleased to note the arrival of Rev. J. W. Saunby and family in Ontario, from Japan. Bro. Saunby is home on a much-needed furlough, and for the first few months his health demands that he have complete rest. Mrs. F. A. Cassidy and children were of the party, who have preceded Bro. Cassidy by a few months. Mrs. Cassidy, in a note to the Mission Rooms, says, "We are much delighted to be

A NOTICE of the burning of the Mission House at Wolf Creek was accidentally omitted in last month's OUTLOOK. In another column will be found a letter from the Rev. John Nelson giving particulars regarding the disastrous event. We hope our friends will extend to Mr. and Mrs. Nelson practical sympathy in the loss they have sustained.

The Missionary Review of the World for February sustains the reputation of that excellent magazine for breadth of scope and for timeliness in its articles.



NEW CHURCH AT NAGANO JAPAN.—(SEE PAGE 23.)

here (London), and our prayer is that it may do us all good. We think it will, for to breathe such air as we have here is a treat."

MANY of our friends, in ordering or renewing their subscription for the OUTLOOK, send their order through the Book Room, or may be through Miss Ogden, who has charge of the literature for the Woman's Society. If possible, send orders direct to the Mission Rooms; but if sent indirectly, kindly write the order on a separate sheet of paper, and thus save confusion, and, possibly, delay.

The editor-in-chief, Dr. A. T. Pierson, contributes the second article of a series on "Our World." "Our Missionary Heroines—'By Faith,'" is the title of an article by Dr. J. T. Gracey. "Confucianism," by Rev. A. P. Happer, D.D., is a very able exposition of that religious system. Rev. A. J. Gordon, D.D., contributes the third article of a series on the "Forerunners of Carey." Others articles of especial interest are: "Training of Native Agents," by Rev. Edward Storrow; "Seventh Convention of Christian Workers," held in Boston in November, described by Rev. C. M. Southgate; "Bulgaria and the Bulgarians," by Dr.

Cyrus Hamlin, etc. The "General Missionary Intelligence" Department is arranged by countries, each *Review* summing up the news from the various quarters of the globe in missionary lines. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York City, at \$2 a year.

Editorial and Contributed.

Editorial Notes.

THE American United Presbyterians have a successful mission in Egypt, embracing the whole valley of the Nile from the Mediterranean Sea to Assouan. There are upwards of sixty Christian congregations.

MISSIONARY CENTENNIALS will soon be the order of the day. That of the English Baptists comes on almost immediately; next will follow the London Society in 1895; the Netherlands' Society in 1897, and the Church Society in 1899.

LAST YEAR the British and Foreign Bible Society issued 13,000 copies of the Bible, in whole or in part, on every working-day in the year. The American Society followed with 2,919 copies per day, or over two for each minute of the twenty-four hours.

GREAT BRITAIN, with 35,000,000 people, spends as much for intoxicating liquor as the United States with 65,000,000. But her gifts for religious, educational and charitable purposes aggregate \$15,500,000 to America's \$7,000,000.

ONE hundred years ago twelve Baptist ministers met in the cottage of the Widow Wallis, at Kettering, England, and formed the "Society for Propagating the Gospel among the heathen," and gave £13 2s. 6d. as their first offering to missions. That was the day of small things, but the bugle call of William Carey has echoed round the world, and rallied the forces of Christendom to the work of missions. A hundred doors have been opened, the gates of hermit nations unlocked, and to-day the world is open to the Gospel.

THE London *Times* which used to be sceptical in regard to missions, seems to have recanted. In a recent article on the work of Moffat, Livingstone and others in South Africa, it says: "We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers and contributors to philological research. The progress of South Africa has been mainly due to men of Moffat's stamp."

A SINGLE Christian community in India not long since sent to the London Society about \$50, two gold ear-rings and one finger ring, "the proceeds of a self-denial week, and token of gratitude for benefits received." Surely here is a stimulating example for our Epworth Leagues and kindred societies, and to

Christians in general. A thank-offering is always in order, and if it be a product of self-denial, so much the better.

THE Methodist Episcopal Church has missions in Germany. "Is there not a cause?" Of the 1,600,000 people in Berlin, about 1,400,000 are nominal Protestants; but in all the Protestant Churches combined, there are only some 60,000 sittings, and these, for the most part, but thinly occupied. The most aggressive religious force in Germany is the Catholic Church, which hopes to recover its old control. American Christianity is needed there.

RATIONALISM in Germany is still widely spread, but this is the result of former declension rather than of active propagandism at the present time. In fact, among the leaders of theological thought in the universities there has been a distinct reaction, and there is a tendency towards evangelical teaching in the lecture room. The dominance of the state in religious matters is a great obstacle to evangelical Christianity.

THE American Congress voted some \$5,000,000 in aid of the World's Fair, but coupled with the grant a condition that the Fair should be closed on the Sabbath. The managers, by accepting the grant, accepted the condition; but now the Sunday newspapers, the saloons, and the enemies of the Christian rest-day generally are joining in a crusade to secure the repeal of the law, or failing that, to defy the law *in toto*.

IT appears, also, that the same evil influences are at work to secure the open sale of liquor on the Fair grounds, with every prospect of success. This is in violation of the Charter, and also of State laws, and the Christian and temperance sentiment of the nation is moving, with telling effect, to defeat the conspiracy. If, in spite of all, the liquor-selling and Sabbath-breaking elements carry their point, there is but one thing for Christians to do, and that is to "boycott" the whole concern by staying away.

IN the great fight against the forces of intemperance, Sabbath-breaking and immorality in the United States, one thing is painfully evident, namely, that the Associated Press, which controls the news despatches, is on the side of the anti-Christian forces, and this gives many of the great dailies the appearance of being on the same side. Movements in favor of national morality are scarcely noticed, except to be misrepresented, while everything of an opposite character is magnified and applauded.

THE friends of Sabbath observance are carrying the war into Africa. In Chicago recently—of all places in the world—an immense audience voted unanimously that they would not patronize merchants who keep their stores open on Sunday. Also that they would work for the election of aldermen who would vote for the passage of a Sunday-closing ordinance. These are arguments—perhaps the only kind of arguments—which Sabbath-breakers can understand.

Another Self-Denial Object.

DO not let the Self-denial week be forgotten. In the January OUTLOOK we mentioned a number of special objects to which the money might be devoted. Since then another object has come to the front. By letters in another column, it will be seen that the commodious new church at Shizuoka, Japan, has been burned, a month after its dedication, and the native congregation are literally "on the street." To what better use could the self-denial fund be put than in helping them to rebuild? But what is done should be done quickly; the matter admits of no delay. Let us hear as quickly as may be from our Epworth Leagues, Societies of Christian Endeavor, Mission Circles, and the like; and let the older people join in this good work, so that as speedily as possible words of cheer and substantial help may go out to Shizuoka. "Bear ye one another's burdens, and so fulfil the law of Christ."

The Divine Plan.

THE supreme wisdom is to find out God's plan in our generation, and then to fall promptly into line with that plan. To cross it is folly; to oppose it is madness; to misunderstand or misinterpret it, is the worst calamity that can befall us. That plan is revealed in prophecy, and unfolded in history. To the devout student every day makes the divine purpose clearer; but many will neither read nor understand. As of old, they "can discern the face of the sky," but they "cannot discern the signs of the times." God's great plan for the world is "the eternal purpose which He purposed in Christ Jesus our Lord." Its central thought is the redemption of mankind; its scope the spread of the Gospel to all nations; its instrumentality a consecrated Church; its animating promise, "Lo, I am with you alway"; its glorious outcome, the reign of righteousness, and the manifestation of the sons of God.

Conference of Missionary Secretaries.

ON invitation of the Board of Foreign Missions of the Presbyterian Church in the United States, a Conference of Secretaries and Treasurers of various Mission Boards was held at 53 Fifth Avenue, New York, on the 12th ult., "for the purpose of discussing practical questions of missionary policy, and learning whatever is best from the methods and experience of each." There was a fair attendance of representatives, and the meeting proved so interesting and profitable, that it was decided to hold another similar gathering at a future date, when questions of importance could be more fully discussed. The Secretaries of the American Presbyterian Board were unremitting in their attention to the visiting delegates, and contributed in no small degree to the success of the occasion. A report of the Conference will be published by the Presbyterian Board, to which we shall refer more fully when it appears. In the meantime we can only indicate the titles of the papers read and discussed: Mis-

sion work in the New Testament as related to mission work to-day. Should native converts be discouraged from coming to Europe and America for education? Should natives educated in America be commissioned on the ordinary missionary basis? Economical disbursing of mission funds. How to develop spiritual power and stimulate missionary effort in the native churches. Relative importance of evangelistic work in relation to other forms of effort. Methods of educating and inspiring the churches at home on the subject of foreign missions. Relation of Young People's Societies to the work of Foreign Missions.

Joy and Sorrow in Japan.

THE BEAUTIFUL NEW CHURCH AT SHIZUOKA DEDICATED AND SOON AFTERWARDS BURNED.

THE mail of Dec. 19 brought the following cheering note from the Rev. F. A. Cassidy, M.A., Chairman of the Shizuoka District, dated Nov. 28, 1892:—

DEAR DR. SUTHERLAND,—I am happy to say that our new church has been completed and opened ("by your honorable shadow," as the Japanese would say), and is most satisfactory. I had too much to do with it to say much in its praise, but I am sure that if you saw it you would agree with those who have in saying that it is a wonderfully fine building for the price. One foreigner guessed it at 15,000 yen, but of course that was wild. All complete, it cost about 3,500, will hold 1,000 or more under pressure, and is convenient and respectable.

A month later, and while we were yet rejoicing in spirit with the native church at Shizuoka, another mail arrived, bringing the sad intelligence that the beautiful new church had been burned to the ground. Under date of Dec. 16, Bro. Cassidy writes:—

I am pained beyond measure to tell you that the whole centre of Shizuoka was burnt on the night of the 14th, and our beautiful new church swept away. Even the new imperial building beside it, which was supposed to be fire-proof, fell a victim to the terrible flames. I believe it was the work of an incendiary; 405 houses, including most of the public buildings, are gone.

What shall we do? We are not discouraged, but we are terribly disappointed. Eight of our families are burnt out, but our people all say we must double our energy and go at it again. Poor souls! they have all they can do to cover present liabilities. We must pull them through; \$2,000 in gold will enable us to go on. I feel that we must have that amount from somewhere at once. Mr. Saunby goes home by this ship, and will see you as soon as possible. I entreat of you to help us in our sad trouble, and as quickly as possible.

Emphatically we take up Bro. Cassidy's words, but with a different application, and ask, "What shall we do?" What the native Christians in Shizuoka intend to do is plain from their own noble words, "We must double our energy, and go at it again." But there is a limit to their ability. They cannot of themselves "revive the stones out of the heaps of the rubbish which are burned." Assisted by a grant from the Mission fund, they exerted themselves to the utmost to build the church that has been destroyed, and are not yet free of all the liabilities involved. Help from outside sources they must have, if the church is to be rebuilt. The General Board will not meet for months, and help is needed NOW. Let those to whom God

has given the gold and the silver reach out loving hands to the afflicted brethren in Shizuoka, that they may be encouraged to say, "The God of heaven, He will prosper us, therefore we His servants will arise and build."

The Fire at Wolf Creek.

THE Rev. John Nelson sends the following account of the burning of the Indian Mission House at Wolf Creek, Alberta. The loss is heavy, and assistance in replacing furniture, etc., will be appreciated :

LACOMBE, Jan. 12. 1893.

Your favor of the 31st ult., containing expressions of sympathy, was received and much appreciated.

The friends here and in the east have been exceedingly kind, and we have many proofs of their practical sympathy.

We are now living in a part of the station-house on the C. & E., and are very comfortable. The people have kindly loaned us a few chairs, tables, stoves, etc., so that our immediate wants are supplied. As to the cause which lead to our misfortune, I have nothing in particular to reproach myself for. I built a chimney at the time when brick could not be procured, therefore did as all other pioneers have done—used clay instead. Although the earth was taken a foot or two from under the sod, yet there proved to be too much vegetable matter in the mud used, and being very dry, it burned and smoldered weeks after the house was consumed. Before leaving home I had just cleaned the pipes and examined the chimneys, and entertained not the least suspicion as to their safety. The partitions and ceilings being of boards, and the walls cottoned and papered, the flames ran like a prairie fire. In less than a minute after the alarm was given, Miss Linton, the teacher, in going upstairs with a pail of water, was met by the flames and compelled to return. Mrs. Nelson and the children secured the bedding off one bed, piano and sewing machine. More might have been saved, but it was a cold night and the little ones had to be cared for, also Miss Linton, who had been ill all day, and the excitement and exertion in removing the piano proved too much for her strength, and caused her to fall fainting in the snow.

They succeeded in reaching the house of one of the traders, a mile and a half away, where they were made comfortable, although some of them considerably frost-bitten. Notwithstanding our financial loss, which to us is beyond value, we have abundant cause for thankfulness; for if the fire had occurred a few hours later, we do not know how escape for the children would have been possible.

Answers to Correspondents.

"What do you think of self-appointed missionaries who are not subject to any supervision?"

ANSWER.—We think very little of them, as a rule. Your self-appointed missionary is apt to be either a visionary, or else one of those proud, impatient spirits who cannot work with anyone else, and who will not be controlled. And yet we have noticed that these self-appointed people, who spurn the Church's control, are quite willing to take the Church's money for their support.

The French Institute.

FROM a letter of Rev. Wm. Hall, M.A., to the *Christian Guardian*, we [make the following extract :—

The number of pupils received to date is forty girls and thirty-one boys, sixteen of whom are Roman Catholics. Some of these have left, having been refused permission to

go to mass; one boy, it is said, having his railroad ticket home paid for by a priest. Though the session is not very far advanced, we are encouraged by the interest taken in their studies by some of the pupils, and by the awakening of others to the advantages now placed within their reach of acquiring an education. Better than this, we have also to report a movement of a few towards the Saviour, and signs that God's Holy Spirit is working on some hearts. We thus gratefully record God's faithfulness in answering prayer, which we believe ascends daily on behalf of our work from all parts of the Dominion.

Among the Indians.

THE *Belleville Intelligencer* has the following appreciative notice of the missionary anniversary at Bridge Street Church :

"The Rev. Egerton Ryerson Young, who, twenty-six years ago went at the call of the Methodist Church to be a missionary to the Cree and Salteaux Indians of the Hudson Bay Territories, yesterday thrilled and delighted the audiences which crowded the Bridge Street Church with recitals of incidents of his years of self-sacrificing labor. Mr. Young, during the past summer, re-visited all the mission fields he had formerly served, and was able from personal observation to draw striking contrasts between the Indian tribes as he first found them and now. The changed lives of individuals, as influenced by the Gospel, the civilization now attached to, and the journeyings and perils of such a life, were related by him with a pathos which stirred all hearts, and with a rare gift of word-picturing which made the scenes depicted real. The result of Mr. Young's three addresses yesterday—in the church twice and at the Sunday School—are seen in the most practical way, as the offertory and subscriptions are about double what they have been other years. Over \$600 was contributed yesterday; when other expected amounts are received, and the Sunday School's amount of between \$200 and \$300 is added, the total will be over \$1,000."

Correction.

Dear Editor,—In the last missionary report, on Singhampton Circuit, Badgen's appointment, W. Spratt's name should appear as a \$2 contributor, and Miss Taylor's, of Singhampton appointment, should also appear as a \$2 contributor. These contributions were inadvertently added in with "small sums" and so reported.

Yours faithfully,

J. A. T.

How to Increase Interest in Missions.

Notes of an Address, delivered at a Missionary Convention at Truro, N.S., Nov. 15th, 1892, by Rev. W. G. Lane.

WE start under difficulty. Like Alexander, "we weep because we have no more worlds to conquer"—along the line of missions at least. The world has made tremendous advances during the present century in art, science and literature, so much so, that we are astounded, and unable to tabulate results; but the thought answers for analogy, the same wonderful advances having been made along religious lines. It is not my intention to exhaust this theme, but simply to give a suggestive talk, that in the discussion to follow, we may perhaps find common ground for agreement and action. One thing is apparent to us, that is, the great contrast between the earlier times and now. Go to apostolic times, and you will find that the disciples were full of *expectancy*, they looked forward to the world's conquest; in our day we look back on conquests made and face the fulfilment—partial at least—of the promises of Christ which filled them with an enthusiastic spirit of enterprise, even though at the time they could not see the open doors for the entrance of the new faith which their Master had pointed out to them. 'Tis true that, down at Bethany, Mary and Martha still cling lovingly to Jesus; that Zaccheus at Jericho, and Nathanael, whose holy life made Cana

fragrant, and the poor widow at Nain, whose gratitude bloomed ever fresh and fair, were, no doubt, faithfully following in the footsteps of Christ; but they were as nothing in face of the fact that the world at large, and especially the Roman Empire, was arrayed against the new faith. For eight centuries the name and fame of Rome had made itself felt among the nations; her standards were planted in fifteen countries in Asia, seven in Africa, and fourteen in Europe; her galleys glided across the sea from the "Pillars of Hercules" to the Empire; her eagles hovered on majestic wing over the Atlantic and Euphrates alike, or screamed with delight as they extended the sway of the Cæsars from the banks of the Rhine to the hidden sources of the Nile. Why, then, did Jesus

PREDICT THE IMPOSSIBLE?

Well, they trusted Him, that was all, believing that the fulfilment would be realized in wide, sweeping conquests, each adding new features of interest to their wonder-smitten intellect and conscience; but alas, for us, we now have no material such as continually came to them, with which to draw and thrill the audiences gathering to our anniversaries. Practically, the world is occupied, and every avenue not only opened but entered.

Do not imagine for one moment, that I hold that the Church at large, or that portion of it which we call Methodist, has yet reached the full measure of possible work and duty; not at all. I simply hold, that to a certain extent we have passed the exciting stages of missionary enterprise, and that the masses are no longer held by the constant reiteration of foundation principles, which fall like sermons on the popular ear—and that, as a consequence we are handicapped in our efforts to make our missionary anniversaries really interesting. The question is, How can it be done? I do not know that I can really answer the question; but perhaps the way may become clearer under discussion. Let me ask, Is it to be done by getting out of the ruts? Not at all! but by staying in the ruts. Rather strange, possibly, but nevertheless the fact, that we advance by going back. Test it, by touching the question of

MISSIONARY LITERATURE.

Here the ruts are best—the ruts which we have left to our cost. The example of John Wesley, who deluged England, Ireland and Scotland with tracts, pamphlets and even bound volumes, is the best standard for to-day. 'Tis true, many people thought him mad in this matter, but the methods have proved to be so successful that we see him wiser in his madness than his critics in their wisdom. Wesley believed in the consecration of literature to popular evangelization and instruction. Are we wiser in our day? I think not so wise. By this means we can flood the country with the facts and geography of missions, in their varied religious, social and even political phases, and arouse public sympathy for this side of our work. I am aware that the wide dissemination of this kind of literature will, to some extent, sap the stem from which we as ministers gather the fruit of information for public addresses, but I am convinced, nay, deeply convinced, that the true method is to flood the country with missionary literature, till there is not a man or woman in all Methodism, at least, that is not fully informed of our work, methods and triumphs. I must leave this point to touch it again later on.

The congregations, however, must do their part. It will not do for the good folk to say, "We are not going to have a deputation from the west this year. There is no live Japanese, or Indians, grim with war paint, coming this time. We are only to have Rev. — from —, and another local minister from —, and I guess the meeting will be pretty flat, and I don't know that I'll go." No! no! Go to work in earnest; bring the children forward with recitations and dialogues bearing on missions. Let the music be up to par, and if thought best, let our friends organize "missionary teas," on the basis of "missionary breakfasts" in the Old Country. So many workers will be brought together, each influential in a given circle, that, providing the almanac favors you, you are sure of a crowd. There is yet another idea on which I lay stress—let our Missionary Secretary (now with us) have prepared if possible,

ILLUSTRATED ADDRESSES

or lectures. Not that we would burden him with more work—his busy hands are already more than full; but perhaps he could devise means by which large pictures, say 6 x 6 ft., somewhat on the principle of these Sabbath School illustrations hanging here on the wall, with a carefully prepared lecture by a competent missionary, might be placed in the hands of our ministers, say one set for a District, or two if the District is large, and then work the District for all it is worth as the regularly appointed deputation—the District making the selection of one or two men for the purpose. We might have Japan one year, then China, and then the North-West, or we might run all three in different sections, and then transfer the pictures from east to west and *vice versa* from year to year, and thus reduce the required number to a minimum and keep expenses down. My experience along this line has clearly proved that "illustration" will draw a crowd at any time. They ought to be issued in sets of not less than fourteen or fifteen; not stale cuts which have appeared in pamphlet form or in Sunday School papers, but fresh, living pictures, representing current missionary experiences. Posters could be prepared for general use at the Mission Rooms and sent out as needed. This would be good for three or four years at least, then other things might be devised to keep level with the times. The question here involved is this,

HOW TO MEET THE EXPENSE.

I have a plan, I do not say it is perfect, it is based on principle. I have here a copy of the sixty-eighth annual missionary report. Looking over it rather hurriedly, maybe, I make an approximate calculation which may help us. About 17,000 copies are published annually, at a cost of about \$3,000. Well, if you look you will see that it embraces about 400 pages, 275 of which, roughly speaking, are not needed. Do we here in Nova Scotia feel interested in the statement that John Smith, of Vancouver, gave \$2? Not enough even to glance down the lists. No practical good ensues to my mind from this source; but it costs money. It may be useful in Vancouver, but not here. What is the proposition? Simply this: publish only that which is necessary for each conference only, or drop the lists altogether. It is a neat way to release at least \$1,000 towards enlarging the report proper if deemed best, or for the publication of the illustrated addresses as already outlined, and no true lovers of missions will be angry because he no longer sees his name in print between the covers of this excellent annual report.

If you please, Mr. Secretary, do not misunderstand me. I do not for one moment imply that you are not doing your utmost to keep expenses down. No report published, that I am aware of, is published so cheaply as this; the cost is reduced to a minimum. I for one have perfect confidence in the administration emanating from the mission rooms; I am sure, therefore, that you will, with our friends present, receive these suggestions in the spirit with which they are given. All of which is respectfully submitted.

Along the Line.

The Indian Work.

NOTES FROM THE LOG-BOOK OF THE "GLAD TIDINGS."

AFTER leaving Comox, where we had been storm-bound, we had a pleasant run to Cape Mudge, where we found the Indians engaged in a great potlatch.

WHAT IS AN INDIAN POTLATCH?

The word itself, "potlatch," means simply "to give"; but when applied to the demoralizing custom which the Indians keep up, in some parts of British Columbia, it means the devil's high carnival.

A few weeks ago it was announced in the daily papers that the Cape Mudge Indians were about to give a great potlatch, when so many thousands of blankets would be dis-

tributed, so many tons of flour, sugar, pilot-bread, and other things be given to feast upon, and a general good time anticipated. When the affair had got into full swing we visited them with the mission boat, *Glad Tidings*. On landing at the village we found some 1,200 Indians congregated, from a radius of one hundred miles or more. Their tents were made some of white cotton, some of cedar bark, and some of cedar slabs. Into these places the hordes were huddled until there was scarcely room to step. Strewn about in all directions were pieces of refuse, food, and other filth, in which the young children were rolling, some of them entirely nude, others with a mere rag of clothing on them. To make the mixture complete, were scores of Indian dogs lying about with the children, others in their beds, or nosing about their foods, licking out their pots and kettles, until the scene was disgusting in the extreme. This is a meagre sketch of the scene by daylight, when a great many of the family were out. Under the cover of darkness this seething mass of corruption puts on another aspect. Morality among the Indians themselves, under these circumstances, is at a very low ebb; but when a score of white men come in with a few gallons of "fire-water," and spend the night with the Indians, the scenes become indescribable. Men and women in their drunkenness actually tearing the clothes off each other, and wallowing about in reeking filth—the picture is more like hell upon earth than anything we ever heard of.

Now for a few side pictures, and they are by no means scarce. We stepped into one tent to see a poor woman whose leg is actually rotting off. She was all alone, her husband having left her, and her son "thrown her away," or left her to herself. The poor creature was entirely without food or care. Hearing some women crying in another tent, we went in, and found a baby dying. We asked where the father was, when the poor mother told us that he was up on the raised platform throwing away his blankets, in which he took a great deal more interest than in his dying child. A great drumming was going on in one of the large houses, upon entering which we found a number of Indians beating on boxes and boards, as an accompaniment to the death-song which they were chanting. We inquired why they were singing it, and they told us that a woman had died that morning, and, after hurrying her away to the graveyard before the corpse was cold, they were now singing the death-song to drive away the spirit that it might not linger near them, as they have an awful dread of the spirits of departed friends. Piled on the top of that very house were hundreds of blankets, which the owner was throwing to the ground one by one, at the same time calling out the names of the persons to whom they were given. These blankets are carried away to other villages, when potlatches are called, and the blankets returned to their owners; and thus it goes on from month to month, and from year to year. The number of the blankets is increased from time to time, not by dint of industry on the part of the men, but through the immoral practices of the women, who prostitute themselves in all our towns and cities, as well as among the logging and fishing camps throughout the country.

In places where the potlatch has ceased, the morality of the people has risen to a higher standard and, as a natural result the people, especially the children, are more numerous and more healthy; whereas, in some of the villages where this fearful vice remains, the few children that may be found are full of disease, and few of them live to grow up; and even if they do, their life is a burden to them.

A few years ago a law was passed prohibiting the potlatch. This was as good as winked at by some of the officials; and when a certain tribe asked permission to hold "just one more potlatch," and that permission was granted, the Indians said, "If one tribe can break the law by permission, we will try breaking it without permission," and they have done so ever since. The law remains on the Dominion statutes, but is practically a dead letter; and the Indians, instead of being an upright and industrious people, are a filthy, indolent, degraded set, a disgrace and a curse to our country.

Surely there is some remedy for this crying evil!

C. M. TATE.

Letter from REV. J. W. GALLOWAY, dated CAPE MUDGE, B.C.,
December 6th, 1892.

PERHAPS a few lines from this mission will be in order, considering it is a new mission, and no report has hitherto been sent to the Mission Rooms. As Cape Mudge has been so liberally treated by Bro. Tate in his "*Glad Tidings* Notes," I will not trouble you with any geographical features, but speak more on the prospects for the future.

In August the northern tribes began to gather for a great feast and potlatch, and it has been one continuous potlatch ever since. It has been almost impossible to do anything with them whilst the craze is on, but now the visitors are returning and the village is resuming its normal aspect. Whatever has been said about the degradation of these "Lach-kwill-tachs" of Cape Mudge, I have found from careful observation that the tribes from Alert Bay and Nimskish are as bad, if not worse. They have caused considerable trouble during their visit, not only by bringing in whiskey, but also by house-breaking.

Acting under instructions from Bro. Tate, I applied to the Indian Agent for four acres of land for mission purposes. The Indians were perfectly willing that we should have four acres, but Mr. Pidcock decided to give us only one acre. Tsi-ka-ti, the hereditary chief, has given up his potlatching, and has come out for Jesus. We are now busy building a mission house (with my money), and two or three Indian families are to move their houses alongside the Mission premises. An old house belonging to the Missionary Society will be utilized for a temporary school house; we move it near the new house.

Rev. J. H. White, President of Conference, and Rev. A. E. Green, visited the Mission during November; they were very welcome visitors and gave me much encouragement. The steamship *Glad Tidings* also visited us, and stayed here four days, stormbound, on her way to Port Simpson.

Owing to the number of Indians congregated, the crowded state of the houses, and the constant use of the street for their potlatches, it has been almost impossible to do anything lately. But now school has begun, and we are looking for great blessings during the winter. I intend to commence special meetings amongst them in January, and would ask the prayers of God's people that this degraded and immoral tribe may be led into the glorious liberty of the Gospel.

In the Government report on Indian Affairs, the whole of the Lach-kwill-tachs are designated Roman Catholics; such is not the case; several here are Protestants. It is my intention to take the native language, as I find I can do more effective work by so doing. Chinook is all very well for traders, but not for preachers.

Letter from the REV. THOS. CROSBY, dated PORT SIMPSON,
November 12th, 1892.

SINCE the *Glad Tidings* has gone south, it has been somewhat difficult to get round this large district, and still I have done the best I could with other boats and canoes; but, of course, some of my visits have been very brief.

Skidegate took my first attention, as you know that important field was left without a man last conference, just at a time when the Gold Harbor people were moving over and forming one village, so that with the people united in one place we could carry on school and mission more effectively.

At Clue, on Queen Charlotte Islands farther south, Brother G. Reid is doing well. I spent a night with him and his people. We were at service, etc., till two o'clock in the morning, as our boat would leave at daylight. The people here wished so much that the *Glad Tidings* could come here with lumber, etc., to finish their church. Brother Reid had visited Skidegate by canoe, and helped the poor people much.

River's Inlet is still a hard field, as the poor people do not give up their heathenism. Brother Gibson is working among them, and the mission has great and good influence on the large number of whites and Indians who come there to the canneries in the summer. May God convert the poor natives there. Our visit was very short here, and at Bella Coola, where Brother Nicholas is, faithful work is

being done amongst this poor blind people, and the mission is having good effect upon them. Settlers are coming into the valley, and this may yet be a road into the interior. Mr. and Mrs. Nicholas told me of a trip they had just made to Tali-ome, where the people urged them to stay and teach them, and they would all try and become Christians. Kimpsquit, also, is much in need of a man. Last conference arranged to have Bella Coola a mission, and thus provide for help for Kimpsquit, but we failed to get the man, so the people there must be left for a time, as they have been for years, calling for the blessed light. There was a time when they did not wish a teacher, but it is not so now. Brother Nicholas will visit them.

I had time for a good service with Brother Hopkins and his people at Bella Bella. They have their new church about complete. I trust it will be a great blessing to them. Their village looks neat and clean, and I do hope the workers will see the desire of their hearts—a good revival and souls saved, and a good boarding school, so as to keep the children at their school.

At China Hat I had services, and then we left Brother Gibson, who had charge of the Nanaimo Indian Mission for a time. May God bless him and the people there this winter. We had a short stay at Hartly Bay where Brother Edgar is doing well. I failed connection with the Hudson Bay Company steamer for the Upper Skeena, so my visit to their mission will have to be put off. I was very sorry for it. May heaven's richest blessing be upon the brethren there and the poor people under their care.

I had a good visit to Naas, and I do hope there are indications of good at Greenville. Several are building new houses, and the people turned out to services well on Sabbath. We had a good love-feast in the afternoon and missionary meeting at night, with fifty dollars subscription and collection, which I trust will be largely increased. I do hope they may have a blessed revival and the wanderers brought back and souls saved, and that that village may yet be a great blessing to the heathen around them, who have been such a blight to them. I must in some way get to Kit-a-maat if possible this fall.

And now in regard to the work here. It seemed for a time that everything was beset with difficulties, but in answer to prayer the Lord is bringing light out of darkness. Two weeks ago, after a good day, we had a wonderful after meeting following the evening sermon. We had the penitent form out and many souls crying for mercy, and I am pleased to say that many of the girls and boys of our Homes were first to come out on the Lord's side, and for the last two weeks we have had service every night, and numbers at each service have been seeking the Lord. I do pray that every heart may be affected, and that the blessed work may spread to all the missions along the coast. Some who told us they had not prayed for years have begun to pray now. Pray for us that the whole coast may be visited with a mighty revival, yea, that the whole province may feel its power.

Letter from REV. J. A. McLACHLAN, dated BEREN'S RIVER, Oct. 19th, 1892.

BEFORE navigation closes and we are shut in for several months, I feel that I ought to send you a word from Beren's River. This mission has three appointments, Beren's River, Little Grand Rapids and Poplar River. Beren's River is the head of the mission, and also of the Indian agency. Here we have a good church and a good cause. There is not a pagan on the Reserve, and the people manifest the greatest interest in all our services. Nearly every communion we have been receiving some new members on trial by profession of faith. This country is entirely unsuited for farming, hence the Indians live almost entirely by fishing. A few are hunters and trappers, but fur-bearing animals are rare now in this section. Having no means of earning money they have been very badly off for clothing and twine for nets. I say "have been," for that difficulty is past. Kind friends in Warwick, Brussels and Goderich have amply supplied us with clothing, and our noble friends of Grace Church, Winnipeg, sent us twine sufficient to supply each family here with two nets, besides a net to each family at Poplar River. May the Head of the Church

reward them for their kindness. The Indians are all off now laying up their supply of fish for the winter, and the prospects are splendid.

Grand Rapids is about one hundred miles up the Beren's River. The trip is an arduous one either in winter or summer. In winter the snow is deep and there is no road, while in summer over fifty rapids have to be passed and nearly all have to be portaged both ways. The scenery, however, is grand and inspiring. These Indians are all hunters and are still mostly pagans. Their mode of life makes it exceedingly difficult to do much with them. They have no houses and are almost constantly on the move, so that we can only meet them occasionally; still we had some delightful services with them this summer, and I believe much good was done. While there, I was much interested in the rock paintings that abound. They consist of more or less rude drawings of moose, serpents, turtles, canoes, etc., etc., painted on the face of steep rocks with some red pigment, and remarkable for their freshness. They are objects of worship to these Indians, who never pass without making some offering and uttering a prayer for guidance and safety.

Poplar River is about seventy miles north on Lake Winnipeg. Though this point has been frequently visited, only a few have been brought to Christ; the majority are still worshippers of their Po-wah-guns or dream-gods. This fall, however, we have succeeded in getting a good Christian teacher for them, and with a man on the ground to back up the work of the missionary, we are expecting better things.

We very much need a supply of Cree Bibles. At Grand Rapids especially, is there an earnest call for these books. I was surprised to find so many among these wandering hunters who could reap the Syllabics. They have had no teacher, but somehow have picked it up among themselves and now they are asking for Bibles. It does grieve my heart sorely to be compelled to say, "I have none," and see them go away with saddened faces. Please send us some Cree Bibles.

Japan.

Letter from the REV. J. G. DUNLOP, B.A., dated NAGANO, JAPAN, December, 1892.

OUR new church at Nagano was dedicated on Saturday, December 3rd, Dr. Eby coming from Tokyo to perform the ceremony. The church is a neat, white plastered building, 30 x 36 feet, in which 250 to 300 people can be seated quite comfortably on the mats. Dr. Eby has given us five days' work in the church and in the largest public hall in the city. The people have come in hundreds to the magic lantern lecturing and preaching, which we hope to take up in a few weeks again, on securing a lantern of our own.

Sacramental services and Love-feast were held on Sunday morning, December 4th. That was a dedication that must have pleased the heart of our God, when no less than nine were admitted to the Church by baptism, and over twenty came forward to the communion. Our hearts were wonderfully glad, and I saw visions of hundreds being born again in that little church, or in another and larger on the same lot.

One of the new Christians is a student in the Normal School, the tallest and manliest-looking student in the school. May he ever be strong and manly for Christ! He is the first of the students to become a Christian, but another asked for baptism the morning Suzuki was baptized.

Another of the newly-baptized is an old man, nearly seventy years of age. He has just learned to read, and has read his first book, and that book—the *New Testament*. I rarely pass his store down on the main street, but I see old Minamizawa Kyuzaemon (the name, to Canadian ears, would betoken a crabbed, cantankerous nature, but our old rice-seller is anything but that) poring over his Testament or hymn-book.

Our work is now two years old in Nagano. We have baptized nineteen in that time, and received others by letter; but others have gone away, and our society is still quite small. Of our new Christians, we have five preparing for Christian work, under daily instruction. One of these has gone to Tokyo, and is the best student of his year in the

Azabu school. For nearly a year I was alone in the work, but was then joined by Mr. K. Fuse, who left recently to go to a theological school. He has been followed by Messrs. Matsumoto and Shibata. Matsumoto is over thirty years of age, of fine mental ability, an old school teacher, converted last year in Kanazawa, under Mr. Saunby. Shibata is younger, a humble, devoted preacher, also converted only last year, in the Central Tabernacle. In Love-feast the other day, he said that he prayed he might play a worthy Timothy to Dr. Eby's Paul.

Nagano has a bad name. A veteran missionary, the man who organized the first Christian Church in Japan, in 1872, said to me shortly after coming here: "There's little use in trying to do anything in Nagano as long as Buddhism remains alive, and that great Zenkoji temple stands there." Presbyterians, Congregationalists, and American Methodists have, in turn, given up Nagano, after a trial of several months or years—all before our day. Christianity is in bad repute. Greeks and Romans have been here—the Greek Church for twelve or thirteen years—but they are no help; by loose living and semi-heathen mummery, they have rather created a hindrance in the way. We have to live down not only the ordinary prejudice and hatred of a Buddhist stronghold, but also the ill reputation of professing Christians. I have preached in many places during the past month, and am more and more impressed with the difficulty of reaching the Nagano people. Nowhere else do the people seem quite so ashamed or afraid to be connected with us. Morally and spiritually, as well as topographically, the town is under the shadow of Zenkoji—and it is the shadow of death!

We have been for two years getting out stumps and stones, but have been able, too, to do some seed-sowing, and God has already vouchsafed the beginning of a harvest. Glorious days and a blessed harvest are in store for the men and women whom God honors with a place here during the next five or six years. With a good church and several preaching places—and a good organ and magic lantern, which I expect to have in a few weeks—we are prepared for strong advance work, both in Nagano and throughout the province.

JOHN G. DUNLOP.

Our Young Folk.

Gough and the Cigars.

THE least meddling with liquor or tobacco should be avoided. A famous temperance lecturer, who once in a while indulged in a cigar, tells us that, on one occasion, he had engaged to attend a meeting of children. Before he went, a friend said to him.

"I have some first-rate cigars; will you take a few?"

"No, thank you."

"Do, take half-a-dozen."

"I have nowhere to put them."

"You can put half-a-dozen in your cap."

I wore a cap in those days, and I put the cigars into it, and at the appointed time I went to the meeting. I ascended the platform, and faced an audience of more than two thousand children. As it was out of doors, I kept my cap on, for fear of taking cold, and I forgot all about the cigars. Towards the close of my speech, I became much in earnest, and after warning the boys against bad company, bad habits and the saloons, I said—

"Now, boys, let us give three rousing cheers for temperance and cold water. Now then, three cheers. Hurrah!"

And taking off my cap, I waved it most vigorously, when away went the cigars right into the midst of the audience. The remaining cheers were very faint, and were nearly drowned in the laughter of the crowd. I was mortified and ashamed, and should have been relieved could I have sunk through the platform out of sight. My feelings were still more aggravated by a boy coming up to the steps of the platform with one of those dreadful cigars, saying, "Here's one of your cigars, sir."

It is hardly possible to taste liquor or have anything to do with it without being found out; indeed, all secret sins sooner or later come to light.

A Beautiful Legend.

LIKE so much the legend of St. Elizabeth of Hungary, who did all for charity's sake—that is, for love's sweet sake. You know that the heavy load of bread which she was carrying, trying to conceal it from her husband's eye, all turned to roses, red and white, when he commanded her to open the pack which she was bringing to the poor. Gentle deeds of charity always turn fragrant and beautiful in our hands, even when custom or authority or fashion or prudence rebukes us for bestowing gifts. You give a loaf, and you let an angel into your heart.—*Annie H. Ryder.*

"What is Praying?"

CONVERSATION between two pupils in Wilmina Girls' School, Japan.

A (who came in as a boarder the day before, to B, who has been in school some months): "What kind of girls are those room-mates of mine? They seem to be just a little—well—queer! Are they not different from the other girls?"

B. "No, I think not. They are very nice girls. Why do you think they are queer?"

A. "Why, they act so strange. Last evening, just before we went to bed, suddenly they stopped talking, and, as if they had quarreled, turned their backs to each other, and began to talk the strangest kind of words I ever heard. I tried to understand, but I could make nothing out of it. I began to think they were not just like other girls, so I did not ask anything about it. Now, I would like to know why they do that. Is it some kind of a study, or what is it?"

B. "Why, they were praying; that is all."

A. "Praying! What is praying?"

B. (Not being a Christian herself, was a little puzzled by this straightforward question). "Praying is just—just talking to God and telling Him all about yourself."

A. "Well, I don't understand quite. I think I will just go and ask C.; she must know all about it, for she seems to be quite skilful in it."

(Goes back to her own room.)

A. "Will you please to tell me what you and D. were doing yesterday evening and this morning? B. calls it 'praying,' but I can't quite make out just what 'praying' is. I don't think B. knows much about it herself. You must understand, for you do it."

Then follows a long explanation of prayer.

A., listening intently, finally decides that prayer is a desirable accomplishment, and concludes by asking earnestly: "When I finish the preparatory class, may I pray too?"

Being assured that she may pray that very minute if she likes, she is delighted, and after that, morning and evening, in her own child-like way, she prays to the God of whom she never heard until a few days ago, and who will surely reveal Himself to her as He does not to the worldly-wise.

Do not think this story is imaginary. I assure you it all happened. The girl is not much more than a child in years, but is indeed a very babe in worldly wisdom. She knows a great many things, but about God her mind is surely a *tabula rasa*. Pray that on it may soon be found an image of the true God.—*Missionary Record.*

Snake Catching in India.

A NEW industry has sprung up in Delhi, India. Some enterprising natives are taking advantage of the government offer of two *annas* for every snake killed, to trade on the old traditional tree and serpent worship. August 4th is the great serpent worshipping day, and every Tuesday the pipal tree is worshipped by Hindoo women. Taking advantage of the reverence paid to snakes, a large number of men have set to work catching these reptiles. Then, taking them into the streets where pious Hindoos most abound, they announce that they are on their way to claim the reward, but that they are quite willing, for a *pie* or two more, to release the reptiles, and so save themselves from the sin of snake murder which their poverty would otherwise drive them to commit. The appeal is invariably successful.—*Selected.*

1881



1893

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"THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Our Monthly Reunion—Prayer Topic.

"For the French Work: the Committee of Management, Teachers and Pupils."

IF there is to Canadians any one missionary work of more importance than another, it is certainly our French work, with its many sides, and its relation to us as citizens.

If there seemeth any work with more discouragements, and with more actual difficulties than another, it is also certainly the work among the French.

The process of evangelization must necessarily be slow, though not as in oriental lands, because of language obstacles, but because largely the French-Canadian is nominally Christian, and a general consensus of opinion gives the Romish Church the status of Christian. This accounts for the indifference to this branch of the work, on the part of many real lovers of missions who are

fond of saying: "The French have the Gospel; let us go to those who have none at all." This is a very plausible theory; but it is a very false one. If there are any lands under full sway of Rome, surely if Rome has the Gospel, such lands will exhibit its fruits. But the story of Mexico, and Spain, of certain portions of South America, and even our own Province of Quebec, to say nothing of Italy, reveals conditions of life totally at variance with the teachings of the Gospel. There are sections of the Province of Quebec where the knowledge of the truth as it is in Jesus is unheard of, where the Bible is an unknown book, where the priest, the prayer book and the confessional stand for Christianity; where a stucco virgin that can wink is revered and enshrined, makes cures, and takes—money; a whole mass of deceit to keep the people in ignorant subjection, and surround the Church with a halo of supernatural power and glory. What sort of Gospel have they? The doctrine of obedience to the Church does not recognize the free agency with which God endowed mankind. The Church is the authority in every case, and obedience without question is its command—the Church, not the Bible, the Pope or priest, not God.

The Romish system, so vast, so powerful, so intricate, so plausible, so secret, is diametrically opposed to the teachings of Christ; and yet, so tintured is it with "charities" and with professed "poverty," with prayers and fastings and sacrifices, that an indifferent onlooker is apt to identify it with Christianity. Let us not deceive ourselves. While there are, no doubt, many good Romanists, many who are better than their creed; and while of individuals among them, we may believe the best things, yet it is impossible for us, with an open Bible and a living experience of salvation, to acknowledge that the Romish Church as a system of religion has the Gospel in its purity.

As a Woman's Missionary Society, we seek information concerning the systems of oriental lands and their relation to women. The Chinese, with their bound feet, attract our sympathy; the women of India, with their zenana seclusion, their child-widows, and their oppressions of caste, excite our interest; but what about the women of Romanism in Canada? Think of the wronged women endungeoned in the great stone convents of the Province of Quebec, whose sorrows find no sympathetic ear, whose treadmill of toil is unrelieved by the sweet breath of liberty, or the joys of a God-ordained womanhood! Think of the hosts of women in bondage to the confessional, with all that that implies, and living in the fear of a torturing purgatory, from which only the purchased prayers of a priest can deliver them. Are these evidences of the presence of the Gospel? Surely not. The genius of Christ's teaching means liberty, love, joy, peace, knowledge, brotherhood—a free salvation. That of Rome, how different! For thousands of her devotees in our Canadian convents, Christian liberty exists in vain, and the protection of Government, which shelters even our criminal population, is helpless for the unfortunate nun who may desire to change her condition. Do we realize what that may mean?

Women, helpless, shut away in these convent prisons, of whose conditions we must be ignorant. We may visit our lunatic population, we may enter our colleges, hospitals, asylums, even our prisons, with an inspector's warrant. We may thus extend the protection of the strong to the weak and helpless; but did anyone ever hear of submitting these convents to Government inspection? Where is the Government record that gives the number of inmates, the number who have died, etc. Indeed, where is the Government in our country to-day which would demand such an act of justice, or enact a law to meet the case?

We have said that no work is more important to Canadians than the evangelization of Romanists. And why? Because the whole past history of Romanism teaches us that, whatever her spiritual ambitions, her actual creed is political power, and in her own stealthy, persistent, vigilant way she is fast gaining that in Canada.

"Ah," we say, "we must pray to be delivered from Rome." True, indeed; fervent and unceasing prayer must be made to God for our country. But we, as Canadian citizens, must add to our faith and prayer works of the most decided and uncompromising kind. God teaches His people in His word and through history that deeds of valor and of self-sacrifice must be performed. The liberties we have He might have given, in answer to prayer, by the word of His mouth. He did not do so. He even permitted them to be purchased by the blood of our ancestors. He expects us to guard them jealously, to maintain them, that we may perpetuate the blessings of civil and religious liberty. Are we doing that? Are we maintaining Protestant faith in our laws, upon every one of which we write, "By and with the consent of Her Majesty," our Protestant Queen, Defender of the Faith"; in our schools, with our Bible; in our homes, teaching our sons and daughters the love of their country, and the duties of a free Protestant citizenship? In a word, are we weaving the religion we are professing into the texture of our law and our patriotism?

Will our readers recall the history of Oka, and the persecutions of the faithful Methodist Indians? What does Oka present to our view to-day? An object lesson, truly, which demonstrates how firmly, yet how quietly, the monastery system of the middle ages is settling down in the Province of Quebec.

The Order of Trappists has invaded our country, with headquarters at Oka. They manifest their extreme poverty by wearing the coarsest of robes, which are never removed day or night, and their hygienic knowledge by dispensing with baths and bed linen. At the same time they display their wealth by erecting costly buildings, and their worldly ambitions by carrying on an extensive farm business on the most approved modern plan. Thus they are in direct competition with the business of the surrounding farmers, whom this rich Church has reduced to a condition of hopeless struggling by its grinding imposition of tithes and taxes.

The subject, then, of this month, appeals to us with more of the personal and national feeling in it than

some others, because it belongs to the welfare of our own country, and involves our Protestant interests. The religious future of Canada depends on fidelity to the trust God has imposed upon us. We women may well plead with God that those to whom power belongs may be true to that trust.

A. P.

Chat with the Editor.

IT is very gratifying to learn of the successful meetings assembled in the various places to welcome and hear our returned missionaries. As a society, God has evidently set the seal of approval on our work. Our missionaries are imbued with genuine love of their work and a holy ambition to advance the kingdom of Christ. In our home we have just had the privilege of entertaining Miss Wintemute, returned from Japan. Her address before a large audience was extremely interesting and instructive and highly appreciated. Miss Wintemute also contributed to the interest of our missionary anniversary by a short talk on our own educational work and the position and status of the women of Japan. Our young sister intends returning to that country and will probably give her life work to that interesting people. We follow her with our prayers and warmest wishes for success.

THE General Conference of the Free Baptist Church have admitted women as delegates. This year, at Lowell (Mass.), there were thirteen women, who seated themselves with their delegations as naturally as if they had always had seats in the body. It is recorded that the women were faithful to their duties, took part in the discussions, read papers, and voted. The Conference courageously voted that of twenty-one members, of the General Conference Board, to have in hand the business between the sessions, "seven shall be women." The world of the Church is moving on.

THE mission cause has lost an earnest and efficient worker in the death of Mrs. Warren, editor of the *Heathen Woman's Friend*, and wife of Prof. Warren, of Boston University, which occurred on the 7th of January. Mrs. Warren was much esteemed for her many gifts and graces; and the loss of one so eminent in good works will be sorely felt, both in public and private.

WE hope the readers of the OUTLOOK are also readers of *Onward*. Those were brave, true words for our young friends from the editor, *re* the liquor traffic, which should find a response in every pious soul. "If Christian men and women would vote as they pray, they could sweep out of existence in a year the civic and political wrongs and corruptions of which we hear so much." We can stand a good deal of education yet on the subject of identifying and harmonizing our religion with our politics, and on the sacredness of the trust God through government has given us in the ballot. There are yet quite too many professors of the "want-to-be-an-angel" style, who are too pious even to talk of a ballot. God multiply manifold the influences of *Onward* with its ring of true Christian duty, and its aim to "set up the kingdom of God."

HOW GOD WORKS.

AT the great Northfield (Mass.) meetings this year, one of the most interesting speakers was Madam Tel Sono, a cultivated Christian Japanese woman. She is of high descent, her father being a physician and philosopher. With his approval she studied law, being the first woman-lawyer in Japan. Experience in the courts taught her the sad condition of her country-women, and she journeyed to America to study how to help them. In San Francisco she was converted to God. She returns now to Tokio to establish a Christian school for the higher education of women of high class.

IT is recorded by the *Union Signal* that a school teacher on a salary of one thousand dollars, used but half herself and with the other five hundred supported a missionary in the foreign field. She then felt that she was only doing her duty by sending a substitute when she could not go herself.

Current Coins.

MEN and women
Who send us palpitating with the thrill
Of something loftier than we yet have dreamed
Are God's sublimest poems.

Let our chiefest mission be
To make ourselves the noblest that we may ;
And second, to ennoble other men ;
Because the great Christ-passion to redeem
Burns in our hearts, and life is but half lived
Unless we feel that men have touched our robes
And virtue has gone out of us.

—MISS FEARING.

Selections.

IT is scarcely a figure of speech to say that "woman is the corner-stone of heathenism." Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the gospel. An intelligent Hindu exclaims : "It is the women who maintain the system of Hinduism." Christ and His gospel are the only levers that have raised the nations. But in all the Orient only a woman's hand can adjust these levers to the corner-stone.

IN celebrating the twenty-fifth anniversary of the China Inland Mission, the total force of missionaries and associates in China, at January 1st, was reported at 409, since augmented by 70 more workers. From the time of the mission's inauguration 4,500 natives have been baptized and ninety-three mission stations opened. Last year the income amounted to £28,361. The beloved founder and director, the Rev. J. Hudson Taylor, is at present in China, where, says his deputy, the Rev. J. W. Stevenson, it is computed 900 large cities are yet untouched by the heralds of faith.

TWENTY-FIVE years ago there was not a Woman's Foreign Missionary Society in America ; now there are in Great Britain and America 19,500 auxiliaries and 52,000 bands, with an aggregate income of \$1,250,000. The twenty of these societies in the United States, managed and supported by women, support 757 missionaries. They contributed \$1,038,233 in 1888, and since their organization, \$10,325,124. At the beginning of this century the way of life could be studied by but one-fifth of the world's population. Now the Bible is translated into languages that make it accessible to nine-tenths of the inhabitants of the globe.

THE doors of your soul are open on others, and theirs on you. Simply to be in this world, whatever you are, is to exert an influence—an influence compared with which mere language and persuasion are feeble.—*Horace Bushnell*.

" 'Tis five o'clock ! how sweet the hour and holy ;
Secure and beautiful the one retreat
To which we turn with quickening hearts and lowly,
Our gracious, sympathizing Lord to meet.
'Tis five o'clock ! the Lord's own day is ending
With holiest crowning of the hours we love ;
No public service ; but each closet sending
Its meek petition to the throne above.
Then shall this hour become a sanctuary
Unseen by any but the God who gave ;
A precious hiding-place where we may carry
All burdened souls we long to help and save."

FEMININE bishops are a possibility, which Sir Wilfred Lawson, of Conservative England, suggests, for why not, since there is no fighting to be done ? "It is an intellectual, spiritual and theological affair, and surely women are as good in these things as men," he adds, and hopes to live to see the woman bishop consecrated, as she may do more good than the men.

GOODNESS is the only investment that never fails.—*Thoreau*.

From the Corresponding Secretary.

THE time having arrived for Miss Leake to take her furlough, the Executive Committee has appointed Mrs. Morrow as Matron and Treasurer for the year, of the Chinese Rescue Home, Victoria, B.C.

It being necessary that Miss Gifford, M.D., appointed to our work in China, should have a medical outfit, a grant of \$250 has been made for this purpose ; instruments and permanent supplies to belong to the W.M.S.

It is expected that Dr. Gifford and Miss Brackbill will sail from Vancouver, February 6th. The former is from Meaford, Ont., and the latter from Ridgeway, Ont. They are to go as far as Shanghai, and there remain studying the language until it is deemed well for them to proceed inland, to join Dr. Hart and his associates in the Province of Sz-Chuen. May we not expect special blessing in answer to special prayer to accompany these new workers in a new field ?

London District.

THE Annual Convention for the London District will be held in the Askin Street Methodist Church, South London, February 20th, commencing at 3 p.m. A programme of varied interest is in preparation, and it is expected that both sessions will be instructive and enjoyable. Miss Lund, of Japan, will address the evening meeting. The tourist letter will also be given. It is hoped that the occasion will be a grand rally of the membership of the District, both from the Auxiliaries and Circles. Billets will be provided for all wishing to remain over night.

A. G. McMECHAN, *District Organizer*.

In Memoriam.

UXBRIDGE.—Mrs. T. Foster, a dear and valued member of our Auxiliary, went home to her reward last August, and among her bequests was the handsome sum of \$500 to this Auxiliary, to be devoted to the work of the Woman's Foreign Missionary Society, which sum has been received, and forwarded to Treasurer of Central Branch.

L. O'Neill, *Cor. Sec.*

HASTINGS.—Death has entered our Circle for the first time, and claimed from our midst a dear sister. On November 21st last, the late Mrs. H. W. Fowlds, daughter of Rev. A. R. Campbell, Atherley, fell asleep in Jesus. Possessed of more than ordinary abilities, which were devoted to her Master's service, her loss is most severely felt. She was connected with our Missionary Society for four years, during

which she filled the office of Corresponding Secretary. We ever found her a faithful and earnest worker. She loved the work, and nothing was allowed to interfere with the duties of her office.

A. ANDERSON, *Cor. Sec.*

Correspondence.

FROM MRS. LARGE,

14 TORIIZAKA AZABU, 13TH, 1892.

DEAR MRS. PARKER,—The enclosed came to my notice shortly after I had received a letter from one of our missionaries, in which she spoke of the desire of those with whom she talked, to hear of the dark side of the missionaries' trials and sacrifices. I think there is not one missionary in Japan to-day who would not give up home comforts and make many sacrifices of a personal kind, if by so doing the cause of God would be advanced. There was a time when such sacrifices were made here, but that day has passed away, and we know that with home comforts, good food, etc., we can do more and better work for the Master. Perhaps you can find a place in the *OUTLOOK* for this cutting from the *New York Independent*. (The article headed "Missionary Trials and Hardships," will be found among the "Readings," on p. 31) It may help some to see that home comforts are not our first thought, and that they are made to serve to the advancement of God's kingdom.

We have opened work this year with encouragement on every side. Our school is holding its own, with no decrease in numbers from last term, though many of the girls entering are of the class that ask for work by which they can earn their own way. Our industrial department is growing; we have so many orders on hand that we have found it necessary to hire help from outside to meet these. In this way, girls, by half a day of work in that department, can earn enough to pay for their board in the school; we hope to establish a steady business later on, having our regular customers.

All are well, the new ladies have settled to work, Miss Cartmell has taken her share of the evangelistic work, and is heartily welcomed by her former Japanese friends.

With kind regards. Yours very sincerely,

ELIZA S. LARGE.

What can I do for my Band?

A paper by Miss. L. Hunter, Montreal, read before the Eastern Branch Meeting held at Winchester, October 5th, 1892.

AS we stand face to face with this question, and look at it earnestly and practically, we are filled with a feeling of solemnity, for it does not deal with broad generalities, but narrows down to personal responsibility. We all like to see our Band successful, but I am afraid that, too often, we sit still, and roll the burden of responsibility on somebody else's shoulders, when we should

" . . . be up and doing,
With a heart for any fate,
Still achieving, still pursuing,"—

and sometimes, "Learn to labor and to wait." It must be evident to the most short-sighted that, if every member of our Mission Band be a worker, and more than that—a consecrated worker—the highest success will crown our efforts. What, then, can I—not Miss A. or Miss B., but I—do to bring about this success?

1. I can join the Band in connection with my own church.

2. I can exercise my memory, and remember to bring my fee to some meeting, and so save the steps, and sometimes the temper, of the treasurer, for it is not very conducive to amiability and Christian grace to tramp a mile or so two or three times, only to find Miss Blank out.

3. I can make an effort to attend the monthly meetings. It is very discouraging to a president, after she has spent time and thought on a subject, to find a small attendance. To be sure, the Lord has promised to meet with two or three, but when we are gathered to do the King's business, to execute one of the last commandments that the great

Missionary ever gave—to "preach the Gospel to every creature"—I think He would rather meet with fifty than three.

4. I can be really interested in mission work, and keep my eyes and ears open, and pick up items of missionary news that will interest the members at the next meeting.

5. I can try and interest somebody else in the mission cause.

6. I can be willing to take my share of work when my president asks me. The great cry of our presidents is, "It is so difficult to get anybody to do anything." I may not be able to read like Miss A., or sing like Miss B., or write like Miss C., but that is no reason why I should fold my hands and do nothing. God has given me some talent, for which he will hold me responsible. It may be only to shake hands with a stranger, or ask somebody to join the Band, or to pray for God's blessing on the work. "Trifles," do you say, "that will not help any?" Ah, remember that "trifles make perfection, and perfection is no trifle."

7. I can take part in the devotional exercises. "What! pray out loud, right in a meeting!" Why not? I can talk to my earthly father if the room be full, and what is prayer, but talking to my heavenly Father? Besides, in every Band there are some who are not Christians, and what must they think of us if we do not respond to our leader's request, that "two or three lead in prayer." A lady, who had a large class in a western city, once made this request, and nobody responded. The silence was oppressive, until, at last, a clear, decided voice broke it by saying, "Lord, create in me a clean heart, and in anybody else that needs one." The Christian members were astonished, for the one who made the prayer did not profess to be a Christian, though she attended class regularly. "Why," she said, in telling me the incident afterward, when her prayer had been wonderfully answered, "I thought the Lord must have been dreadfully ashamed of them, and I could not stand the silence any longer."

Prayer is the very foundation stone of success of a Mission Band, and over against that lay the corner stone of consecration, and then, with these two stones laid upon the rock Christ Jesus, build up the constitution and principles of a Band, and there will come forth women strong and courageous, with body and soul laid, "a living sacrifice," on God's altar; women that prevail in prayer, women with hearts full of tenderness for the perishing at home, but still going out in sympathy to the millions who sit in the shadow of darkness. Tell me, will not the influence of such a Mission Band be felt in every department of church work? And then, after I have done what I could, shall there not be found, "Labor faithfully performed; good accomplished," and shall I not hear the King say, "Well done!"?

Words from Workers.

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

LUNENBURG, N.S.—At the annual meeting of this Auxiliary, Mrs. Geo. Bigelow, of Aultsville, gave a very instructive address on "Mission Work," which was much appreciated. We have now thirty-six members, an increase of ten over last year. The following officers were elected for this year: President, Mrs. J. Coulthart; First Vice-President, Mrs. Relyea; Second Vice-President, Mrs. Robb; Recording Secretary, Miss M. Macpherson; Corresponding Secretary, Mrs. W. S. Kirkpatrick; Treasurer, Mrs. A. Irvine. We sent a box of clothing and bedding to Sudbury, Ont., in December. We feel more encouraged than ever to go on in this noble work for the Master.

MRS. W. S. KIRKPATRICK, *Cor. Sec.*

BRUSSELS.—We close another year with grateful hearts for the progress that has been made in all departments of our work here. We have lost members through removal, but still find our membership and income larger than last year. We have raised the sum of \$38.56.

ANNIE W. SALTON, *Cor. Sec.*

OAKWOOD.—This Auxiliary held its first public meeting last autumn. Mrs. Campbell, of Lindsay, favored the audience with a beautiful address; Rev. Mr. Campbell also said a few words. Music and flowers helped to cheer and brighten the evening. Although the weather was not very favorable the church was well filled, and we hope and pray that our first public meeting may be a blessing, in a small degree at least, to Mission work at home and abroad.

M. E. FOSTER, *Rec. Sec.*

LITTLEWOOD.—We wish our sister Auxiliaries everywhere a bright and very prosperous New Year. On us it has dawned with

“New mercies, new blessings,
New light on our way,
New courage, new hope,
New strength for each day.”

It has added eight to our numbers, giving us a membership of thirty-one, and sent us two donations which we acknowledge with thanks: one from the Church Trustees, of \$3.75, and one from a friend, of \$1.75. May they be but the shadow of good things to come.

A. C., *Cor. Sec.*

DUNDAS CENTRE, LONDON.—We are working along harmoniously; our meetings, though not so numerous attended as we could wish, have been interesting and profitable, several members contributing papers on different phases of the work. Last year we increased somewhat in membership, and considerably in income, \$400.00 being sent to Branch Treasurer. Our young ladies' Circle are working nobly; more than half our funds are the result of their industry and self-denial. We are not a bit jealous when our efforts are cast in the shade by their zeal and enthusiasm. We are trying to distribute literature on Mission work quite freely with a view to arouse interest; also by personal canvass we seek to bring the society to the notice of the congregation. On account of Miss Wintemute's lecture in November, we did not hold our usual quarterly prayer service, but resumed in January. We find them very helpful in bringing the Woman's Missionary Society before the people.

A. G. McM.

PRINCESS STREET, VANCOUVER, B.C.—This Auxiliary was organized by Miss Cartmell, in July, 1891, with a membership of seven. We had the pleasure of having Mrs. Gooderham and Mrs. Strachan speak at a public meeting on their way back from Japan, also Miss Wintemute, a returned missionary, and from the interest awakened at that meeting, we added eight to our membership, and six honorary ones. We have now seventeen members, six honorary, and one life-member. We have sent to the Branch Treasurer since we organized, \$125.55. We have a number of mite-boxes distributed, and we find the mites are not to be despised. Our pastor has placed at our disposal the last prayer-meeting in the month for a missionary prayer-meeting. We have some special singing; one of the members reads a Bible lesson, and another gives a reading on some missionary subjects. We feel that these monthly meetings are doing good, leading our people to feel that it is their duty and privilege to be co-workers with Christ in bringing the heathen to Himself. Our officers are: President, (Rev.) Mrs. Betts; Vice-President, Mrs. B. H. Wilson; Recording Secretary, Miss Buttimer; Corresponding Secretary, Mrs. B. H. Wilson; Treasurer, Mrs. Newcombe.

LOUISA WILSON, *Cor. Sec.*

WATERVILLE.—The Woman's Missionary Society gave an entertainment on New Year's Eve. There was a large attendance, and the programme well carried out; collection and offering amounting to \$11. As the year has swiftly passed, some of us look back regretfully upon unimproved opportunities. Yet we do rejoice that we have been enabled to do something for the promotion of God's glory, and the advancement of His kingdom; although it is but a trifle, we are hopeful for the future. We open our monthly meetings with reading the Scriptures and prayers, and the best is, all join lifting their voices to Him who has promised to hear.

The success of our meetings we attribute largely to the willingness of all to do what they can.

MRS. G. F. JEWETT, *Cor. Sec.*

ATHENS.—More interest is being taken in the Auxiliary, and the attendance is better than ever before, the result of a crusade being nine new members. Rev. J. Ferguson, from China, gave us and instructive lecture on, “The Educational System of China,” which was well received. The leaflets are well read, and much interest taken in the prayer study. We have now thirteen subscribers to the OUTLOOK.

MRS. G. W. BEACH, *Cor. Sec.*

BEDEQUE.—“Perseverance” Mission Band numbers at present thirty-three members. Our meetings are held monthly and are very interesting. A public meeting, held in the church on Christmas Eve, was a success, and at the close a collection, amounting to fifteen dollars, was taken up. We have found it a good plan to give “talent money” (five cents each) to our members. Fifteen mite-boxes are in use at present. Papers taken, *Little Missionary, Quarterly*, and *Palm Branch*.

LIZZIE BOWNESS, *Cor. Sec.*

GRANBY.—Our Auxiliary here has decided to hold a public quarterly meeting in the interest of our work. In December, the first was held at the residence of the Rev. J. Metcalf, and was well attended. The work awakened great interest, and all present were resolved to do their utmost to aid in advancing the good work. A fine feeling was awakened, and very pleasing harmony prevailed. In the evening a tea, provided for in princely style by Mrs. Metcalf, our esteemed Corresponding Secretary, to which the partners and friends of the members were invited, was greatly enjoyed. After tea, we had a pleasing programme. A resolution of thanks to our beloved host and hostess brought the gathering and work to a close.

COLLINGWOOD.—During the past year our Auxiliary has prospered greatly. We have a membership of forty-seven. Our President makes the monthly meetings interesting and profitable, and the members take a greater interest than ever in missionary work. We take forty *Leaflets*. In November we sent a box of clothing to the Indians on Beausoliel Island, and received a letter from Rev. P. Sparling, in which he says he will be glad when the box of clothing arrives, although it will be difficult to get it to the island so late in the season.

C. GREAVES, *Cor. Sec.*

BRUCEFIELD.—Our Auxiliary held a very interesting and successful public meeting on the evening of December 20th. After the opening exercises by the President, and the report read by the Recording Secretary, we had two very interesting recitations, after which Miss Williams, Evangelist, and Miss Whitfield, a returned missionary from Africa, addressed the meetings. The audience showed their appreciation by their good attention, and a liberal collection amounting to thirteen dollars.

MRS. RATTENBURY, *Cor. Sec.*

MELBOURNE.—On December 4th an Auxiliary was formed in the Methodist Church by Mrs. Risdon, of St. Thomas, District Organizer, with a membership of twelve. President, Mrs. (Rev.) T. E. Harrison; 1st Vice-President, Mrs. Jones; 2nd Vice-President, Mrs. G. Richards; 3rd Vice-President, Mrs. Branton; Recording Secretary, Mrs. F. L. Griffith; Corresponding Secretary, Mrs. G. B. Hoskin; Treasurer, Miss Ada Cooper. Our meetings are to be held on the first Tuesday of each month. The ladies are thoroughly alive to the work and have fallen in line readily.

MRS. G. B. HOSKIN, *Cor. Sec.*

ZION CHURCH, WINNIPEG, MAN.—During the quarter we have gained two new members; had lost five last quarter by removal. Our Auxiliary is in a hopeful condition, and the members are working earnestly. November 24th we

held an open meeting, Mrs. Morris in the chair. Some of the ladies read papers on Mission work, others sang a duet and solo. Our pastor, Rev. W. G. Henderson, took part in the meeting. Rev. J. M. Harrison, from Wesley Church, gave an interesting and appealing address on the White-Cap Indians, among whom he had worked. The meeting was closed with a social chat, during which leaflets, coffee and cake were handed round and an offering taken up for the cause. We are collecting clothing to send the White-Cap Indian school children.

MARY A. DOUGLAS, *Cor. Sec.*

BURFORD AND FAIRFIELD.—I am glad to write that this Auxiliary continues to flourish. While we have suffered somewhat by removals, others have united with us and we still number twenty-nine. The amount raised by members' fees and donations last year was nearly eighty-seven dollars, and while we regret the indifference of those whom we fondly hoped would have been in accord with us, we are not discouraged and often realize the presence of the Master at our monthly meetings, which are fairly well attended. With this and the constant encouragement of our pastor, Rev. Wray Smith, it is quite impossible to grow faint-hearted. During the Xmas holidays we forwarded a large bale of comfortable clothing to Mrs. Dr. Briggs, to be sent to whatever point most needed; one little girl, a member of the Auxiliary, putting in a cherished dolly that some less fortunate child might be made happy.

EMMA JOHNSTON, *Cor. Sec.*

PAISLEY.—We are glad to be able to report progress in our Auxiliary here, having taken in four new members during the year, and two others at our last meeting. Our work during the past year has been upon an autograph quilt, meeting once a month at the home of one of the members where we worked until five o'clock, after which we had tea. We are preparing a box of clothing to be sent to the Saugeen Mission. We are hoping for a still larger measure of success and increased missionary zeal.

HETTIE McALISTER, *Rec. Sec.*

LITTLEWOOD.—In presenting this our second annual report, we do so with mingled feelings of gratitude and pleasure, as it shows an increase in our numbers, our zeal and our friends. We have a membership of twenty-three, seventeen subscribers to *Leaflet*, eight to *OUTLOOK*, twenty-five holding mite-boxes, and we sent to Branch Treasurer the sum of \$61.87, an increase since last year of \$15.32. We praise God for all that has passed, and trust Him for what is to come.

A. C., *Cor. Sec.*

ARVA.—In looking over the past year, we are very sorry to have to report a decrease of membership, owing to removals. Our meetings have been well attended. At our summer meetings we quilted, and have at present about twenty dollars' worth, which we purpose sending to the Muncey and St. Clair Missions very soon. We take eleven *OUTLOOKS*, and have thirty-four mite-boxes distributed in our Auxiliary. In October last we had a very interesting lecture by our pastor, from which we realized \$5.30. We had a missionary tea at Mrs. W. R. Westlake's in the spring. On November 16th, we had a very interesting and profitable address from Miss Wintemute, a returned missionary from Japan; proceeds of meeting, \$7.25. Number of members, fifteen; amount sent to Branch Treasurer, about \$30. At our annual meeting held in September, our officers for the year were elected as follows: President, Mrs. (Rev.) E. Middleton; 1st Vice-President, Mrs. C. W. Sifton; 2nd Vice-President, Mrs. W. Jackson; Treasurer, Miss Mina Jackson; Recording Secretary, Miss Leonie Morden; Corresponding Secretary, Miss Minnie Hawkins.

MINNIE HAWKINS, *Cor. Sec.*

CALGARY.—An Auxiliary of the Woman's Missionary Society was organized in this place on the 13th inst.

M. S. TRIMBLE, *Cor. Sec.*

ANDERSON'S.—An Auxiliary was organized last March by Miss Hawley, of Bath. On Wednesday evening, November 2nd, we held an open meeting in the church, the Rev. David Wilson occupying the chair. The programme consisted of music, addresses, and readings. Two very interesting addresses were given by Mrs. (Rev.) Jewel and Miss Hawley. At this meeting we had an increase of eight new members, making a membership of sixteen, including six honorary members. The collection at the close was good.

MAUD PERCY, *Cor. Sec.*

NEWBURGH.—The Newburgh Auxiliary held their first public meeting in October last. The lecture room of the church was comfortably filled, and we feel sure all must have gone away delighted, and with a greater interest in the grand work of this Society. Mrs. Jewel, of Napanee, read a very interesting report of the Branch meeting at Belleville, and Mrs. J. S. Gibson, also of Napanee, read an original paper on "Why we should be members of the W. M. S.," which was full of earnestness and strength. On the following Friday the annual election of officers took place, when Mrs. J. A. Aylesworth was declared President by acclamation. We are now discussing Mission Band work, and I hope to be able to report a flourishing Band organized here before long.

Cor. Sec.

COBDEN.—The Greenwood Auxiliary held their annual meeting in September, and elected the following officers: President, Miss A. Winters; Vice-President, Mrs. Robert Nelson; Corresponding Secretary, Mrs. C. Whitmore; Treasurer, Mrs. J. Hawkins (re-elected); Recording Secretary, Mrs. J. C. Thompson. We are grateful to God for the love, harmony, and success which has attended our work since our organization, seven years ago. In reviewing the work of the past year we are encouraged to go on in "His name." Financially considered we have reason to be thankful. We held a picnic in May which was a success. In August we sent a box of bedding, etc., valued at \$57, for distribution among the Indians in the North-West. At a thank-offering meeting held in September, a programme was rendered consisting of addresses from the resident pastors, music, readings, and recitations. One interesting feature of the evening was the opening of envelopes, with which the members and friends of the cause had been supplied. They were found to contain an offering and a text of Scripture suitable to the occasion, after which the Recording Secretary read the report for the year, which was well received. Amount raised during year, including mission box, \$133. Number of members nineteen, eight of whom are subscribers to the *MISSIONARY OUTLOOK*. "In His name" we go forward praying, working, believing that this next year will be the best we have had.

MRS. J. C. THOMPSON, *Cor. Sec.*

PLAYFAIR.—An open meeting of the Woman's Missionary Society and a praise meeting combined, was held in the Playfair Methodist Church on Thanksgiving evening. The church was tastefully decorated with evergreens and with suitable Scripture texts. The President of the Society, Mrs. Hugh McDonald, occupied the chair. The pastor, Rev. J. Moorhouse, commenced the services with a short, earnest prayer. The Playfair choir furnished suitable music, and the Rev. Mr. Colclough delivered a very able address on missionary work. Mr. John Playfair, of McDonald's Corners, in his usual happy style, spoke of the noble work the women were doing in this cause. Readings and recitations bearing on the subject were given by members of the Society. As the meeting was drawing to a close, a collection was taken up which amounted to over \$13. An earnest appeal was made by the President to all the ladies, asking them to give their aid and sympathy to this work. Our society was organized two years ago with a very few members. Since that time the interest has grown and the membership increased, and we find the Lord is blessing our efforts. Besides the regular fees, our mite-boxes and our birthday box in the Sabbath School raised quite a sum of money for Missions. We also sent a bale of clothing valued at \$24 to the McDougall Orphanage, in October.

M. A. CAMERON, *Cor. Sec.*

WINCHESTER.—“Roseveer” Mission Band was organized January 18th, 1892, with 14 members. We have since added 18 new members; seven of these are honorary members, the average attendance being fifteen. We have raised during the nine months, \$28.30; our expenses have been \$3.30, leaving a balance of \$25, which we paid over to the Auxiliary. It is, perhaps, necessary to mention that the above amount has been raised partly by fees from members, but principally by getting up a Mission Band quilt and fancy work. When we sell the quilt, our treasury will be replenished by the amount realized. We found that the boys were difficult to interest in the work. For this purpose we held an Indian pic-nic for them, when we read and told stories about the Indian life and habits. We did some home work also, by getting the boys interested in a poor boy, and subscribing a cent a piece to make him a member. The poor boy is ill, and unable to attend the meetings, but a real sympathy was created in his welfare and comfort. We trust that this will result in good to the boy, and also to those helping him. Altogether, the prospects of our juvenile Band becoming useful and interested in the work of Missions, are very fair, indeed.

CLARA MIDDAGH, *Sec.*

PORT DOVER.—The Port Dover Mission Band held their annual meeting on the 20th October, when the mite-boxes were opened and reports of investment money made: Miss Giles, by selling needles, made sixty cents; Miss Copway invested in materials for paintings and fancy work, and increased her penny to seventy-five cents; Minnie Gerrard bought radish seed and grew radishes, which she sold and invested the proceeds in fancy work and made fifty cents; Harry Varey increased his to sixty cents. Total raised by investment money, mite-boxes, membership fees and social, \$23.27.

MAUD COOKMAN, *Cor. Sec.*

“THE GLEANERS,” CHATHAM, ONT.—We feel very grateful for a year of success and progress, due mainly to the hearty co-operation of the officers and members in all our undertakings. Our membership this year is 118, an increase of seventeen on that of last year. We held twenty-two meetings this year, the average attendance being forty-five, seven more than that of last year. We raised the fifty dollars for Nellie by an entertainment, membership fees, autograph quilt, talents, donations and collections. When this was done we determined to do something for our general hospital. By an entertainment we cleared \$47.63, and the expenses being deducted we handed over \$39.25. During the summer months “The Gleaners” and “Cadets” gave two joint excursions, and the proceeds \$55, was also given to the treasurer of the general hospital fund. We have therefore raised, clear of all expenses, \$144.83. At Christmas we distributed some useful presents among a few needy families. We also made a scrap-book at Easter and sent it to Nellie in the Crosby Home. But a still more important work for which we owe thanks to God was the conversion of nearly every unconverted child in the Band during last winter, and for six young ladies offering their lives for Foreign Mission work if called. During the year one little member was very suddenly severed from our midst, and as we meditate on the pure young life so innocently lived out here, we would each wish to some day join her in all her happiness. At the annual meeting we elected the following officers for the year now opening: President, Mrs. Gardiner; Vice-President, Mrs. Brock; Recording Secretary, Daisy King; Corresponding Secretary, Jennie Bedford; Treasurer, Mabel Richardson; Pianist, May Mitchell. With these officers and an energetic working committee, we hope to record greater progress than ever before.

JENNIE BEDFORD, *Cor. Sec.*

BARRIE.—A junior Mission Band was organized here last October, by Miss Jennie King, President of the “Gleaners” Mission Band, Mrs. G. D. Ellis, and Miss Ida King, the latter two being appointed superintendents. The following

were elected as officers: Master A. E. Williamson, President; Master Chas. Lower, 1st Vice-President; Louise King, 2nd Vice-President; Master Harley Whitebread, Recording Secretary; Hugh Galbraith, Corresponding Secretary; Maud Plaxton, Treasurer; Master Milton Somers, Assistant Treasurer; Maud Hayward, Organist; Maggie Freek, Assistant Organist. Our roll numbers sixty-two members. Meetings are held fortnightly, on Sunday afternoon, when papers are read on China, Japan, North-West and British Columbia, and French-Canadian work. The society is known as the “Binders” Mission Band. HUGH GALBRAITH, *Cor. Sec.*

TREASURER’S REPORT FOR QUARTER ENDING DECEMBER, 1892.

Brandon Auxiliary	\$21 00
Portage la Prairie Auxiliary	19 70
Grace Church Auxiliary, Winnipeg	37 25
Calgary Auxiliary	9 00
Nova Scotia Branch	563 24
British Columbia Branch	130 70
New Brunswick and Prince Edward Island Branch	546 79
Eastern Branch	903 47
Central Branch	2400 00
Western Branch	1566 00

Total

\$6197 15

HESTER C. THOMPSON.

Missionary Readings.

Missionary Trials and Hardships.

BY THE REV. J. E. SCOTT, PH.D.,

Missionary of the Methodist Episcopal Church.

MISSIONARIES very seldom write or speak of their trials or hardships. Why? First, because they “endure hardship as good soldiers.” Second, because their trials are usually so different from the romantic kind of suffering, such as belonged to the time of the Crusades. As a rule, in these days a missionary’s trials do not consist in having no support, or in having no house to live in, or in being physically molested. He is, as a rule, not in danger of being eaten of cannibals, or attacked by savages, although there are some places, as in Africa and China, where there is danger of the latter. Nor is his life a dreary, joyless, drag-along sort of life in which there can be no real pleasure, or exercise, or amusement. (Some missionaries have been known to play tennis, and many of them have “pony carriages!”)

But, nevertheless, there are most palpable and real trials and sufferings for the missionary. First, he is separated by many hundreds of miles from his relations and friends, many of whom he must part with forever in this life. Romance may say that is easy, but nature says separation from mother and father, and brothers and sisters is hard. Think of a daughter leaving home and dear ones to go off thousands of miles with no thought of return. Then there is the separation from home environments. Take a man accustomed to association with men of letters, and books and periodicals, and who has a taste for all that goes to make up our Western Christian civilization, for music, painting, poetry, esthetics, for refinement, and culture and purity—think you he will not feel his isolation from all, or most of these, in a far-off heathen land? Again, many a man has, for Christ’s sake, to give up flattering personal prospects—the gratification of a laudable ambition—perhaps a lucrative position, or the prospects of a “career,” in going out as a missionary. He must consent to take so far as this world is concerned, a lower position; he must expect less vigor, less physical, mental, and intellectual vigor—and even his moral nature is often severely tested and tried. This is a trial to many, although they go forward to duty without a word. Often climate is the missionary’s enemy. Born in a temperate he spends his life in a

tropical climate amid unbearable heats, wasting malaria, liable to cholera, and smallpox; where he must see his wife grow pale and his children pine; this is a trial the missionary must endure. But, perhaps, worse than climate is the moral miasma and disease. Surrounded with a very atmosphere which seems full of all that is vile—lying, theft, abuse, intemperance, impurity, selfishness, cruelty—witnessing horrible customs and rites and ceremonies, followed in the name of religion. These things help to depress and drag down and injure and try the missionary, for “he also is a man.” His work also is constantly among those who cannot elevate, but must tend to depress him. They are ignorant, poor, degraded; often stupid, ungrateful and selfish; and the missionary is expected to, must bear with all their weaknesses and frailties, and “hold them up and push them along.” This takes a lot of strength of character, and adds to the missionary’s trial. Often weary, often in trouble, sick, discouraged, he must—like his Lord—go on in his good work, helping others. Can he be forgiven if sometimes he thinks of “home,” of the chances and opportunities at home, of his friends who are high up now, pastors of the “First Churches,” while he is teaching naked children in a mud hut; of how his children might be at school in a good climate, morally as well as physically; his wife well and strong, and he himself rid of the malaria that has been fastened upon him for the past fifteen years?

A missionary does not always live in “clover.” He has his trials. But he will not complain, he dare not! Brethren, pray for us.

MUTRA, INDIA.

A Peculiar Indian Custom.

[From the Nanaimo *Free Press*.]

REV. A. E. GREEN, Methodist minister of Wellington, has recently returned from a visit to the Cape Mudge Indians, near Seymour Narrows, B.C. He gave a *Free Press* representative the following description of a revival of the old “Copper” custom for the payment of antiquated debts, for the Indians have not yet adopted the white man’s principle of a six-year outlawry like their pale-faced brethren. On Sunday morning about 1,000 Indians assembled in separate sections, each section being about sixty feet apart. For about two hours a most excitable and spirited “wawa” took place among the Indians, in regard to a number of pot-latch debts of from forty to fifty years standing which had not been yet finally adjusted. Among the early days the article of most power and value to the Indians is what is called by them “a copper.” It is held to be equal in value to \$800 in money or merchandise, and was, and apparently still is, used in the payment of old debts. This “copper” is in fact a flat piece of soft copper, about $\frac{3}{8}$ of an inch thick, $2\frac{1}{2}$ feet in length, 12 inches in width at the bottom and tapering to 8 inches at the upper end. On the surface of this sheet of copper the Indians execute some most elaborate carving, and a straight and prominent line is drawn across the centre. The result of the palaver was that honor and justice prevailed, a six-year outlawing of debts was spurned with contempt, and “a copper” was brought out and placed in the open space between the sections. Then a great silence fell upon the multitude and all eyes were turned towards the door of an adjacent house. After a few minutes of this stoical silence the door opened and out rushed a large grizzly bear, and made straight for the “copper,” which he picked up in his forepaws, and then, bear-like, gave it a long, strong hug, until the flat sheet of copper was bent nearly double. As the ends of the copper came together the chiefs of the tribes rose to their feet, and at once took the “bended copper” from the bear, while several of the strong men took hold of bruin and marched him back from whence he came. Then the silence was broken and the hum of many voices could be heard, while the chief proceeded to cut the copper into strips of about an inch in width by four inches in length. These were handed around, and thus the old debts were paid, the financial and social crisis was averted, and peace and contentment again predominated. The memory of the dead had been respected, and the ceremony closed.

The “make-up” of the grizzly bear would have made Barnum green with envy, for many of those present, who did not know what the ceremony meant, took it to be a real wild grizzly, which had stalked into their midst uninvited and unsolicited. That some were scared is to put it mild.

Mr. Green says there is now much better order in the camp, the native constables carrying out Mr. Vowell’s instructions not to allow white men to stay in the camp at night. This prevents much of the liquor selling.

The Indians have arranged for Mr. Galloway, the Methodist missionary, to take up his residence near the village, giving a beautiful site for church and school near the village. The lumber for the mission will be taken up from Grant’s saw-mill shortly. The young people of the tribe are quite anxious for the establishment of the school.

Assa, the chief, and his friends have deposited “a copper” with Mr. Galloway as a security or bail that they will appear before the court when called upon, in regard to the recent liquor troubles.

Mr. Green says that, owing to Cape Mudge being a central and objective point where all classes congregate, it would be advisable for the Dominion to station a police office there. Mr. Pidcock, the Indian Agent, is very energetic, but it is impossible for him to be at Cape Mudge all the time.

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