

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

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AUGUST, 1895.

[NEW SERIES.

Field Notes.

THE General Secretary being absent from home, we have stolen a march on him, and give our readers his photogravure, which, we think, is fairly good; but it tells little of the genial Chief of Staff whom his associates at the mission rooms have for years felt it to be an honor and pleasure to know and call friend. The editor may not quite approve of the liberty taken, but the deed will be done, and the appreciation and thanks of his many friends and admirers will amply repay us for any adverse criticism we may receive from himself.

REV. DR. HART says:—"Encourage the Church to back us in this temporary defeat. We are sorry, and almost dazed at the sudden blow that has come upon us, but our permanent victories often spring from temporary defeats. The war has not had anything to do with these troubles, but the officials have."

THE following is the last paragraph in a letter from the Rev. D. Macdonald, dated Tokyo, June 20th, "To-day is the anniversary of the great earthquake in Tokyo. We were reminded of it by a rather decided shock."

MR. F. C. STEPHENSON, a medical student, who hopes to go to the foreign field as a medical mis-

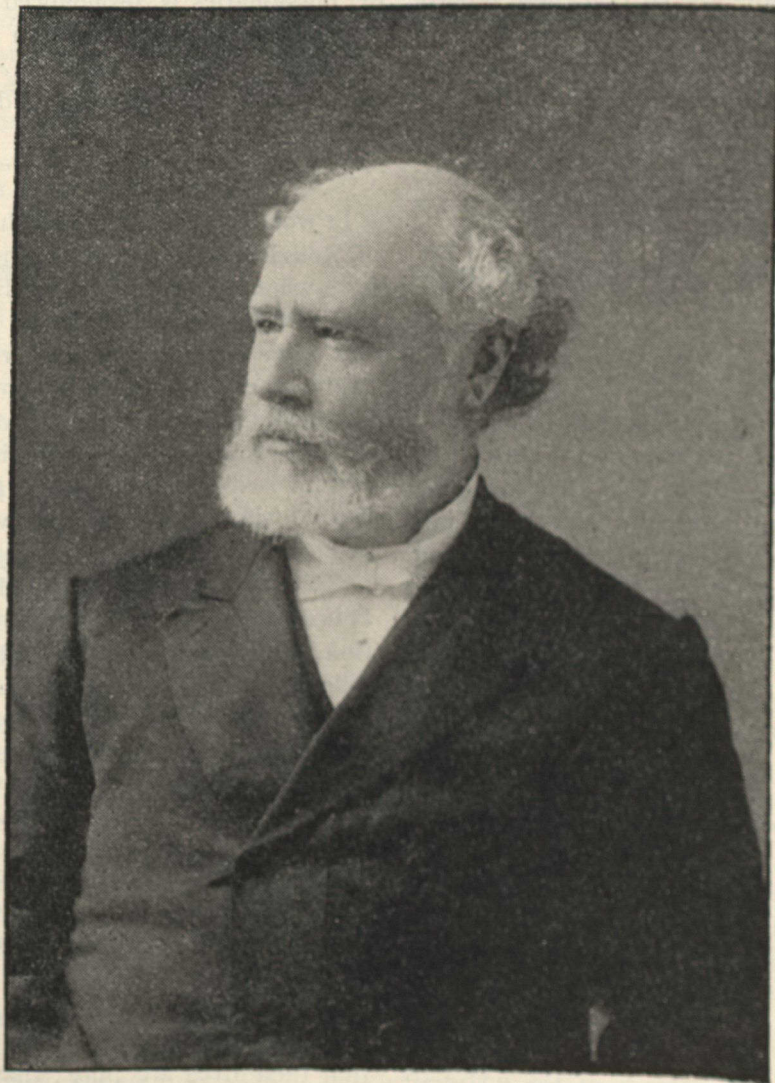
sionary when his course is completed, writes: "I have sold some books, and quite a few of those tracts done up in the envelopes. They make me think of garden seeds. I was wishing that they were called 'Garden Seeds,' instead of 'Missionary Tracts.' But if we can get them planted, I feel sure, no matter what we call them, they will bring forth fruit for the Kingdom."

Let more of our friends send for a number of those five-cent packages of tracts, and do some sowing in their own neighborhood. Sow beside all waters—the promises of God are sure, hence a harvest time is sure, and our reward is sure.

THE whole of the department "Along the Line" has been devoted this month to letters regarding the troubles in West China. We hope our friends will give them a careful reading; also, be much in prayer that He who never makes a mistake, nor never loses sight of His children and their efforts to win the world for their Master, will speedily so work that these fiery trials may be the means of opening up a broader and clearer highway for the send-

ing forth of the gospel of peace and good-will to men.

THE Lord has been pouring out rich blessings upon the inmates of McDougall Orphanage. Under date of July 15th, Bro. Butler, the principal, says: "Just a line to tell you how the Lord is blessing us. We had



REV. ALEXANDER SUTHERLAND, D.D.
General Missionary Secretary.

our usual service last evening, and after wishing our children good night, one of our boys came to me and said, 'I want you to pray to Jesus for me.' I took him into my room, and in a little while five of our eldest girls joined us, and later on, three more boys. What a blessed time we had. It would have done your heart good to have heard them in their own simple way pleading with God—some in English, others in Stoney—for forgiveness; and afterwards, praying for their friends in camp. Rejoice with us."

EPWORTH LEAGUE.—The full and official proceedings of the Second International Conference, in a volume of 500 pages. At the urgent solicitation of many Epworth Leaguers who attended the recent International Conference of the Epworth League, at Chattanooga, the *Times* Printing Company, of Chattanooga, has consented to publish a full and complete history of that great gathering of young Methodists. The history will make a handsome volume of about 500 pages. It will be remembered that these reports were specially commended by the Committee on Resolutions, and also by Secretaries Schell, Steel and Crews. Send orders at once to the *Times* Printing Company, Chattanooga, Tenn. Price, 50 cents per copy, postpaid.

Editorial and Contributed

Editorial Notes.

THE General Board of Missions will meet (D.V.) in the city of Montreal the first Thursday in October, and the occasion will be one of much interest. There will be a number of new representatives, but they all are men of experience in Church affairs, who may be trusted to give their best attention to the important matters that will come before them. Let earnest prayer be made throughout the Church that the Spirit of grace and wisdom may rest upon the Board in no ordinary degree.

TIDINGS of a remarkable and encouraging kind have come from Corea. During the past winter the king expressed a desire to see Bishop Ninde, of the Methodist Episcopal Church, who was then in the country. During the audience the king said: "There are many, many Americans in Corea. We are glad they are here. Thank the American people, and we shall be glad to receive more teachers." This sounds like a wide opening of the doors of the "Hermit Nation."

A WRITER in the *Missionary Review* suggest an additional clause to the pledge of the Student Volunteers, as follows: "If the way is not open for me to go to the foreign field, I promise to live on the same amount in this country that I would receive were I

engaged in missionary work, and consecrate all that I possess over and above that amount to the maintenance of the foreign missionary work."

DURING the past year or two an East Indian, named Vivekananda, a delegate to the World's Parliament of Religions, and who posed as a Hindu monk, has been giving his views in lectures and magazine articles about Christianity in general, and missions in particular, to the great disparagement of both. He was heralded by the secular press as an educated and orthodox Hindu, and his opinions were received with the utmost confidence. Now fresh information is coming to light in the comments of India newspapers, both Hindu and Christian, from which it appears that Vivekananda was at first an actor in Calcutta; afterwards he joined the Brahma-Somaj, and preached that faith; but soon repudiated this, having abandoned belief in God. His Hinduism is repudiated by the native papers, and his description of missionaries is pronounced to be unfair. And this is the man who has been applauded by public assemblies, and has had the *entree* to some of the most influential magazines and papers on this continent.

IT would seem that the much vaunted "Parliament of Religions" has been bearing fruit very different from what its originators predicted. The cordiality with which representatives of Buddhism, Hinduism and other false systems were received, the deference paid to their statements, not to speak of the applause evoked by many of their utterances, have tended to foster a spirit of confidence in their own systems, and of arrogant opposition to Christianity. The Gospel aims at the overthrow of all false religions, and cannot consent to be regarded merely as one religion among many, all equally good—or nearly so. It is all very well to shout "Toleration!" but toleration is for men, not for falsehood. Toward the followers of false systems we may exercise the largest toleration, but with the false system itself it must be war to the death. In the nature of things truth cannot tolerate falsehood.

MINISTER DENBY, who represents the United States in China, in his latest despatch to the Department of State at Washington (May 16th), says in substance:

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion."

In Memoriam.

OUR beloved brother, Rev. John Shaw, D.D., Assistant Secretary of Missions, has suffered a sore bereavement in the death of his wife, who entered into rest on the 17th June, after a long and painful illness. Consister Shaw was a woman of marked individuality with a strong intellect and correspondingly strong convictions of truth and duty. From earliest childhood she loved to pray; but it was not till she was about fifteen years of age that she experienced conscious pardon and assured peace. In 1857 she was united in marriage to her now bereaved husband, and for eight and thirty years they shared life's sorrows and joys together. Her last illness was very severe and often painfully depressing, but it was borne with Christian resignation that ended in deepest peace. Only two days before her death, while a friend was singing, "Whiter than snow," she repeated with emphasis the lines,

"I give up myself and whatever I know;
Now wash me, and I shall be whiter than snow."

And then added, "How beautiful! how beautiful!" To the bereaved husband and children we tender our deepest sympathy, and in doing this we voice the sentiments of thousands beside.

[The above was written for the July issue, but we regret that through an oversight it was omitted.—Ed.]

Missionary Sunday.

THE last General Conference strongly recommended that the first Sunday in October be observed all over the Connexion as "Missionary Sunday." Of course, it was foreseen that some churches would find it impracticable to make that their Missionary anniversary; but it was believed that every congregation in the Connexion might observe Missionary Sunday in the character of the services—Missionary sermons, Missionary singing, Missionary prayers, and, in a great many cases, Missionary givings. The very thought that on a given day the thoughts and prayers of a whole denomination would be turned to the subject of Missions is itself inspiring; and if the day is generally observed in the way suggested, we are persuaded that a great impetus will be given to the cause. The Montreal churches will probably celebrate the day in connection with the meeting of the General Board; Toronto proposes to follow up the services of Missionary Sunday by a series of meetings on a grand scale a week later. We earnestly hope that the example of the Metropolitan churches will be followed all over the Dominion, and that the result will be a grand revival of Missionary zeal and liberality.

District Missionary Conventions.

AT the recent session of the Toronto Conference a clause was embodied in the report of the Committee on Missions, recommending the holding of District Conventions as a means of increasing interest in the great Missionary enterprise. Within the past

two years such conventions have been tried in several places, and the results were most encouraging. It should be understood, however, that a convention, to be successful, must not be an impromptu affair, nor must it be left to run itself. It should be carefully planned for beforehand, a brief but varied programme outlined, topics assigned to competent persons, and at least three or four twenty-minute papers prepared, to serve as a basis for discussions. But, above all, the devotional spirit should predominate, and there should be frequent intervals for praise and prayer.

How would it answer to arrange for a number of conventions in connection with the Financial District Meetings? The business of that meeting is usually dispatched in half a day; and, if a second day were given exclusively to Missionary topics, it might be made an occasion of great interest. We earnestly commend the matter to the attention of chairmen and others, and hope to receive accounts of many successful conventions during the present summer and the coming autumn. The meeting of the various Conference Missionary Committees would afford another appropriate occasion for such conventions.

Buddhism versus Christianity.

WITHIN a decade or two it has become fashionable in certain quarters to extol Buddhism as a system equal, if not superior, to Christianity, and Buddha as being the peer of Christ. It would be untrue to say that there is no good thing in Buddhism. Its ethical teachings are of a high order; its decalogue is but little inferior to that of Moses, and if man only had within himself the power to realize his own ideals, he would find in Buddhism, as taught by its founder, a system worthy of careful consideration. So striking are the resemblances between the Mosaic and the Buddhistic decalogues, that one is inclined to think Gautama, who was contemporary with the prophet Daniel, may have gained some fragmentary knowledge of the sacred books of the Hebrews, and incorporated some of their teachings in his own system.

All the precepts of the Buddhist decalogue—ten in number—are negative. They forbid in the most express manner the taking of life, even that of the meanest insect, stealing, adultery, falsehood, the drinking of intoxicants, anger and hatred, idle talk, covetousness, envy and revenge, and following the doctrines of false gods. These precepts are wise and good, but it will be seen at a glance that there is no conception of one Supreme Being, whose will is the sanction of all law, and who alone can strengthen man to obey it. The Buddhist decalogue is defective, therefore, in that it has no authoritative sanction to make it binding upon the conscience, no penalty for violation, and nowhere in the whole Buddhist system is there any conception of atonement whereby the guilt of transgression may be taken away. The central principle of Gautama's teachings seems to be the doctrine of pain or suffering, and ultimate escape from suffering only by the extinction of desire, and not by its purification.

But the most striking differences appear when we contrast Buddhism with the Gospel of Christ. In Gautama we have a human teacher; in Christ we have a Divine Saviour. Buddhism inculcates a lofty morality, to be realized, if at all, solely by human effort; Christianity inculcates a still purer morality, to be realized by faith in a living Saviour. Buddhism aims at the destruction of self; Christianity aims at the destruction of selfishness. Buddhism says the body can never be the abode of anything but evil; Christianity says the bodies of true believers are the temples of the Holy Ghost. Buddhism says, shun the world and withdraw from it; Christianity says, fight the world and overcome it. Buddhism teaches that man is saved (?) solely by his own works and merits; Christianity teaches that man is freely and fully saved through faith in Jesus Christ. The ultimate hope of the Buddhist is the eternal extinction of *conscious* existence; the ultimate hope of the Christian is "eternal life through Jesus Christ our Lord." While such contrasts remain it needs no further proof to show the immeasurable superiority of Christianity to Buddhism.

Indian Characters of British Columbia.

BY REV. C. M. TATE, VICTORIA, B.C.

AMOS SAH-HATS-TON, the subject of this sketch, was born at Victoria about the same time that the gold miners came with a rush of excitement from all parts of the world. It may be taken for granted that their influence upon the Indians was not for good; so that, besides a thorough training in all the abominations of paganism, he grew up side by side with the greater evils introduced by the white man.

Hitherto Victoria had been simply a trading-post of the Hudson's Bay Company; but soon a little town sprang into existence, for it was here the miners were landed from San Francisco, and transferred to the Fraser River steamers, to be carried to Westminster, Hope, and other places, from which points they took Indians, canoes and small boats to carry them through the canyons of the Fraser and on toward the gold fields of Cariboo.

Some brethren from the Eastern provinces, who had come to British Columbia with the gold fever upon them, but who, with thousands of others, came out of the siege with less gold than they took in with them, now settled down to their different trades; and simultaneously began to look around for some "work to do for Jesus." Their attention was directed to the depraved condition of the Indians, and they resolved to do something for them. Accordingly, a room was rented—which had previously been used as a saloon—on the corner of Government and Fisguard Streets. After getting the room into shape, the Indians were invited into a Sunday-afternoon service. Amos was the first to respond, and afterwards the first to give his heart to God.

The Lord blessed the labors of Brother and Sister McMillan, Brother McKay, Brother Gosnell, and

others, and a gracious revival was the result. Amos was a faithful witness for Christ all through this revival, and, by his earnest words and prayers, was a power for good not only among his own people, but also among the strangers who had come to Victoria from all parts of the country. Sister Lawson (Daix) has often told us that she went to the moon-church to make fun, but the words of Amos settled her to serious thoughts, and eventually to her conversion.

Some fourteen or fifteen of the Songish Indians were converted and formed into a class, which met in Amos' house every Wednesday night. There being no bridge across the harbor, a boat was purchased, and one of the brethren would go across to meet Amos with the class. Bro. McMillan nearly lost his life one pitch-dark night, by making a misstep and getting into the water instead of into the boat.

Our brother went to his reward many years ago, but his people were scattered to the winds, the only one to remain faithful being Mary (now Mrs. Bagley), who is stricken with heart-disease, and will shortly cross the river. His wife, who has been in the wilds of sin for many years, came back to the Saviour last winter, and is now striving to live a life of faith on the Son of God. The Wednesday-night service has been re-established, and a young man of the Songish tribe, who was converted last winter, August Jackson by name, takes the place of our departed brother; and we are working and praying for a revival, which will save the remnants of this tribe from the white man's debauchery, as well as from their own paganism.

As from Nanaimo, the work spread to Victoria and the Fraser River, so in after years the work spread from Victoria to the northern tribes of British Columbia, and even beyond the border line into Alaska. There are some in those tribes to-day who can look back to scenes in the old bar-room where the humble, unassuming, faithful, devoted Amos Sah-hats-ton was always in his place; but many have gone to join their departed brother in the better land above.

Along the Line.

China.

Letter from REV. V. C. HART, D.D., dated ICHANG, July 4th 1895.

OUR party, except Dr. Hare and myself, are in Shanghai, and we hope to join them within a week, when all our claims will be made out and presented for payment. We shall include the original cost of building, repairs and oversight in construction, and time to rebuild, also all our enforced travelling expenses, furniture, etc., etc.

Mrs. Stevenson was rather ill when she went down the river, so was Mrs. Hartwell. No ladies will go back to Sz-Chuen for a year at least.

We hope to return by November next, and begin the work of reconstruction. Our claims will not be much under 20,000 tls. (\$18,000). Of course our plan is to rebuild at once, upon our vacant land.

I am going from Shanghai to Peking, not only to press a full settlement of our claims before the ministers, but to present a petition to their excellencies for the purpose of

having radical changes made, and punishment meted out to the guilty officials, as well as to the ringleaders of the riot.

We need our treaty rights stated so clearly that both officials and people cannot err. We want a Commission of Inquiry to sit at Chentu, and there see the guilty brought to justice. My petition covers all this ground and has the English Consul's (of Chung-King) approval. I have just held a conference with the English Consul and Commissioner of Customs of this place, and they both heartily approve such a course; and would go further, that a Consular Agent reside at Chentu, and that trade be opened to Senfoo, Kiating, and even Chentu, if warranted. I shall urge especially these latter points upon the attention of Minister Denby, of Peking, who is a personal friend of mine.

It is imperative that something be done to secure our position in Sz-Chuen or we may be subjected again to all sorts of indignities.

Now is the time to strike. The riots may work out for us great and lasting good.

I shall keep you well informed of all steps taken. We may be obliged to do things more independently of the Society than we could wish, but we cannot delay without jeopardizing great interests. In going to Peking I am speaking for the whole body of missionaries in Sz Chuen, and if successful for all China.

I hope you will keep me well advised as to the wishes of the Board. Don't take any back track. Pray for us, and as sure as our cause is just and for the good of this people, it must win.

P.S.—Much blame is credited to the Viceroy, who was degraded last year for gigantic frauds upon the central government, but by vast bribes to the commissioners who came all the way to Chentu to investigate his case, he escaped with a thick coat of whitewash.

Letter from REV. V. C. HART, D.D., dated SHANGHAI, July 13th, 1895.

WE are all here, and the sick ones improving. Dr. Stevenson will go home with his sick wife. Mrs. Hartwell will also go home. Mr. and Mrs. Endicott, Dr. and Mrs. Kilborn will stop here. Mr. Hartwell may go as far as Japan with his family. Dr. Hare may go to Ichang as physician for customs and community for half a year. I am leaving almost immediately for Peking in the interests of missions.

We are making out our claims to day. The American Consul-General is doing his best to reinforce our every movement. He has offered to us to go up as a Commissioner if the United States Governor will appoint him; no better man for the purpose in China. All of the missionaries in this part of China are moving for vigorous action. I am invited to meet the British Consul-General to-day, to lay before him all the facts, and our plans of procedure, etc., etc.

There is a strong leader in this morning's paper calling for a commission. A right settlement of this affair will put a permanent stop to these outrages. We are hoping and praying for such a settlement.

I hope you will urge the Canadian Government to stir in the matter. It is not in a vindictive spirit that we are acting, but to rescue China from the greater perils in store for her if such proceedings are not stopped. Mob violence has been chronic with her for forty years; it is growing and becoming one of the chief features of her action toward all foreigners.

The officials are our enemies and have been directly or indirectly responsible for eight-tenths of our troubles. We are anxious to bring them to time while this grave affair is pending. A money settlement only will not help us for future work except financially. We must be respected and be treated as men if we are to be successful.

The powers can put a stop to these riots and I have faith that they will. I send you a copy of documents posted up before, during and after riots at Chentu, later I will forward papers, etc.

Letter from DR. O. L. KILBORN, dated SHANGHAI, CHINA, July 6th, 1895.

DEAR DR. SUTHERLAND,—The following members of our mission arrived safely in Shanghai, day before yesterday, July 4th: Dr. and Mrs. Stevenson, and three children; Mr. and Mrs. Hartwell and two children; Misses Ford and Brackbill; Mrs. Kilborn, our baby, and myself.

I wish I could say all were well, as well as safe. But Mrs. Stevenson is nervously prostrated. Dr. Stevenson will start for Canada with his whole family as soon as Mrs. Stevenson is able to undertake the journey. Mrs. Hartwell is also thinking of returning home with the children, but Mr. Hartwell remains here. Misses Ford and Brackbill have kept pretty well. Mrs. Kilborn's health has stood the strain as well as anyone. We are both quite well now.

Drs. Hart and Hare left Chung-king five days after us, but reached Ichang the same day as we. We crowded the first steamer so effectually, however, that they had to wait for the next one. They will be here in a day or so. There must be thirty or forty missionaries from Sz-Chuen in Shanghai at the present time. Mrs. Kilborn's plan and mine is to remain here for the summer, in fact until such time as the three governments concerned, British, American and French, come to terms of settlement with the Chinese Government. We hope to be recompensed for all losses, personal and connexional, by the Chinese Government. But more important perhaps than this will be the real, genuine opening of the province of Sz-Chuen, instead of the closing, as some of those deluded officials imagine. We pray and trust that what seems, from the human point of view, a great catastrophe to our work, may be one of the greatest blessings in disguise! It may be the signal for such a spread of Christianity in Sz-Chuen as the most sanguine scarcely dared hope for before.

We hope our Church at home will not be discouraged, but will rather take heart and go forward with renewed faith and redoubled vigor, in the work of salvation of the heathen of Sz-Chuen.

First letter from REV. GEO. E. HARTWELL, B.A., dated May 30, 1895.

DEAR DR. HART,—You may have heard of the great misfortune that has befallen the mission property. It is not confined to our mission, although it began at our place. Eleven places, at least, have been utterly destroyed, and, where no damage could be done to other buildings, they were burned.

But for details. The fifth of this Chinese month is their feast day. The parade-ground was covered. Everything was quiet until the time to go home arrived. About half-past four I went over to get Geraldine, who was playing with Dr. Stevenson's children. I brought her home. When I went out there were twenty or thirty people trying to look through the doors. They ran after me over to our place; some giving forth harsh sounds, others wanting to see the baby. When I got inside some one kicked the door, and two or three stones were thrown inside. A letter had come from Dr. Canright to the effect that a placard had appeared saying a girl was missing, etc. I had scarcely reached the house before we heard stones rattling against the doors and over the house. A crowd kept gathering, and the shouting increased. We, of course, on our side, were able to hear all that was going on, and expecting every minute that our place would be attacked. Men were sent to the yamen, and after awhile yamen runners came, but did nothing. Soon the doors were all broken down, and the crowd began to enter, but Dr. Kilborn and Dr. Stevenson rushed forward, shot their guns into the air, and the crowd rushed pell-mell in both directions. They then stood on the street and kept things quiet, expecting every moment the official would come with more runners. But the darkness was coming on, and the runners persuaded them to go in and they would disperse the people. But the crowd returned and were entering again; but when the two

doctors appeared, fled. By this time the stones came thick and fast, and a few men had gathered on the other side of the premises, and were storming the hospital gates. The doctors found themselves between two fires, and their families unprotected. They now sought for escape. The women had gone to the hospital grounds. After a time of great distraction, they decided to make a bolt through the hospital doors, and run with their four children. The rioters had broken a hole in the door, and they were able to get out. They—the mob—seemed so surprised when they came out, that they—the mob—did not take in the situation, and Drs. Kilborn and Stevenson got away safely, though the mob began to cry "beat" and "kill." The party then tried to enter several places, but were repulsed. The soldiers at the barracks kicked Mrs. Stevenson as she was going out, and sent them off with curses. Finally they got on the city wall, and from there could see the flames of the buildings. After wandering about until near midnight, they got into the China Inland Mission.

In the meantime the mob made quick work of the dwellings and hospital. The crashing of glass, smashing of partitions, crackling of the fire, and above all the inhuman din of human voices was something indescribable. You may imagine our consternation as we expected every moment a visit. Then the officials came—(Oh, what a relief it was!) the Fu and the Hien, with about two dozen runners. They slowly walked along our street and entered the place. Drs. Stevenson and Kilborn had not yet departed. The din stopped; the yamen runners seized a few people. Shortly the Fu came out, walked a little distance, got into his chair, and he, with his retinue, departed.

Scarcely had he gone forty yards when the work of destruction began with renewed energy. The buildings were set afire, and in a short time nearly every building was completely destroyed.

As soon as the Fu departed I began to think of a refuge. We finally were taken into Mr. Fan's house over the wall. This was about ten o'clock. At twelve o'clock the crowd dispersed. At four we arose and went back. At five the rioting began again over the way. I sent for chairs, and Mrs. Hartwell and the children started for the Pearly Sand Street. She had just nicely got away, when bang, bang went stones at our gate. I had only time to get some silver and run, and fortunately got into Mr. Fan's house without anyone seeing me. The mob, a minute later, entered, and before twelve everything was levelled, even the wall torn down in places. Destruction complete.

I remained like a prisoner until evening, and then started for the magistrate's yamen, where I found all the people except the Methodist Episcopal.

About ten o'clock in the morning the mob came to Pearly Sand Street and gutted the buildings. Mrs. Hartwell and the two W.M.S. ladies escaped over the side wall, and got chairs for the China Inland Mission. They had scarcely got in before the mob began to assemble, and Mr. and Mrs. Cormack, Mrs. Hartwell and Bertha, Dr. and Mrs. Stevenson got out in chairs, but before the rest could start the mob entered. Dr. and Mrs. Kilborn, the two ladies of the W.M.S., and Geraldine and Mr. Vale had to climb the back wall, and they gave thirty ounces of silver for a small room. The mob just cleared the ground, carrying off everything but the broken tile. At evening they arrived at the yamen. Shortly after I came the M. E. friends arrived. Their place had also been cleared off; even the back wall carried away and the leaves stripped from the trees.

Things are suspicious around the yamen, so we do not know what will happen next. There is no doubt the officials have given full license to burn and plunder. So far, no lives lost.

Second letter from REV. G. E. HARTWELL, B.A., dated "Pao Wha" Steamer, July 2nd, 1895.

DEAR DR. SUTHERLAND,—Paper, ink and a table are at last at my disposal. Herein is a short account of events that have transpired since last writing. We were then housed in the Wha Tang yamen, eighteen in number. The first few days we had three rooms, then four, afterwards six. Fortunately there was a small court about

twelve feet wide and forty long, covered with a vine. Here the six babies who could walk had a place to shout and exercise, and the remaining five to get a breath of air. Morning and evening we assembled to thank God for deliverances, or pray that the anger of man might be turned to glorify Him. Though all, I believe, were ready to die if the Master should require, yet life seemed sweet when reports would come that a day had been set for our destruction. The fidelity of the Christians and our more immediate friends was truly an oasis in the desert of ill-will that everywhere existed. They remained by us until we were ready to depart, and then offered to accompany us.

One day, when the street talk was unusually bad, a servant saw coolies carrying out boxes through the yamen doors. He concluded that the magistrate was afraid of an attack by the mob, and was removing his goods. Great tears streamed down his cheeks as he related what he feared. The situation was indeed gloomy. Presently, however, the magistrate was sent for; he came. We asked if there was any truth in the report. He replied, "None;" he personally had not moved a box, but every day coolies were carrying boxes in and out. He further stated that an attack upon the yamen would be considered as an attempt at rebellion, and the mob would hardly dare to proceed that far. While in the yamen we were practically prisoners; our limits were set. "You can go thus far, but no further." It was difficult for our friends and servants to get in and out. The reason assigned was that they (the officials) did not want the people outside to know where we were.

The report was spread that the foreigners were divided up and sent to the various yamens. In the court from fifty to sixty soldiers were encamped. The magistrate himself, however, was very kind. As we had nothing except the clothes upon our backs when we entered, we were in need of many things. These were all liberally provided. We had only to state what we wanted, and a man appointed for that purpose would purchase them. The food was fairly good, but smacked a good deal of Chinese methods of preparation. The magistrate's three wives entertained the ladies of the party twice or thrice. We gentlemen dined with his honor in his private apartments. He would very often come into our apartments and chat away as friendly as if we were his particular friends. Thus nine days passed—nine strange and never-to-be-forgotten days. The heat was intense. To-day it would be whispered that one or two of the party were ill, and no medicines; to-morrow others were stricken down. A few days elapsed and more startling news came to hand. A messenger from Kiating arrives. He acts excitedly. A letter is produced—yes, Kiating is looted. Messengers from Meichou, from Chong-pao, report destruction. Reports arrive daily of fresh outrages. The tenth day is at hand. The magistrate makes us a visit. He has a mysterious look. Presently he is the only Chinaman in the room. He leans forward, "Be prepared to go to the boats twelve o'clock to-night. Don't even inform your servants." But why such secrecy? Dame rumor! Men are concealed. At one place a thousand are hiding. Government detectives are let loose. They walk the streets, visit the tea shops, and proceed down the river and make inquiries. No plots revealed.

'Tis midnight, Saturday. The yamen courts are filled with sedan chairs. The darkness is partly dispelled by Chinese lanterns. There is the usual din of chairmen wrangling for cash. Shortly, twenty-seven foreigners, including babies, are seated; the curtains are drawn down, the order given to proceed, and away we go, with a soldier on either side. Thus we passed the judgment seat, where a word from the judge sends terror and commands obedience in every other respect except when the wicked foreigner is concerned. Thus we passed cages where human beings, like animals, were caged, awaiting a painful death, no doubt envying the caged foreigners, as the latter had cushioned seats. Thus we passed the tents of the soldiers, whose suppressed ridicule disclosed how deeply they sympathized with the foreign criminals. Thus we passed along two of the most important streets in that great official city of West China, where not a soul was to be seen, except as we passed the street barricades, where a few men were stationed with ugly-looking clubs. The great east gate is reached. For many years foreigners have passed in and

out, and no one challenged. But at this midnight hour a gruff voice must needs startle the caged prisoners. The boat landing is reached. Here time and again we have boarded boats and quietly went on our journey. To-night no halt is made. The chairmen grumble when they are ordered to proceed a mile down the river to a lonely temple. The boats are reached. We were told two four-roomed boats were provided. Six adults, one of whom had to be carried on board, and six children entered the boat pointed out for their use. It was practically only a two-roomed boat. The larger room was curtained off, making one 8 x 7 room, and one 7 x 7. Here for ten days we fairly stewed.

Sunday was, according to the Chinese calendar, a lucky day. It was expedient that the official dispose of us upon that day. Early in the morning our little fleet started down the river. There were ten boats. The soldiers occupied seven small boats; the official in charge had a good-sized house-boat; the seventeen adult prisoners, with their eleven children, were crowded into two small house-boats. On the smaller of the two, occupied by Dr. and Mrs. Stevenson and three children, Dr. Kilborn and one child, Mrs. Hartwell and myself and two children, besides the crew, there were six servants, and two men sent by the yamen. At night, from the bow to the stern, every available inch was occupied—outside the partitions by natives, inside by foreigners. Under these circumstances it would be superfluous to say that the much-needed fresh air was very scarce.

The journey down was slow, and the knowledge that we must pass the towns and cities where the rioters were still in a rioting mood, and would like no better sport than to re-riot the rioters, was not productive of that peace of mind which, under other circumstances, we might have possessed.

Tuesday we arrived at Chung-king, and were very glad to find that the officials had been active in suppressing the idle talk, and that the riot had been averted or postponed. We were glad because the scheme proposed by the official in charge of our party was not a very pleasant one after the experience we had just had, namely, to put us again in cages, and march us up to the yamen and hand us over to the tender mercies of the magistrate. The reverse, however, happened. The magistrate came down, assured himself that the prisoners were all safe, received the papers, ordered his servants to send up two large house-boats to convey us to Ichang, and departed. Our reception by the Chung-king missionaries was most kind and considerate. All necessary clothing and stores were literally heaped upon us. They did not use us a bit like prisoners, and we began to realize that we were British subjects, and more slowly came the feeling that we were free.

English Consul Tratman's energetic measures the day after the outbreak, and his kind reception at his office, Chung-king, of members of our party, is worthy of special mention.

From Chung-king to Ichang we had some narrow escapes from being wrecked, but finally reached the latter city, where two steamers greeted our eyes. Fortunately one steamer was preparing to leave. We all obtained rooms, except Drs. Hart and Hare, who took passage on a boat which would not leave for five days. We all arrived at Shanghai, July 4th, and though a large party soon found comfortable quarters. Mrs. Hartwell and myself are staying in the beautiful new buildings lately built for the China Inland Mission. They are all very kind, and Mrs. Hartwell, after her serious illness in the yamen, is slowly gaining strength. Mrs. Stevenson was prostrated with the heat on the way down. We are all very anxious for her.

What the plans of the future will be has not yet been decided. For myself I think there will be an early settlement, and if it is adequate, I trust that the riots will turn out to be a blessing. Our Chinese friends are more devoted, our faith for the future work stronger. Persecution has always had a good effect in increasing earnestness and zeal. We missionaries are all anxious to get back to our field. We pray that the Church at home will not be discouraged. The evil one has had but a temporary victory.

Send us more men. We made a plea for twenty-five missionaries to be on the field by 1900. They are needed now. I trust that in the settlement that is forthcoming it will be easier to open new stations, and it is important to

have the Gospel preached in every city. What the Church in China needs is sympathy. The more stations opened the more interest between Christian communities.

Missionary Readings.

A Sad Story.

I WAS sitting at my breakfast table one Sabbath morning when I was called to my door by the ring of the bell. There stood a boy about fourteen years of age, poorly clad but tidied up as best he could.

He was leaning upon crutches, one leg off at the knee. In a voice trembling with emotion and tears coursing down his cheeks, he said:—"Mr. Hoagland, I am Freddy Brown. I have come to see if you will go to the jail and talk and pray with my father; he is to be hung to-morrow for the murder of my mother.

"My father was a good man, but whiskey did it. I have three little sisters younger than myself. We are very, very poor, and have no friends. We live in a back alley in a dark and dingy room. I do the best I can to support my sisters by selling papers, blacking boots and odd jobs, but, Mr. Hoagland, we are awfully poor. Will you come and be with us when father's body is brought home? The governor says we may have his body after he is hung."

I was deeply moved to pity; I promised, and made haste to the jail, where I found his father.

He acknowledged that he must have murdered his wife, for the circumstances pointed that way, but he had not the slightest remembrance of the deed; he said he was crazed with drink, or he never would have committed the crime. He said: "My wife was a good woman and a faithful mother to my children. Never did I dream that my hand could be guilty of such a crime." The man could face the penalty of the law bravely for his deed, but he broke down and cried as if his heart would break when he thought of leaving his children in a destitute and friendless condition. I read and prayed with him and left him to his fate.

The next morning I made my way to the miserable quarters of these children. I found three little girls upon a bed of straw in one corner of the room; they were clad in rags. They were beautiful girls, had they had the proper care. They were expecting the body of their dead father, and between their cries and their sobs they would say: "Papa was good, but whiskey did it."

My Chinese Patient.

YEARS ago, while living at Pao-ting-fu, a little man made his appearance at my hospital with a large tumor on his neck. He had never seen a European before, but came with his mind fully made up for an operation, owing to reports he had heard of us in his country home from patients who had been at the hospital. Against the remonstrances of his friends and neighbors, he had sold his little property in order to get money to live on. His simple reply to these remonstrances was that his life was made a burden to him by his tumor, and he was going to try the foreign doctor, and in the expressive idiom of his language, if he was "cured well" he could earn more money, and if he was "cured dead" he wouldn't need it. The foreign doctor tried to persuade him against so formidable and risky an operation, but without avail.

Fortunately he lived through it, and the healing of the wound went on normally until delayed by a rather severe attack of erysipelas.

Before this danger was passed he sent word by the gatekeeper that he must go home, as his money was spent. I replied that he must on no account go then, that I would feed him myself; but the next morning he was missing. The gatekeeper said he went with his little roll of bedding at daylight, saying that he was already greatly indebted to us for what we had done for him, and could not think of

burdening our hospitality by eating our food. So he vanished into the unknown from which he came, and we concluded that he would probably die. Months afterwards one of our colporters, reporting the incidents of a tour in a region seldom visited, asked me if I remembered such a man. I said I did, but supposed that he was dead. He said no; he had found him alive and well, and preaching the Gospel at a fair.

While in the hospital he had seemed very stupid; no one thought that he had taken in much of the truth; but he had bought and paid for a little elementary book, and learned to read it. The simple explanation had remained in his memory, and after his recovery at home he had taken his book with him when visiting the little fairs where all the business of neighboring villages is done. He had been notable as the man with the large tumor, and now when he came around without it he was naturally an object of curiosity.

They said he kept a handkerchief around his neck, and when the crowd gathered around he would say: "My friends, when I was in the hospital they taught me of a religion there that is far more precious than the cure of my body. I have a little book here that tells about it, and if you will sit down and let me read and explain it to you, then I will show you my neck."

And so, a self-appointed evangelist had been telling his little story. That place is one of the most encouraging of the outstations around Pao-ting-fu; a circle of believers is gathered there, and the little patient remains a humble and converted Christian.—*Dr. Peck, of Pang Chuang, China.*

Our Young Folk.

Sarah and Her Dream.

I AM going to tell you about Sarah. When she was a little baby girl her mother was going to sell her for five rupees, or \$1.66 $\frac{2}{3}$ in our money, and to wicked people, too, who would bring her up to lead a bad life. But a Christian man bought her, and kept her until she was eleven years old. Then, as he had several children of his own, he gave her to us to be educated for a Christian worker. Sarah gave her heart to Jesus a few months ago. One day, however, she got to feeling dissatisfied, and she found Satan trying to enter in and get possession of her. And he did get possession of her so far that I had to punish her for disobedience. Then I talked to her kindly and told her that I did not like to punish her, but I wanted her to become a good woman, and when I found her disobedient I knew she could not be so and be good. I said my mother punished me when I was little if I did not do right, and I am glad, for I should not have been a good woman if she had not. That night Sarah went to bed very unhappy. She felt that she had displeased Jesus by disobeying me. She cried much that night, and arose in the morning with swollen eyes and headache. But her heart ached more. She was sad all day. I said to Miss Parsons, the lady who helps take care of the children, "We will await and see why she does thus, and pray for her." At night, after all the others were asleep, Miss Parsons went in to see if all was right, and found Sarah sitting up in bed. Miss Parsons asked, "Sarah, have you pain anywhere in your body?" "No," said Sarah. "Have you pain in your heart?" "Yes," said Sarah; "I feel very bad because I disobeyed Miss Abrams, and I am asking Jesus to excuse me." "And has he not excused you?" asked Miss Parsons. "No," said Sarah; so Miss Parsons knelt with her and prayed, and when they arose Sarah said, "Jesus has excused me." The next day she was singing around all the morning, and Miss Parsons and I thanked God for blessing our little girl.

That night before Sarah went to bed she said to Miss Parsons, "I have joy in my heart, because Jesus has forgiven my sin." That night Sarah had a dream, and this evening she told it to me. She said that "angels came,

and a beautiful light. Two angels were at my feet, and two were at my head, and two on each of my hands. And up high was Jesus, and such a beautiful light shone all about him, and he said, 'Sarah, come to me'; but Satan sat near my feet, and tried to get me to go to him. Then I said, 'Dear Jesus, don't let Satan get me; let me come to you.' Then Jesus took me to such a beautiful place, where all the people were dressed in clear white, and a bright light shone all around him. The first song I sang was 'Jesus loves me, this I know,' and then Jesus gave me a lovely silver book. When I woke up this morning I looked all about me and said, 'Am I still here? I am so sorry, for I wanted to stay with Jesus.'" But she is very happy, and does good work for Jesus among the other girls. We hope he will spare her to us a long time, and keep her just as sweet and good as she is now.—*Miss Minnie F. Abrams, Bombay, India.*

The Goat and the Chop.

Young African Cooks and their Peculiar Difficulties.

JUST as I sat down to write a ten-year-old chap in the mission yard set up such a fearful crying that I left my work and went to find out what was the trouble. It took him quite a good while to get his face in talking shape, and even then, in spite of his heroic efforts to gulp down the mingled grief and anger, a sob found its way to the outside.

All African children that I have ever seen are very fond of sitting around a fire cooking, and are never happier than when they get possession of an empty tomato can or a fruit tin. Into this he puts a little rice or cassava, some meat or fish, no matter what kind, a few leaves such as he knows are good to eat, and the inevitable red pepper. It is rather interesting to watch half a dozen youngsters as they sit around the fire in the thatch kitchen with their cups, compounding the different ingredients and commenting on their merits, or telling about some famous cook they had last "moon." No matter how good a meal you might give them they would go directly from the table and cook their own. "He own chop pass all t'other chop," he declares, and maybe there is something in it.

This boy of whom I am writing was the fortunate owner of a two-quart cup, and had gone to extra pains to fill it. He had set a trap last night and caught a couple of crawfish. He had a whole pint of rice and some salt from an old fish barrel, which would give the stew the flavor so much admired by the African. He had invited half a dozen of his special friends to help eat the "mess" when it should be finished. He was all ready to begin cooking when he discovered that he had forgotten the most important ingredient, pepper. To leave that out would have been to bring on him the ridicule of the invited guests, who would have shown it, not by words, but by making wry faces at the insipidity of the chop. He set the cup full of food on the ground by the fire, which he had kindled, and went off to hunt the pepper. The bushes were some distance away and the pepper was scarce, so it took him a long time to get red pods sufficient to season a large cupful like that. While he was gone one of the twenty or more goats that make night hideous about the mission came prowling around, found the cup, and, goat-like, proceeded very leisurely to eat up the contents, crawfish and all. Goats here are very much like the same animals in the United States, only, I think, they have a little more goat nature. The owner of the cup came and protested, and the goat butted him over. This was adding injury to insult. To show his utter contempt for the boy he then kicked up his heels and went off as fast as he could go. The boy had his hand on the place where the goat hit him, and was rubbing it vigorously; but his feelings seemed hurt worse than his body. He said, "Dem wawa goat bin hit me for my own chop."—*Selected.*

THE Sultan of Morocco is reported to be sending private emissaries into interior Africa to propagate the Mohammedan religion, and set a barrier to the advance of Christian powers.

1881



1895

Woman's Missionary Society

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- Vice-President:**
Mrs. (Dr.) Carman - Belleville, Ont.
- Cor.-Secretary:**
Mrs. E. S. Strachan - Hamilton
163 Hughson Street N.
- Rec.-Secretary:**
Mrs. J. B. Willmott - Toronto
50 Bond Street.
- Treasurer:**
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- Mrs. W. E. Ross - Montreal
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- Mrs. S. E. Whiston - Halifax, N.S.
Pres. Nova Scotia Branch.
- Miss F. E. Palmer - St. John, N.B.
Pres. N. B. and P. E. I. Branch.
- Mrs. C. Watson - Vancouver, B.C.
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OUR MISSIONARY ROLL.

JAPAN.

- Miss M. J. Cartmell, Tokyo.
Mrs. E. S. Large, Tokyo.
Miss Cunningham, Shizuoka.
" Preston, Kofu.
" Munro, Tokyo.
" Hargrave*, Kanazawa.
" L. Hart*, Tokyo.
" Blackmore*, Kofu.
" Nellie Hart*, Tokyo.
" Robertson, Shizuoka.
" Morgan*, Shizuoka.
" Veazey, Kanazawa.
" Alexander, Kofu.
" Crombie, Tokyo.
" Laubly.
" Belton.

INDIAN WORK.

- Port Simpson, B.C.*
Miss Spence.
Miss Caldwell.
" Ellen Beavis.
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Miss Paul.

Chilliwack, B.C.

- Miss Lavinia Clarke.
" M. Smith.
" Burpee.

CHINA.

Chen-tu.

- Miss Jennie Ford.
Miss Brackbill.
Dr. Retta Kilborn.

CHINESE HOME.

Victoria, B.C.

- Mrs. Mary E. Morrow.
Miss Wickett.

FRENCH.

Montreal.

- Miss Masten.
Miss Maggie Jackson, West End
School.
Miss Matthieu, East End School.
" Anderson, Bible Woman.
Madame Morin, " "

* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Editorial Notes and Clippings.

BEFORE this number reaches our readers, many of them will be enjoying the restfulness of vine-covered country homes, or cool lakeside resorts, or freshening sea breezes.

How necessary this resting time is to wearied brain and tired body we all know. Our Saviour, while upon earth, recognizing this need, said to His tired

disciples, "Come ye yourselves apart into a desert place and rest awhile." To many of to-days tired workers comes that gracious invitation with power to comply, and yet how many of our W.M.S. members, with overwrought nerves strung to highest tension and bodies weary with toiling perhaps the livelong day at the multitudinous duties "lying near us," are longing for the lull in life which never seems to come. To all such the Master comes in special manner, if they will but listen for His footfall and gracious invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What rest comparable to what He can give? How one touch of His hand soothes the jaded brain and rests the weary body!

Let the overwrought workers, compelled to stay at home through the long, hot days of summer, take time to hear the tender summons to "come apart," and while alone with Him may each hear the gracious benediction: "Peace I leave with you; my peace I give unto you, not as the world giveth give I unto you," and hearing, be soothed and strengthened.

THE subjects for prayer for this month are, Africa and the Missions to Jews. And of Africa, Lucy E. Guinnis asks, "What of the unlimited darkness of the vast interior of that continent? What of the untouched millions on the whole course of the Nile, where from Uganda to close on the Mediterranean it runs through Pagan country without one ray of Gospel light? With an area of 12,000,000 square miles—equaling all Europe and North America combined—her population is estimated at 200,000,000, one-seventh of the whole human race. One-sixth of the pagan population of the world is found in Africa; five hundred of her languages and dialects have never yet been reduced to writing. From Senegambia 4,500 miles across to Abyssinia, 90,000,000 people and one hundred languages, into which the Word of God has not been translated. It lies unentered—almost untouched. The Koran is carried thither by the Arab, the Gospel by Christians. No! Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither. But the messengers of Jesus—the water of life—not yet!"—*African News.*

THE greatest drawback to the progress of missionary work in Africa is the rum-traffic. Hottentots and Kaffirs are alike destroyed by the thousand through this curse. "So long as our vessels are laden with missionaries and rum, we shall be uncertain whether we are doing most to evangelize or curse the world." Indeed, it has been said "that if the slave trade were revived with all its horrors and Africa could get rid of the white man and rum, which he had introduced, Africa would be a gainer by the exchange."

Maliki, an African king, wrote the following to Bishop Crowther: "Gin has ruined my country. It impels my people to violence and madness. I have told the *Christian* traders that I will agree to every thing except the importation of rum."

This curse brought upon a defenceless people by so-called *Christians*, forms an almost impregnable barrier to the rapid spread of Gospel light. We think, if for no other reason than this, every member of our Woman's Missionary Society should be identified with the Woman's Christian Temperance Union or some other kindred temperance society. Let us, as mission workers, give forth "no uncertain sound" on the temperance question.

THE Jew is the most remarkable character in the world to-day. Whenever we look upon a Jew, we see one who bears upon his countenance the impress of 1,895 years rejection of Christ, and a history as old as Abraham.

While empires have become extinct, while nations and languages have arisen and been amalgamated, while the infidel sneers at Him, while Christians look for His regeneration, we find the Jew still walking on in his own self-conceited stubbornness, and adhering to the worship of God according to the ritual Moses gave to his forefathers. That the Jew has suffered as a result of his rejection of Christ, and become a "desolation," a "reproach," a "by-word," a "hissing," and a "curse," few will deny. They have, indeed, been "scattered," "trodden down," and "peeled," and a target for the marksmen of the nations. Every nation in Europe has made a football of the Jew, and not more than sixty years ago, according to Southey, "the burning of a Jew formed the highest delight of the Portugese," but oppression, persecution, banishment, slaughter, massacre, and war have failed to cause him to abandon his religion, or commingle and intermarry with other nations.

It is noteworthy that the ancient persecutors of the Jews—the Egyptians, Edomites, Assyrians, Babylonians, Persians, Macedonians, and ancient Romans—have all become nationally extinct, while the Jews have been wonderfully preserved by the hand of God, for a purpose.—*Chas. Hudson.*

MOST heartily do we congratulate our Methodist sisters on the noble record of last year's work. *Three hundred and twelve thousand dollars*, in a year of such financial stringency as the last, is an achievement to be grateful for, if not proud of. And now with characteristic zeal, these true-hearted women are planning for advance in the future. At the recent session of the Executive Committee in Washington, the sum of \$323,000 was appropriated for the work of the year 1895. God bless our Methodist sisters, and lead others to emulate their self-sacrifice and devotion.—*The Helping Hand.*

Branch Notice.

THE Annual Meeting of the Toronto Conference Branch will be held in Broadway Tabernacle, Toronto, on 1st, 2nd and 3rd of October.

Delegates will oblige by sending their names to Miss Sanderson, 299 Huron Street, Toronto. Fuller notice will appear in next issue.

Notices.

MISS BOWES, of Victoria, formerly of Milton, Ont., has been appointed to succeed Mrs. Morrow, whose ill health is compelling her to withdraw from the position in the Home for Chinese Girls, which she has so well filled.

THE many readers of the *OUTLOOK* will be pleased to again hear from our ex-editor, Mrs. Parker, and all will be alike greatly helped and interested by a perusal of her paper which appears in this month's issue.

THANKFULLY we record that the weeks of suspense in regard to the fate of our missionaries in China are at last ended. Through the Associated Press we learn of the safety of the entire force. Though subjected to manifold dangers, the lives of all were held precious in His sight.

Notice to Auxiliaries.

THE attention of Auxiliaries is called to the following notice of motion, page 13, Annual Report:

"Whereas, through over-work or change of climate our missionaries are liable to become permanently laid aside, Resolved, that a superannuation fund be formed for their benefit. The plan suggested being that one cent per month be contributed by Auxiliary members."

Delegates to Branch meetings will please report the views of their Auxiliaries on this proposition, also any suggestions for raising the necessary funds.

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

The Literature Committee desires to compare the income derived from the Scattered Helpers' Scheme with the cost, and requests organizers to report at their Branch meetings the amount of money raised in that way on their district.

A. M. B., *Sec.*

Notices from Room 20.

ROOM 20 will be closed during the month of August by order of the Board.

Life-membership fees are to be sent with the quarterly returns to the Treasurer of the Branch in which the member lives.

All communications regarding Supply Committee work should be addressed to Mrs. Wm. Briggs, 21 Grenville St., Toronto, Ont.

Letters asking for information about "Special Objects," such as the support of a Bible-woman, children in our schools, etc., may be addressed to Mrs. E. S. Strachan, 163 Hughson Street North, Hamilton, Ont.

Letters concerning the organization of Auxiliaries and Mission Bands should be addressed to the Corresponding Secretary of the Branch in which the work is situated. If there is no branch, write to Mrs. E. S. Strachan, 163 Hughson Street North, Hamilton, Ont. For Corresponding Secretaries' addresses see Annual Report.

Subscriptions for the following missionary periodicals will be received and forwarded by Miss Ogden: *Missionary Review of the World*, per year, \$2.25; *African News*, per year, 75 cents; *Message and Deaconess World*, per year, 50 cents; *Heathen Woman's Friend*, per year, 50 cents; *Gospel in all Lands*, trial subscription for three months, October to December, 20 cents (subscriptions to this periodical may begin at any time during the year, but must continue till December and then end); *Palm Branch*, in clubs of ten subscriptions to one address, 10 cents per copy; single subscriptions, 15 cents.

Back numbers of these periodicals not furnished by Room 20 unless specially announced.

The Literature Committee has for some time observed an increasing desire among missionary workers for fuller information than can be obtained within the limits of a

leaflet, but has hitherto not been able to take any steps to supply this need. The desirable books are generally, by reason of their cost, beyond the reach of our workers, besides many have no means of becoming acquainted with the titles of the most reliable and recent publications. The Committee hopes in a few months to complete arrangements for a circulating library, following the general plan of those lately established in other societies. Rules for borrowers and a list of books solicited as donations will be published shortly. Naturally, this will be a modest beginning, as the Committee does not intend to go into debt; but, nevertheless, hopes that surely, although perhaps slowly, a library may be gathered that will be of practical value to the missionary department of our Church.

General Treasurer's Report for Quarter Ending June 20th, 1895.

Receipts from separate Auxiliaries :	
Calgary, Alberta, for Chen-tu Hospital	\$13 85
St. John's East, Newfoundland	88 05
Grace Church, Winnipeg.....	38 55
Brandon, Manitoba	8 00
Medicine Hat, Assa	4 50
West Prospect, Manitoba, for Japan.....	2 30
St. John's West, Newfoundland, for Hospital Work in China	25 00
Prairie Gleaner's Mission Band, Zion Church, Winnipeg, for Dr. Kilborn's Medical Work in China	9 00
A Lover of Missions, Orangeville, for Hospital Work in China	20 00
Sale of work from Industrial Schools, Japan	39 85
Per Miss Hargraves	\$50 00
" " Blackmore.....	37 00
" Mrs. J. J. Maclaren	66 10
	153 10
New Brunswick and P. E. I. Branch (2 quarters)	1,498 14
Toronto Conference Branch	1,575 00
Nova Scotia Branch.....	801 50
Bay of Quinte Branch	1,140 00
Hamilton Conference Branch.....	1,372 65
Montreal Conference Branch	1,491 30
London Conference Branch.....	776 11
Bequest of Susan Barrick, Welland (less legal expenses).....	384 13
From Mission Rooms :	
Government Grants for Crosby Home ..	\$970 83
Cochrane St. S. S., St. John's, Newfoundland, for support of girl in Japan ...	50 00
Epworth League, Queen St., Lindsay, for Crosby Home	30 00
	1,050 83
Balance from Miss Alexander's travelling expenses	37 00
	\$10,528 86
Easter Thank-offerings for Hospital in China (included in above):	
Toronto Conference Branch	\$692 98
Nova Scotia Branch.....	311 91
New Brunswick and P. E. Island Branch	506 21
Bay of Quinte Conference Branch	317 26
Hamilton Conference Branch.....	628 29
Montreal " "	689 63
London " "	177 79
West End Auxiliary, Newfoundland....	25 00
Calgary	13 85
Grace Church, Winnipeg.....	30 00
Prairie Gleaner's M. B., Zion Church, Winnipeg	9 00
	\$3,401 92
West Prospect Auxiliary, Manitoba, Thank-offering for Japan	2 30
	\$3,404 22
Bay of Quinte Branch (included in Branch receipts):	
Albert College, for support of girl in Chinese Rescue Home.....	\$50 00
Wayside Gleaner's M. B., Lindsay, for support of Indian girl in Crosby Home	25 02

HESTER C. THOMPSON, Treasurer.

Notices of Motion.

Branch Corresponding Secretaries will please bring the following before the Branch Annual Meetings :

- 1 "That By-law No. 10 be changed to allow only one delegate to be sent from each Auxiliary to the Branch Annual Meeting."
- 2 "That Art. V., Sec. 1 of the Constitution be changed to read, 'Delegates from each Branch in the proportion of one to every six hundred members,'" etc.
- 3 "That where there are two Bands neither having a large enough membership to be entitled to send a delegate to the Branch Annual Meeting, they be allowed to unitedly send one delegate."

M. B. W., *Ret. Sec.*

Missionary Work, and the Relation of Personal Piety to It.

(Paper read before Toronto Auxiliaries, and published by their request.)

RELIGIOUS devotion has taken on various forms in the world's history, according to the dominance which one phase or other of religious life acquired from time to time in the thought of the people.

Prominence given to sacrifice found those who willingly laid down their lives, and the blood of the martyrs sealed their faith; to asceticism, and people buried themselves in monasteries and convents; to doctrine, and controversy reigned rampant; to self-denial, and all but the absolute necessities were decried.

In our day, perhaps, the most dominating thought of the Church at large is the evangelization of the world. And it is permitted to us to witness a blessed combination of effort, in which the forces of Christendom, aided by the advances of science, and the progress of commercial enterprise, are brought into touch with the great world of heathenism in a manner impossible to any preceding generation.

The conviction prevails that the world's evangelization is no longer an option with the Christian Church. It is a duty to be done, a command to be obeyed; and the only questions to be discussed are, What does this work of evangelization involve? and, What are the best methods of performing it?

Students of the missionary literature of the day will be familiar with points raised in regard to the latter question, and the great divergence of opinion in regard to it.

Shall it best be promoted by societies, or by individual churches, or by all churches uniting as "one Church" in the mission field, avoiding the confusion in the heathen mind produced by sectarianisms? Shall it be educational, industrial or purely evangelical, to best produce the desired end? Do we well, they say, to spend the Lord's money teaching history, geography, grammar and music to the heathen? Does the commission from the Lord Jesus involve us in the responsibility of providing collegiate training for our converts in the mission fields? Is it really needful to erect western ideals of life in Oriental lands in order to accomplish our duty? These questions cannot but evoke discussion and become instrumental in creating opinion, and perhaps also leading to more effectual and direct methods of work being adopted. We are vitally interested as a society and as individuals in these questions, and it behoves us to concentrate thought and reason in the effort to solve them, looking for the aid of the Holy Spirit to enlighten and help us.

May we not here appropriately study the Bible picture of missionary work? It is presented in Isaiah lxi., and reads, according to the Revised Version: "The Spirit of the Lord God is upon me because He hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes; the oil of joy for mourning, the garment

of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified."

First the Holy Spirit who prompts it, then the "anointing" or qualification; "preaching" the first duty; the binding up of the broken-hearted, suggesting the healing or medical duty; then the proclamations which show the kingly power, able to proclaim liberty to the captives of sin and oppression, and the "day of vengeance," indicating the declaration of war upon all the enemies of righteousness, a war in which we, His lowly followers, are even now engaged, contending for the triumph of all Christ-like principles. "To comfort the mourner," even as Jesus did, bearing the fragrant flowers of the precious promises; "to give the garland," an ornament of beauty, instead of the "ashes" of their degradation. Do not these latter forcibly suggest the more directly benevolent aspects of missionary work? How delightfully interesting are the sequences of all this variety of effort as they flow to their happy consummation! that they may be called "trees of righteousness," or, in other words, that all this work done for humanity may produce in them the roots and fruits of Christ-living; that, as trees waving their rich and luxuriant foliage in the splendor of God's sunlight fill the air with fragrance, so men and women, renewed, invigorated, possessed those holy, vital principles, shall willingly obey the instinct of love as the foliage obeys the atmosphere around it, and diffuse these principles, living them within the four walls of the home circle, as well as in the wider range of all human interests. Thus are presented to us the characteristics, the scope and the results of true missionary work. Turning to Luke's Gospel, we learn that our Lord entered the synagogue on the Sabbath day, and stood up to read. They gave Him this Book of Isaiah. He turned it over, found this passage, read it to the people, and sat down. And as the eyes of all the people were turned upon Him He said, "This day is this Scripture fulfilled in your ears." And thus did Christ endorse Isaiah's teaching.

Turning now to Matthew's Gospel, a sublime scene is pictured. It is one in which the teaching of Isaiah, endorsed by our Lord, practically worked out by Him in His life, and presented for our example, is made the basis of the last great judgment. "All nations shall be gathered before Him" who is the judge. Is it not remarkable that in this parable, of all the subjects touching the religious life and character on which we might suppose the approbation of the judge to be pronounced, mention is given only to such as refer to the alleviation of human suffering, and that on precisely the lines laid down by Isaiah? Here, then, is presentation of the work, called missionary work. Where is the motor power for its prosecution? Primarily and essentially in the brief comment of Christ the judge, "In as much as" "ye have *done it unto me.*"

What, then, is true missionary work? or, rather, What is not missionary work? for, wherever there is ignorance to be enlightened, wrong to be righted, vice to be uprooted, woes to be healed, wherever in the homes of Christendom or the strongholds of heathenism there are hearts unrenewed, lives wasted in folly, God-given powers dying for want of exercise, money, time, influence, example, diverted from ennobling purposes—there is missionary work, wide as the world of humanity, varied as the world of talent, but operated acceptably to God by but one motor power. What is that power? How do we obtain it? How do we retain it?

When our blessed Saviour was asked which was the most important commandment to be observed, He said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself; on *these* hang *all* the law and the prophets." When He would give them a test by which they would be known as His disciples He said, "By *this* shall all men know that ye are mine, if ye have love one to another." When He would give commission to Peter He thrice questioned him "Lovest thou me?" Among the closing precepts of His ministry we find, "If ye love me keep my commandments." *Love* then is plainly the supreme test of our Christian faith, the dominating force of our Christian life, the motor power in all our individual Chris-

tian work. Does anyone say, how simple, how plain, how easy that sounds? There is no cross in loving, nothing difficult to do, or to believe. Can we really be true Christians by loving? What about doctrines or theological truths, and what about repentance and conviction for sin and conversion, and self-denial, etc.? How easy this love for God and our neighbor! Let me say, try just for one day to be ruled by this supreme test principle of loving God with *all* your heart, mind, soul, strength; try for just one day this loving of your neighbor as yourself, in all your motives, ambitions, desires; in all your conversations, in all your thoughts and plans, in the use of your time, money, talent—try for *one* day to be true and just in the practice of this principle as before the gaze of a searching God, and you will, I wot not, acknowledge the marvellous comprehensiveness of the Saviour's terse command, and the absolute need of divine power to obey it.

Why, if for but *one* day the great world of Christ's professed followers lived out this principle, forces would spring into motion for humanity's uplift which no power in earth or hell could resist. This love exercised toward humanity is the force that produces practical missionary work, and exercised toward God, evidences in us the relationship of children of God. "Everyone that loveth is born of God." This love is obtained and retained by the means of faith and prayer which we know as personal piety.

The word piety occurs, I believe, but once in the sacred Scriptures, and it is very significant that it reads "Shew piety at home," the pious home being the generating centre of all good in the community or the nation. Piety is that precious condition which maintains our spirit in harmony with the Divine Spirit, "who teacheth us all things." It is the "secret service" in our religious life, by which our thoughts, desires and contritions are poured into God's willing ear, and His grace and strength and help return to us. The relation personal piety bears to the practical work of missions is one of cause and effect. Missionary work is the result of love to God and our neighbor, sustained and crystallized into consecrated service by personal piety. It is personal piety, inspired by this love-power, which prompts to service, accepts the guidance of the spirit, produces the love of sacrifice, kindles faith, sustains amid discouragement and begets endurance. Without it there could be no consecrated missionaries in the fields, no army of supporters in the home churches. To estimate the value of this personal piety in its effect on the world, we are led to consider not only the directly spiritual results of missionary work prompted by it, but also the gains to the world of literature, science, discovery and commerce. In speaking of missions these points are often omitted. Think of the linguistic work accomplished by devoted missionaries! The Bible translated into nearly 300 languages, and the science of comparative religions—fruits of years of plodding literary effort. Bear in mind the explorers of Oceanica, America, Asia and Africa, missionaries all. Especially may we women recall the sacrifice and self-denial and personal piety of Isabella of Castile, in a day of dim religious light, who made possible the discovery of this continent, in the greater part of which women are coming into a large inheritance of civil and intellectual liberty. The past twenty-five years covers a period whose history vindicates the right of women to this inheritance. Higher intellectual culture has given the much needed medical work of women to the Oriental lands, and fitted them for magnificent duty in every sphere of service in the cause of reform in our own land. Love to God and humanity is sending devoted women to the mission fields abroad, to the care of lepers, to hospitals, homes, and asylums everywhere; it is moving them to a study of social conditions and environments in our country which must result in good. Awakened women with the power which knowledge gives, are aiming to improve the condition of those less favored of their sisters in the realm of labor, and we may hope that the day is at hand which will lighten the burdens of the feeble and produce a public sentiment under which the sweatshop and kindred evils to women must be annihilated. While it is fitting that we bear in mind woman's work in missions at home and abroad, let us as members of the Woman's Missionary Society never forget the power that must inspire it, and let

us adopt the Saviour's test as ours, "By *this* shall all men know that ye are *mine*, if ye *have love one to another*."

And now, dear sisters, this being an assembly of auxiliary workers, may I be permitted to take advantage of it to present a few thoughts covering questions sometimes raised among us. It is frequently urged that our membership bears too small a proportion to the membership of the church; and again, that the proportion of active workers is small compared with the roll of members. If this be so, may we not question why? Has the auxiliary not impressed itself strongly enough upon women of the congregation to enlist their active sympathy? If not, why not? There is certainly through it a possibility of extending good influences, of diffusing knowledge and developing latent powers. Are we striving to really recognize the individuality of our members, to give it exercise for the general good, to promote interest and profitable variety in the exercises of the meetings? Can meetings be other than monotonous and irksome in which the stereotyped routine programme is the chief feature, and the same few active members are the regular and only partakers, with the other same few, the passive and silent spectators?

No less a worker than Mr Moody says, "It is better to make ten men work than to do the work of ten men." To make Woman's Missionary Society work more generally interesting it is important to avoid working in "ruts," and to cultivate the resources of all the membership to the fullest extent.

We often find ourselves in the company of those who have strong predilections in favor of foreign missions, and again others who oppose them, believing our strongest duty lies in our own land, and I think there is a tendency in all of us to try to win recruits to our own way of thinking. Whether this is a virtue or a weakness I do not say, but I think it well to remind ourselves of the wisdom of God in permitting to us our own individual choice. How very awkward it would be if in the economy of human life this privilege were withheld! So it seems this diversity of choice promotes the various forms of Christian activity. The important point is obedience to the command to "Go and preach the gospel," but "all the world" means our part too, and "every creature" means the heathen of our own Christian centres as well as all races of other blood and other climes.

Then again, busy young mothers often plead inability to give time to this work. Well, there are many ways in which this large class of women may fulfil their responsibility to the work contemplated by us, if they cannot come directly in contact with us. I like to say to all such that primarily that responsibility is in the home. "Take this child and nurse it for me," said one of old. And I think the sentiment may well be cherished by every mother as from God himself.

There is a large class of women in every congregation whom we think might be great gainers by a live interest in our work, many of whom are wont to say, "my time for that is past," I am getting old now. Too often when cares relax and powers are not called into action life becomes less interesting in the present, and thought lives in the receding past, which makes old age seem more burdensome. There is the ever present self to be reckoned with. To such we say, That is not ennobling; take up this work, get a broader outlook for your weary vision, put yourself in touch with the best influences in the universe and by love in service you will be saved from mental and spiritual degeneration.

In these days of excessive organization, when the mechanism of our Christian work seems so minute in detail, so prompt in operation, and so panoramic in presentation, there is one text I love to cling to, and I commend it to you as the sure feeder of that personal piety whose relations to our work we have been considering. It reads: "But *thou* when thou prayest, enter into *thine inner chamber* (R. V.) and having shut thy door pray to thy Father which is in *secret*, and thy Father which seeth in secret shall recompense thee." With this text in mind shall we not all join in the beautiful prayer of the Poet Whittier:

"If there be some weaker one
Give me strength to help him on;

If a blinder soul there be
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy,
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude."

—ANNIE PARKER.

District Doings.

BRANTFORD DISTRICT CONVENTION.

THE Brantford District Convention of the Woman's Missionary Society of the Methodist Church was held in the Brant Avenue Church, May 9th.

The morning and afternoon sessions were both interesting and profitable.

Mrs. Phelps, District Organizer, in the chair. Miss W. Shannon was elected Recording Secretary, and Miss Weymes, Secretary of Supplies. The reports of the work presented were very encouraging, and many valuable suggestions given by the different Circles and Bands.

An address on "Mite-Boxes" was given by Mrs. Schell. It was replete with useful facts for the information of the delegates, after which the Misses Verity and Mrs. Geary rendered a duet in a pleasing manner. Next came "the unorganized circuits, and how they might be reached." The President gave a very earnest and practical talk on the subject, and after a lengthy discussion it was suggested by Mrs. (Rev.) Rutledge that each Auxiliary take up the unorganized places nearest them.

The Organizer's report showed that much earnest work had been done, and many plans were spoken of to reach all the ladies in our Church and try and interest them in missionary work. This brought the morning session to a close. Refreshments were provided by the ladies of the Brant Avenue Church, to which the delegates and visitors were cordially invited.

In the afternoon an address of welcome was given by Mrs. T. White, who, in a few well-chosen words, cordially welcomed the friends to the Brant Avenue Church at this Convention, which was responded to by Mrs. C. W. Bell, of St. George.

The minutes of the morning session were read by the Secretary and approved. Miss Morgan gave an address on "Missionary Work," and from her experience as a missionary in Japan for several years, gave us much useful information. Her address was listened to with pleasure by the audience. Mrs. Crompton and Miss Snyder contributed to the interest of this session by singing a couple of sacred solos very sweetly. Mrs. (Rev.) Colling St. George gave a paper on "Self-denial;" Mrs. Rutledge, President of Colborne Street Auxiliary, on "How to Keep Up the Interest of our Missionary Meetings." This paper gave evidence of careful preparation. "The Need of Medical Missionaries in China" was ably dealt with in a paper given by Miss Ames, of Paris. Mrs. Wheelend also gave a paper on "Missionary Work." Mrs. Sweet gave a brief and very practical address on "The Unemployed Talent in Our Churches.

The question drawer was opened and the numerous questions answered by Mrs. Phelps, the President, Mrs. White, and Mrs. (Judge) Jones. They were interesting, and many important facts were brought out by the answers.

The consecration service was conducted by Mrs. (Rev.) Wilkinson, of Mount Pleasant, at which many testimonies were given by those who have identified themselves with missionary work, as to the blessings coming into their own lives from the work. Greetings were received from Zion (Presbyterian) Mission Circle.

The Secretary read the minutes, which were approved, and the Convention adjourned. The delegates were again entertained in the church by the ladies, and were well pleased with the hearty welcome and generous hospitality

of the ladies of Brant Avenue Church, and very pleasing recollections of the Convention will linger long in the minds of all who were privileged to attend.

RIDGETOWN DISTRICT CONVENTION.

THE Second Annual District Convention of the Woman's Missionary Society for the Ridgetown District was held in the Ridgetown Methodist Church on Thursday, May 16th, commencing at 3.30 p.m., Mrs. Scatcherd, District Organizer, presiding. The ladies of the Ridgetown Auxiliary, in association with their zealous President, Mrs. (Rev.) J. Philp, had left nothing undone towards making the Convention a success, so far as their part in the carrying out of the programme was concerned, and the result was a very pleasant and profitable meeting, though the attendance of delegates from a distance was not large, owing to the fact that not more than two Auxiliaries are situated on, or contiguous to any one of the lines of railway, thus necessitating, in some instances, a drive of over thirty miles across the country. By request of the Organizer, Rev. Mr. Philp, the pastor, conducted the opening exercises and read the Scripture lesson.

Reports were received from Ridgetown, Highgate, Glencoe and Newbury, all the Auxiliaries represented at the Convention. The report from Florence did not reach the Convention in time to be included in the report made there, but is included here. Ridgetown reported an Auxiliary organized January 15th, having now a membership of thirty-three, and with prospect of increase in growth and interest. Highgate was also in a flourishing condition, reporting an increase over last year. The other Auxiliaries were working hard to hold their ground.

An address of welcome was given by Mrs. (Rev.) C. Burdett, who, though she had been confined to her own home for many months—the result of an accident, which prevented her from standing without support—yet made it a point to be present.

Miss Stone, of Highgate, responded to the address in a few brief, well-chosen sentences. Mrs. W. E. Smith, of Ridgetown, then sang an appropriate solo, and the District Organizer followed with her address and report. Auxiliaries organized during the year, 1; disbanded, 1; not disbanded, but having failed to report, 1—Florence since reported—Auxiliaries reported, 4. Membership at present stands in the five Auxiliaries, 82; income and value of boxes sent to Mrs. Briggs for the year, \$167.08. A reading by Miss Bonham followed, and Mrs. Garrett gave a thoughtful paper on the "Monthly Missionary Prayer Meeting." Questions answered by Rev. Mr. Philp and Mrs. (Rev.) R. C. Parsons concluded the programme for the afternoon, and the whole audience was cordially invited to the basement for tea, and to remain for the evening exercises.

The evening meeting was presided over by the Chairman of the District, Rev. R. C. Parsons, who also gave a brief address, following which were the greetings from the sister societies of the Presbyterian and Baptist Churches, the ladies representing both these societies giving much interesting information relating to their own work. Miss Reyecraft gave one of her favorite recitations. Mrs. Parsons, of Morpeth, in her usual genial manner, gave a timely address on "Methods of Work," and Mrs. (Dr.) Walker, of Glencoe, a carefully prepared paper on "Missionary Workers, Present and Future." Extracts were read from an interesting letter written by Dr. Susie Carson Rijnhart while in China, *en route* to a mission field. At intervals appropriate solos were sung by Mr. Lutz and Miss Porter. The clergymen present favored the convention with brief addresses; some routine business was transacted, and the meeting closed with the doxology and the benediction.

J. SCATCHERD, *District Organizer.*

ST. THOMAS DISTRICT CONVENTION.

THE District Convention of the Woman's Missionary Society on the St. Thomas District met in the Central Methodist Church, May 30th, at 2 p.m. Mrs. J. Risdon, District Organizer, in the chair. The devotional exercises were conducted by Rev. Messrs. Crossley and Hunter.

Reports were read from the following Auxiliaries: First, Central, Grace, St. Thomas; Fingal, Union, Port Stanley, Melbourne, Town Line; also from the Golden Reapers of Grace Church, and Gleaners of First Methodist Church—all of which were marked by progress in some or all lines of work. Alma College presented a report and contributed to the programme, one of the students giving a solo, another a reading. Miss Lisk and Mrs. Warner took the question drawer. A returned missionary from India, who is a student in that institution, led the consecration service in a very helpful manner. Mrs. Graham, assisted by four ladies, took up the "Watch Tower," taking the different objects of our own work. The study of the last annual report was conducted by Mrs. Burns.

The Auxiliary of First Methodist Church, St. Thomas, had the sad duty to perform of reporting the removal, through death, of two of their number—their oldest member, and one of their life members.

No evening session was held, the delegates attending the special services conducted by Rev. Messrs. Crossley and Hunter.

MARION WOOD, *Secretary.*

BRAMPTON DISTRICT CONVENTION.

THE Convention of the W.M.S. of the Brampton District met in Grace Church on Thursday, May 30th. The morning session began at 10.30. There were present representatives from Bolton, Streetsville, Grace Church and St. Paul's Church Auxiliaries. The meeting opened with singing, Scripture reading and prayer. Mrs. Cheyne, District Organizer, presided over the meeting. She gave an opening address and a general report of the work done during the year, which was very encouraging. She also spoke of having organized the Weston Mission Circle. Reports were read from Bolton, Streetsville, Inglewood and Grace Church Auxiliaries, also from the Mission Bands of Grace and St. Paul's Churches, all of which showed increased interest in the work.

Mrs. Stevens, Organizer of the Orangeville District, was present and gave an interesting report of the work done in that district. They have three Auxiliaries: Orangeville, Laurel and Palgrave; the latter she organized recently. This report was followed by a solo by Miss Blain, of Brampton. Mrs. Oliver then read a paper entitled, "Incentive to More Earnest Work in This Cause." She showed the success of systematic organization, and drew attention to the interest being taken by women in their sisters abroad. A paper was next read by Mrs. Clement, of Bolton; subject, "How to Awaken an Interest in Our Work where there is no Auxiliary." We are first to talk it over at our monthly meeting, decide on a place, and ask our minister to assist; then canvass personally, and organize if possible.

A consecration service was then led for half an hour by Mrs. Baskerville. The testimonies throughout showed the reflex influence of this work upon the women of our Church.

In the afternoon there was a large attendance. There were a number present from the sister societies of the Baptist and Presbyterian Churches. Mrs. Blain, President of Grace Church Auxiliary, occupied the chair. Her opening remarks were full of hope for the work. Mrs. Stevens explained the "Scattered Helpers" scheme, after which greetings were received from the Baptist and Presbyterian Churches. Mrs. Eaton, of Brampton, then sang a solo. This was followed by a paper from Miss Christie, of Streetsville, on "How to Increase Our Membership." A great deal depends on the president and officers. We should call on those who are not members; also give good programmes. Our ministers could assist in increasing the membership by speaking of the work and inviting others to join. Above all, we should encourage our Mission Bands and Circles; they will join the W.M.S. as they grow up. A very interesting paper was then given by Mrs. W. Woods. The subject she selected was, "What Can You Do?" Mrs. Woods proved that we can do all that we are willing to do and a good deal more than we are able. David was willing, but not able, but took the weapon he was master of, and God did the rest. Also, that our faculties are not always the measure of our achievements; very often the most useful people are like Müller and others, who have

none of the resources which are considered essential to the work. Mrs. J. H. Hodgson, of Brampton, then sang a solo, which was followed by a very appropriate reading by Mrs. E. G. Graham, entitled "Loved Much." Miss Marshall next read a paper on "Chinese Ancestral Worship and Its Influence." She concluded by asking for earnest prayers for the Chinese and the Chen-tu work.

The Convention was then brought to a close, all going away more deeply impressed with the importance of the work the Auxiliaries are endeavoring to carry forward.

CAMPBELLFORD DISTRICT CONVENTION.

THE Campbellford District Convention of the Woman's Missionary Society was held in the Methodist Church, Campbellford, May 22nd, Mrs. (Rev.) Campbell, District Organizer, presided.

The day was all that could be desired. Attendance good, and a deep interest was manifested throughout the entire Convention. Delegates were present from Warkworth, Norwood, Hastings, Sterling, Norham, Havelock, and Dartford.

The morning session opened at 10.30 o'clock with devotional exercises, then a Bible-reading was conducted by Mrs. Campbell; and Mrs. Orr, of Hastings, was elected Secretary of the Convention. The afternoon session, which was well attended, was opened by Mrs. (Rev.) McFarland. Reports from auxiliaries and bands were then read, showing increase and progress during the year. An excellent paper was then read by Miss Pilty, of Norham, on "Systematic Beneficence." Then followed a pleasing incident, the coming in of a deputation consisting of the Rev. Mr. Howard and the Rev. Mr. Peake, bearing the greetings of ministers and laymen of the District Meeting, then in session, wishing us every success in our work. Mrs. Campbell replied on behalf of the Convention. Greetings were also received from sister societies. Mrs. Dowsley representing the Presbyterian Church, and Miss Thompson the Baptist. Profitable papers were then read by Mrs. (Dr.) Jeffs, of Havelock, on "Japan;" Mrs. Orr, of Hastings, on "The Indian Work;" Mrs. Reynolds, of Norwood, on "China." After singing, Mrs. Fuller, of Hastings, conducted a testimony meeting, while all present felt much of the presence of the Master, and many rose to testify to the benefits they had derived from being associated with this glorious work. After a profitable talk on mite-boxes, Mrs. (Rev.) McFarland read a very interesting paper on "The Benefits of Regular Attendance at Monthly Meetings," which completed the afternoon session.

The public meeting in the evening was opened at eight o'clock by the Rev. Mr. Courtice. The church was filled by an appreciative and expectant audience, and was made attractive by plants and flowers. After singing, reading and prayer the speakers of the evening were asked to take their places on the platform.

Mrs. Campbell occupied the chair, and gave the District Report; Mrs. (Rev.) Jolliffe, of Campbellford, welcomed the friends in a very graceful address, and was responded to by Mrs. Mills, of Hastings. Music was furnished by the Campbellford Choir, also by Mrs. Jewell and Mrs. Scriver, of Hastings, and Miss Parker, of Campbellford. Instructive and interesting addresses were given by Mrs. Jewell, of Hastings, and Mrs. Kendry, of Peterboro', on "China."

The meeting closed with singing and benediction.

MRS. T. ORR, *Secretary*.

BRADFORD DISTRICT CONVENTION.

THE Bradford District Convention of the W.M.S. was held in the Methodist Church, Newmarket, on Wednesday, May 29th. The church was made attractive by plants and flowers, and in the basement elaborate tables were spread for dinner and tea, to which all present were cordially invited. The Newmarket Auxiliary spared no pains to make their guests comfortable, and they have the hearty thanks of all who were privileged, and they have the hearty About forty delegates were present from Auxiliaries, Mission Circles and Bands of the District; encouraging reports

were read by representatives; helpful papers and readings were given by earnest workers, and throughout the Convention prevailed a missionary zeal.

Prayer service previous to morning session was led by Mrs. Jackson, of Newmarket. At ten o'clock the Convention was opened by Mrs. McDonald, District Organizer. After devotional exercises she gave a talk on her work as Organizer. Mrs. Willmott, President of Toronto Conference Branch, was with us during the day, and helped with kind words and encouraged us spiritually, so that we will be more zealous in our work. The Minutes of last Convention were read and adopted. Reports were read by delegates from Auxiliaries, Mission Circles and Bands. A recitation, "Little Maid," by Miss Eva Dodds, followed by a discussion on Auxiliary and Band work. After singing, Mrs. Dunlop closed with prayer.

The afternoon session was opened with devotional exercises, led by Mrs. Strangway. Mrs. Wallace gave a kind address of welcome, to which Miss Creyke, of Penville, replied. Two excellent and helpful papers were read on "The Relation of Young People to Missions" and "The Causes and Remedies of Dull Meetings," by Miss Wallace, of Newmarket, and Mrs. Rogers, of Aurora. Mrs. Somerset and Mrs. Tillman gave readings. Two duets by Misses Foster and Cavendish added greatly to the enjoyment of the meeting. Miss Danbrook gave a recitation, "Patchwork." The report of the Resolution Committee being called for, the following resolutions were brought before the Convention: Moved by Miss Danbrook, seconded by Mrs. Strangway, "That this Convention, feeling the importance of educating the young people in the all-important question of Christian Missions, recommend that where there are both League and Mission Circle, the League be requested, through the pastor, to allot one evening in the month for a missionary meeting, to be conducted by the Mission Circle." Moved by Miss Danbrook, seconded by Mrs. Wallace, "That the principle of proportionate and systematic giving be approved by this Convention, and that the subject be brought up before the Auxiliaries for their consideration and action." The Question Drawer, presided over by Mrs. Willmott, was a very interesting feature of the meeting. Four little girls of the Newmarket Band delighted those present with their singing. Mrs. Owen, of Beeton, conducted the fellowship meeting, which closed the afternoon session.

At the evening session Rev. W. G. Howson occupied the chair. After singing and prayer he gave a short address. The Organizer then gave her report. Mrs. Willmott, of Toronto, gave a stirring address on "China," which was very much appreciated. Miss Macdonald, daughter of the late Senator Macdonald, gave an address on the importance of being endued with the Holy Spirit. Both speakers impress you with the feeling that you are listening to women who are wholly consecrated to God and his work. The choir furnished excellent music. The Convention closed by singing a familiar hymn and with the benediction, and all felt that the day had been profitably spent.

MRS. R. McDONALD, *Organiser*.

Notes From Workers.

OSHAWA.—The Auxiliary of the Simcoe Street Church, Oshawa, can report increased zeal, greater earnestness, better work, with encouraging results and hopeful prospects. That our success has not been greater, we regret; the more so, since we realize that through lack of faith our work has been thus limited. Our monthly meetings are held regularly, with a fair and increasing attendance. The Programme Committee spare no pains in trying to make each meeting a source of inspiration. The regular Quarterly Meetings are held at the homes of the members. These meetings are not only interesting, but have proved helpful in promoting unity of spirit, and bringing us in touch with those members of the society whom our monthly meetings have not called out. The last Quarterly Meeting was held at the "Parsonage," and was made particularly interesting by the receiving of our "Easter Offering." Each offering being accompanied by an appropriate passage of Scripture.

The amount contributed was much above our expectations, and called out a song of thanksgiving from every heart. We hold a Missionary Prayer meeting every quarter, which takes the place of the public weekly prayer meeting. In January, Mrs. Dr. Willmott, Toronto, gave us a very bright and unusually interesting talk, on the "Origin and Growth of the Women's Missionary Society." At our invitation our pastor, Rev. Mr. Kines, preached a sermon in the interests of the Society, founded on the words, "She hath done what she could." We are sure, every woman who listened to him went home feeling that necessity was laid upon her to do absolutely all she could, to fulfil the Saviour's last command. S. C. S., *Cor. Sec.*

MOSGROVE (Nepean Circuit).—No report has been printed from our Auxiliary for some time, but not because of lack of material for reporting. Our Auxiliary has wonderfully progressed during the past eighteen months, and we have much to be thankful for. Prior to that time we were visibly losing strength and interest, as our parsonage was in erection we realized we could not aid financially as we wished to do. After discussion and earnest prayer for guidance, we appointed two crusade days on which we made personal appeals to those who were not enrolled amongst us, also distributing missionary literature. This course of procedure was wonderfully blessed, as our membership has increased one hundred per cent. Our monthly meetings have been held since November in the homes of our members. After the usual business meeting tea is given by the lady of the home, after which a ten cent collection is taken up which aids the funds of the Auxiliary. These meetings are well attended; all are, indeed, profited by them, as all are willing to add to their interest by music, reading, written papers on the needs of our less favored sisters of heathen lands. We expect to hold these home meetings until May. Our first public meeting was held on March 14th. Addresses were delivered by Rev. R. Whelan (Presbyterian), Rev. Clendenen, and Rev. F. Trip, pastor. The audience was instructed, profited and charmed by their services. Selections of music and readings were also given by the ladies of the Auxiliary. Missionary literature distributed; collection, \$5.10. Mite-boxes are distributed in the homes of all our members, and several ladies who do not attend our monthly meetings, owing to the pressure of home duties, accept one and return it with its contents at our annual meeting as their yearly fee. We find this a successful plan with those who cannot be with us. As an Auxiliary we are grateful to God for this means of being co-workers with Him, and each year feel an increasing desire to be faithful workers in our honored W.M.S. MRS. R. HALPENNY, *Pres.*

TORONTO (Wesley Church, Dundas Street).—On Tuesday, June 4th, this Auxiliary held its tenth and last monthly meeting, when we had the great pleasure of welcoming and listening to a brief address from our beloved friend and ex-President, Mrs. (Rev.) A. B. Chambers, whose three years' labor of love and kindness among us will not readily be forgotten. We are thankful to add that under the able presidency of Mrs. (Rev.) R. N. Burns, we are yet growing numerically. We have now fifty members, and are prospering in work and finances. Twenty-seven ladies take the *Outlook*, forty-five the *Monthly Leaflet*. In February last we had the privilege and satisfaction of having the semi-annual meeting of the Toronto Branch of the Woman's Missionary Society held at Wesley Church, and of entertaining a large number of its ladies to tea. Both afternoon and evening meetings were well attended, and the papers, addresses and music given at each session were enjoyed by a highly appreciative audience. During the past winter one box of clothing, quilts, etc., was sent from the Mission Band connected with our church, and one from the Auxiliary to needy places in the North-West, and, more recently, one of our members, Mrs. Morris, has contributed \$10 for the Chentu Hospital. S. CARTER, *Vice-Pres.*

HAMILTON (Centenary Church).—The monthly meetings of this Auxiliary are usually held in the Committee Room of the church, but by invitation the last two meetings have been held at private houses. The first, which was in May, was held in the parsonage by invitation of our pastor's wife,

Mrs. (Dr.) Smith, when a very interesting talk on mission work in India was given by Mrs. Blackstock, and some specimens of work done by the young girls in the mission schools were passed around for inspection. At the conclusion of the business meeting our pastor gave us an interesting talk on the general work. Five o'clock tea was then served and a pleasant half-hour was brought to a close by singing the doxology. At the next or June meeting the invitation came from Mrs. Van Allen to have the meeting at her house. A large number were present, and a very interesting reading was given by Mrs. Boyle on "Spreading the work of the Kingdom." At the close of the business meeting, refreshments were served and the meeting closed with prayer. L. E. ROBINSON, *Cor. Sec.*

ARVA.—On Monday evening, May 20th, Mrs. (Rev.) Thos. Mason, of Muncey, gave us a very pleasing and profitable missionary address. Three new members were added to our Auxiliary that evening. Collection, \$2.86. Our monthly meetings this year have been well attended. Our prayer is to grow in missionary zeal and knowledge. MINNIE HAWKINS, *Cor. Sec.*

CLINTON (Ontario St.)—We cannot report an increase of members during the year. There have been some removals, but three have joined us during the past quarter, and as we have had a gracious revival in our church, we are expecting others to join us. We sent a box of clothing and bedding to Miss Mallard, Aldersville, valued at \$35. We hold a social or "At Home" occasionally, and hope to reach some in this way. We take eight copies of the *OUTLOOK*, and find the reading very helpful, especially the Chats with Discouraged Workers, for we are tempted to be discouraged sometimes. But we remember the promise, "Not by might nor by power, but by my spirit, saith the Lord." (Zech. iv. 6.) May the spirit be poured upon us that we may increase in numbers and zeal. MRS. JOSHUA PEAREN, *Cor. Sec.*

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