

The Missionary Outlook.

A Monthly Advocate, Record and Review.

Vol. XI.—No. 3.]

MARCH, 1891.

[Whole No. 123

Field Notes.

THE number of subscribers for the MISSIONARY OUTLOOK is steadily increasing, but it has not, as yet, reached the circulation we could desire. The OUTLOOK is just what it says, it is "a monthly Advocate, Record and Review," and from the number of encouraging and appreciative words we receive, we know that it is doing a good work in educating our people, and inspiring them with love for this grand cause upon which the benediction of the Master rests like a halo of glory. We still have some of the January and February numbers, which will be sent for free distribution to any desiring to aid in this good work. Please remember in getting up clubs that the year begins with either the January or July numbers; also be careful to give name and address in full with *each* order, not omitting the Mrs. or Miss.

* * *

WE have just received a consignment of missionary boxes, altogether different from the old-time box that is among some of the first recollections of many of our people. The new box is of tag manilla paper, 2" x 2", and on three sides has a number of statistics regarding our missionaries, missions and income, which ought to make the young folk more familiar with the magnitude of the great work in which they are doing their part so nobly. Will our ministers or Sunday-school superintendents who desire a sample of this box kindly send their address to the Mission Rooms. We can supply the friends with the old box, but for those living in the distant provinces, or cannot be conveniently reached by express, this box meets the case exactly.

* * *

THE Rev. J. D. Davis, D.D., writes in a very desponding strain to the *Chicago Advance* on "The Situation in Japan," and seems to be greatly alarmed by the spread of Rationalism, Unitarianism and the New Theology. It appears that several Presbyterian and Congregational pastors (native, we presume) have embraced some phase of the so-called "new" opinions, and several others who have been abroad have returned full of the idea that the new theology must be adopted in Japan. There is nothing surprising in all this, Young Japan is wild for some new thing. Opinions

cannot be too radical for his taste. At the same time it is significant that the revolt is among pastors who have been trained in the old Calvinism. Systematic theology has its uses, but after all it is not the truth but rather a system of opinions *about* the truth. Missionaries whose aim, first and last, is to lead men to Christ and build them up in holiness, have little or no trouble with the new "isms" among their converts.

* * *

REV. C. WATSON, of Victoria, B.C., writes under date of February 3rd: "Our Chinese work is most encouraging. The Chinese Christians are displaying unexpected courage and zeal by proposing to begin an assault upon gambling and other vices among their fellow-countrymen. They are now engaged in perfecting their plans for the work. Meantime their influence upon other Chinamen seems to be increasing. I have already baptized several; they come in one at a time, which is a mark of genuineness. I give them the sacrament every month, and they take up a collection upon the occasion. They usually give between three and four dollars."

* * *

GREAT credit is due our Indian brethren of the New Credit Mission for the way in which they have improved their church and parsonage property during the past year, and now the Rev. T. S. Howard writes: "The bridge I told you about, that the Chief of Delawares and I were working for across the Boston Creek, between the Credit and Delaware churches, is built, and the road graded from one line to the other, so that I travel direct on the new road. Crossing the creek in a canoe, or swimming the horse and laying down five fences to get from one church to the other are things of the past. In giving a short account of a visit to this mission a few months ago, the General Secretary said: "All that is lacking now is a sweeping revival, and that, we doubt not, will come in due season, if workers 'faint not.'" That the workers have proved faithful is evident from another paragraph taken from Bro. Howard's letter: "At the present time we are in the midst of a glorious revival of religion at the New Credit appointment. The meetings have been in progress three weeks, forty persons have presented themselves at the altar for prayer, and the meetings are still going on with increasing prospects."

Editorial and Contributed.

IN CENTRAL AFRICA.

FOUR Missionary Societies are at work in the Congo region—the American Baptists, the English Baptists, the Swedish Society, and the Congo Balolo Society. The aggregate working force is about eighty, with twenty stations and numerous outposts. The history of the work covers only thirteen years, in which time seven churches have been organized among the Bakongo people, with 1,500 communicants, and perhaps half as many more “probationers.” The difficulties experienced at the outset were enormous, for the natives were full of suspicion and distrust, thinking the white strangers must be slave-traders or state officials, and both classes were feared and dreaded. When this prejudice was dispelled, the missionaries were free to go where they would and found their stations, and soon their message began to take effect.

* * *

A remarkable feature of these missions is the character of the native converts. A large percentage of them are said to be “persevering, energetic, aggressive Christian workers—such workers as put to shame the feeble and childish efforts of many Christians in our own land.” They are very decided in their religious convictions, and the lines of moral character are sharply drawn. They seem to know nothing of those refined distinctions by which character is shaded off until it is almost impossible to tell to what class it belongs. To them, every man, white or black, high or low, is a “son of God,” or a “son of the devil.” So important is this broad distinction considered that one of the first questions to a new acquaintance will be, “Are you a son of God?” If the answer is in the negative, they will not hesitate to say, “Then you are a child of the devil,” and at once proceed to preach the Gospel with all the earnestness in their power.

* * *

The work of the native evangelist is developing on the Congo, and bids fair to solve the problem of the evangelization of Africa. These native preachers are said to be wonderfully eloquent—natural orators—and their language is adapted for most effective delivery. A significant fact is that the natives will believe the Gospel far more readily from one of their own people than from the lips of the foreign missionary, perhaps because in the former case they hear “every man in the tongue wherein he was born the wonderful works of God.” Bands of workers go out at their own expense, travelling from village to village, preaching

the Gospel, and often remaining away for weeks at a time. Another significant fact is that the simplicity and usefulness of a native evangelist is spoiled by a visit to England or America. He becomes self-conscious, despises his kindred, and wants to live like the foreigner.

* * *

A striking characteristic of the native Christians is their loyalty to the Word of God, and it is all the more remarkable in contrast with their independence of any dictation on the part of the missionary. Let any rule or precept be insisted upon, and they will debate the point with vigor; but once show them that it rests clearly upon the Scriptures, and there is at once an end of all controversy. “The Lord hath said it,” is the common remark, “and we must obey.” This reverence for the Scriptures soon creates in the people a quick and tender conscience, and this leads to a prompt application of Bible principles to the affairs of daily life. A missionary gives the following illustration:—“Travelling through strange villages one day, I saw a woman by the roadside with a pawpaw beside her. I asked her what she would sell it for, and she named a price; I bade the boy who was with me to take it away for our noon-day meal. ‘No, no,’ she cried, ‘the pawpaw will not be ripe enough till to-morrow; go down the road, sir, and you will find plenty more that are ripe enough to eat now.’ This woman had heard the Gospel from a native evangelist, and thus she applied it to the most ordinary concerns.

* * *

The Congo Free State embraces an area of 1,680,000 square miles, with a population of probably not less than 50,000,000. There are fifteen or twenty different tribes, speaking as many different languages. One tribe alone—the Belols—is estimated at 10,000,000. So far as known, there is not a single town in the interior that will refuse to receive a missionary; but they hate the state officials almost as much as the slave-trader, and as the state obliges all vessels to fly its flag, the missionary is often regarded as an official in disguise, and treated with suspicion. When he has proved by deeds—words go for nothing—that he is a true friend of the people, his way is clear, but it often takes a long time to do this. On one occasion a missionary found himself in peril of his life, but a message came from another village, saying, “Let him alone, he is a missionary.” Immediately these who had threatened him apologized, saying, “We have no complaints against the ambassadors of God.” Missionaries are called “ambassadors of God,” and Christians are called “witnesses of Jesus Christ.”

* * *

The missionaries concede that one native evangelist

is worth three foreigners, and they count the work of "one woman worth that of twelve men, since they can go anywhere, even among the fiercest tribes. Their motives are never questioned, and they are invariably listened to with the greatest respect." Altogether, the outlook for mission work on the Congo is hopeful, but there is one dark cloud: the Jesuits, backed by the Government of the Free State, are coming in like a flood from the west, and the Mohammedans are coming in in almost equal numbers from the east. Let either of these forces gain control and the evangelization of Central Africa will be indefinitely postponed.

THE MISSIONARY COMMITTEE OF FINANCE.

AT a meeting of the Missionary Committee of Consultation and Finance, held on the 17th inst., a good deal of business was transacted. The most important feature, however, was the action of the committee respecting the proposed new mission to China. It will be remembered that at the last General Conference this subject was under discussion, and was commended to the favorable consideration of the General Board of Missions. At the meeting of the Board, held immediately on the adjournment of the General Conference, a resolution in favor of the establishment of a new foreign mission was unanimously and cordially adopted, and the Committee of Finance was authorized to take the necessary steps in regard to the location of the new mission field, and the selection of suitable missionaries. For some years past a series of providences have turned the thoughts of the Board to China. At the meeting of the Finance Committee above referred to, the whole question was carefully considered, and much valuable information was obtained from the Rev. V. C. Hart, D.D., who had been for many years superintendent of the missions of the Methodist Episcopal Church in Central China. After a full conversation, the following preamble and resolutions were unanimously adopted:—

Moved by Rev. Dr. Sanderson, seconded by Hon. J. C. Aikins,—“Whereas, by action of the General Conference and the General Board of Missions, it has been decided to open a mission in China; and whereas, four eminently suitable volunteers are now available, two as medical missionaries and two as evangelists, one of whom spent many years as a missionary in Central China; and whereas, all the circumstances which led to the inception of the mission indicate in a marked degree the guiding hand of God;

“Therefore resolved, that in humble dependence upon the Divine Head of the Church, and with confidence in the sympathy and co-operation of our people, we proceed to give effect to the recommendation

of the General Conference, and the resolution of the General Board, by establishing a mission in West China under the following general regulations:—

“1. That the Province of Tz-Chuen be selected, with the City of Chen-too as the centre of operations.

“2. That the work shall be both evangelistic and medical.

“3. That four missionaries be sent at the present time, namely, two evangelists and two medical men.

“4. That O. L. Kilborn, B.A., M.D., and David Stevenson, M.D., be accepted as medical missionaries under the direction of the General Board, and George E. Hartwell, B.D., for the evangelistic work.

“5. That this committee learn with satisfaction that the Rev. V. C. Hart, D.D., for over twenty years in charge of the Methodist Episcopal missions in Central China, having retired on account of ill-health, and being now completely restored, is at liberty to undertake work in China, and has freely offered his services in connection with the establishment of the proposed new mission.

“Resolved,—That Dr. Hart be accepted by this committee for the work aforesaid, provided all details as to Conference relations, etc., can be satisfactorily arranged.

“6. That in the event of satisfactory arrangements being made, it is the sense of this committee that Dr. Hart, in view of his long experience in Chinese work, should be placed in charge of the mission.”

Reports from various parts of the connexion indicate that this new mission of the Church is regarded with deep interest. A number of special donations in aid of the movement have been already received, and it is hoped that enough may be given in this way to enable the committee to meet all preliminary expenses of sending out the missionaries and starting them in their work without touching the current income of the Society.

From the foregoing resolutions it will be seen that the medical feature is prominent in the new mission. There seems to be, indeed, a consensus of opinion in the various missionary societies that this element can be used to the best advantage in a country like China. It will be interesting to all friends of the new movement to learn that in case of Dr. Hart's appointment it is highly probable that sufficient funds will be forthcoming from a friend of the Doctor's to erect a hospital, and thus enable our missionaries to begin medical work almost at once. The whole matter is earnestly commended to the prayer and liberality of the Church.

Ten years ago the natives of the Upper Congo had never seen a steamboat; but to-day a fleet of twenty steamers is plying on the upper river.

THE STUDENTS' VOLUNTEER MOVEMENT.

THE following letter recently received by the Missionary Secretary explains itself. The students' movement is assuming large proportions, and needs to be skilfully guided:—

COBOURG,
MONTREAL, } February, 1891.
BELLEVILLE, }

REV. A. SUTHERLAND, D.D.

DEAR SIR,—As you are doubtless well aware, the Student Volunteer Movement for Foreign Missions has aroused much interest in the missionary problem among our Canadian colleges. Of the 5,000 who have signed the volunteer pledge, about 300 are Canadians; it is estimated that of the total number, 17½ per cent. are Methodists, so there ought to be some fifty volunteers in our Church. In view of the new mission contemplated by our General Board, and in view of the approaching International Convention of the S. V. M. F. M., we think that the time is opportune for a report from these fifty to our Missionary Society. Accordingly, the Methodist students of Victoria University, of Wesleyan Theological College, of Albert College, and of McGill Medical College, who have offered themselves to God for Foreign Mission service, have authorized the writing of this joint letter on their behalf. "We are willing and desirous, God permitting, to become foreign missionaries." We are registered in connection with the S. V. M. F. M. We desire to go into foreign service, if God will, under the banner of our own Church. We have in Victoria and Albert volunteer bands in addition to the students' missionary societies, and in Wesleyan and McGill Medical Colleges our volunteers belong to an inter-collegiate band connected with McGill Y. M. C. A. Our numbers are:—Victoria University, eight; Wesleyan Theological College, seven; Albert College, twelve; McGill Medical College, three. In addition to these, there are nine ex-students of Victoria who have signed the volunteer pledge, eight of whom are graduates in Arts, and all but one ministers or probationers in the Methodist Church. In Wesleyan Theological College there are six non-resident students who are volunteers, and who would, we believe, cordially join us in this action were they here. Some of the ex-students of Albert College are also volunteers.

We will be ready, and we hope others with us will be ready, within a few years to go to China, Japan, India, Africa, or where the Church may send us. We believe God is guiding us, and that He will make the way plain before us. Our motto is, "The evangelization of the world in this generation."

Respectfully yours,

G. W. ROBINSON, Sec. M. V. B., Victoria.
J. H. McARTHUR, " " Wesleyan.
F. C. STEPHENSON, " " Albert.
G. W. MANCHESTER, " " McGill (Md.)

THE STUDENTS' VOLUNTEER MOVEMENT.

A CONVENTION in connection with this most important movement was held at Cleveland, Ohio, during the last four days of February, just too late to permit any report of the proceedings to appear in this month's OUTLOOK. Instead of a report, we append a brief statement of the origin of the movement, the object of the convention, etc.

The Student Movement for Foreign Missions had its origin at the well-known Mt. Hermon meeting of college men in the summer of 1886. At that time, 100 of the 251 students in attendance from all parts of the United States and Canada, volunteered for the foreign field. Since then, the movement has been extended among the institutions of learning on this continent, until now there are over 5,000 students who have signified their willingness and desire to become foreign missionaries. Over 300 of their number have already sailed. Many others are ready to go whenever the way opens, but a large majority are in the various stages of preparation.

The movement has never held a convention. For over a year there has been a growing demand that volunteers from all sections of the continent should be afforded an opportunity to come together for prayerful and practical consideration of the many problems confronting the movement. More important than this has been the earnest wish expressed by leading men in a number of the denominations, as well as by many volunteers, that the Foreign Missionary Societies and the Student Volunteer Movement be brought into even closer and more helpful relations.

The object of the coming convention is to bring the Foreign Missionary Societies and the Student Volunteer Movement into more direct contact.

The key-note of the convention is the key-note of the movement, namely, *the evangelization of the world in this generation.*

REPLY TO REV. J. KENNER.

IN his criticism of the Editor of the Woman's Department of the OUTLOOK, the Rev. J. Kenner says:—"I suppose I speak for others at the same time." Some of the others may be disposed to dissent from this presumption, especially as it might involve approval of the *animus* and the *diction*.

Surely one who supposes himself charged with the vindication of the rights and reputation of a number of Christian ministers should not compromise his clients by imitating, much less outvieing, the manner and methods which he deprecates and denounces. Where, if not in such leaders of thought, such imitators of the spirit of their Master, can there reasonably be expected the exercise of the "charity that suffereth long, and is kind;" that "doth not behave itself unseemly" (is never rude or boorish); "is not provoked; thinketh no evil" (does not reason on any particular act or word, so as to infer evil from it); "beareth (covereth) all things; believeth all things" (is ever ready to believe the best of every person, and will credit no evil of any, but on the most positive evidence)? Well is it with those who merit the beatitude, "Happy is

he that condemneth not himself in that thing which he putteth to the test."

In the critic's assertion, "I was measurably annoyed at remarks" in the OUTLOOK for January, two meanings may fairly be inferred, either that his "annoyance" was only in part what it might have been, or that said "remarks" only caused a measure of this feeling, and that some other things excited the balance. If the latter hypothesis be the correct one, then "those other things" may be read between the lines of that article. The first, too much officialism and assumption of credit on the part of a noble lady Organizer, who should have seen "reason to question if yet the Auxiliary would have been formed (in my charge) but for the kindly encouragement of the pastors." Second, the harrowing apprehension, that, trenching upon the pre-empted domain of the sovereign creature, Man, there is that surreptitious invader, "Woman's rights."

It must be charitably hoped that it was with a vision yet distorted by the affright from this "formidable shape," that he saw the goody Editor as "this masculine specimen of the fair sex." Certainly, if his words and works have earned for her the opprobrious degree of *masculineness*, then, unless the style of his retort breathes the "refinement and tenderness" which he claims to be constitutional in Christian womanhood, he falls short of the standard of *feminism*, and he must be ranked a neuter. But, on the other hand, if, by the phrase "measurably annoyed" he meant us to understand that "his wrath is kindled but a little," then it is cause for profound thankfulness that grace had so mollified his nature, that he was not vehemently hurried into an immeasurable abyss of annoyance in the face of such unheard-of provocation.

But, especially are all concerned to be congratulated that, before giving himself to the work of writing said article, he had sought in "prayer" to be "prompted by the good Spirit," for otherwise he might have been betrayed into the use of phrases and inuendoes bordering on the ungallant and the scurrilous.

A cordial invitation is hereby extended to the Rev. J. Kenner to visit the parsonage to make the better acquaintance of the Editor.

Yours respectfully,

W. R. PARKER.

OIL ON THE TROUBLED WATERS.

IN the Woman's Department of the OUTLOOK for January, some remarks from the pen of the lady editor appeared which have given umbrage in certain quarters, and drew from the Rev. J. Kenner a reply which appeared in the succeeding issue. While the General Secretary is in a certain sense responsible for

all that appears in the OUTLOOK, he desires to say that inasmuch as the Woman's Department is under the control of an editor appointed by the Executive of that Society, he has not considered it necessary or advisable to revise any articles sent in. When Mr. Kenner's letter reached the Mission Rooms, the Secretary was attending missionary meetings in the Montreal Conference, and did not see the letter till it was in print. Those in charge printed it on the principle that, as Mr. Kenner felt himself aggrieved, he was entitled to the privilege of a reply. In the present number Dr. Parker answers Mr. Kenner, and we sincerely hope this will terminate controversy over what is really a trifling matter.

Some of our good brethren have felt so sore about the affair that they have requested the publishers of the OUTLOOK not to send it to them any more till they order it. We must remind all such that we have no choice in the matter. The General Conference of 1886 ordered the OUTLOOK to be sent free to all ministers, and they will see at once that loyalty to the decision of the General Conference leaves us no alternative but compliance, even if we desired it, which we do not. Now, in the words of General Grant, "Let us have peace."

Woman's Missionary Society

OFFICERS:

President:
Mrs. James Gooderham, - Toronto
Vice-President:
Mrs. Dr. Carman, - Belleville, Ont.
Cor.-Secretary:
Mrs. E. S. Strachan, - Hamilton
113 Hughson Street N.
Rec.-Secretary:
Mrs. J. B. Willmott, - Toronto
50 Bond Street.
Treasurer:
Mrs. Dr. Rosebrugh, - Hamilton
52 James Street.
EDITORS.
Wesleyan:
Mrs. Whiston, - Halifax, N.S.
Guardian:
Miss McGuffin, - Toronto
Outlook:
Mrs. Dr. Parker, - Barrie, Ont.

STANDING COMMITTEES:

Supply Committee:
Mrs. Dr. Briggs, Mrs. Dr. Williams,
Mrs. J. B. Willmott,
Mrs. Tynes, Mrs. Bull
Publication and Literature Committee:
Central Branch, - Miss Ogden
18 Carlton St., Toronto.
Western Branch, - Miss Wilkes
84 Gloucester St., Toronto
Nova Scotia Branch, Mrs. Dr. Willmott
50 Bond St., Toronto
N.B. and P.E.I. Branch, Mrs. Mackay
83 Czar St., Toronto
Eastern Branch, - Miss Carty
221 Jarvis St., Toronto

"For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself."—GAL. v. 4.

ONE cannot review all the letters from Auxiliaries, Bands, Organizers, and Missionaries of our own Society every month, and scan the pages of many of our woman's missionary exchanges without being impressed with the grandeur and extent of the missionary work being carried on by women. The old-time missionary methods, like the old-time temperance methods, did not touch the home, as do those of our day. What

an inspiration to feel that through our homes this great work is to live and bear fruit through time and into eternity!

THE *Canadian Missionary Link* gives the record of one lone woman's life-work, which, for sublimity of faith, perseverance and actual accomplishment, rivals any story of missionary heroism we have read. The lady came to Burmah in company with her husband, who died shortly after on an evangelistic tour. She toiled alone, until failing health demanded a return to America. Here she took regular courses in theology and medicine, and then went back alone to Burmah. For nine years she worked uninterruptedly among the Shan people, gathered a native church about her, trained her own preachers, built her own bungalow, school-houses; and chapels, and after the first vacation, of two weeks only, she has returned to her life-work in the jungle.

Dr. MARY H. FULTON, writing in *Womans' Work for Woman*, the monthly magazine of the Presbyterian Woman's Foreign Missionary Society in the States, makes an appeal for the gift of ear-rings. "Just your ear-rings is all we ask. Your ear-rings will help to send more physicians, more medicine, erect hospitals, support Bible-readers, buy Bibles and tracts to distribute, for a light amidst this heathen darkness.

A NEW movement of women is chronicled in the *Missionary Messenger*, which seems to offer reasonable conditions of success, viz.: An effort to prepare the colored people of the Southern States for missionary work in Africa. Missionary societies of colored women are being organized to promote this work, and it is quite probable that the near future will witness the establishment in Africa of educated colored women as missionaries.

THE missionary's wife is seldom appreciated at her true value to the cause of missions. Apart from the private home-life which presents to heathenism a grand object-lesson in Christianity, the wife of a missionary is the direct instrumentality in the elevation of the women, teaching them to sew, to read, to pray, to sing simple hymns, to care for their children, to improve their homes. All this and much more, bringing them into close personal contact with even the most degraded in heathen lands.

These noble, self-denying women, educated and refined, are a splendid illustration of true Christianity. They, indeed, live not for themselves; and through such women, creating and developing a field of usefulness too wide for their own power to occupy, we have

the latest, if not the best and most potent agency for the elevation of heathen races: woman's work for woman, now being carried on by almost all denominations of Christians. Thus we feel that missionary wives have a strong claim on our sympathies, our prayers and our gifts. In our own land it is a sad fact that many of them are not only denied congenial society, but are often compelled to assume responsibilities and perform tasks out of all proportion to their strength; and, we say it with pain, these women to whom the Church owes so much, pass through life here without other recognition than the short obituary notice which proclaims their departure.

THE memorial of the women of the Methodist Episcopal Church, in behalf of the admission of women as lay delegates, addressed to the ministers, is signed by 114 representative women, including the officers of the Woman's Foreign and Home Missionary societies, the heads of six training schools and homes for deaconesses, many women eminent in the church for activity in good works, and the wives of a number of church dignitaries. The memorial thus refers to the charge that the proposed reform is contrary to Scripture: "A similar fear was indulged formerly in regard to permitting women to speak in public religious meetings, but the blessing of the Lord has rested upon Protestant Christianity, and upon Methodism, in unsealing the lips of woman. Surely it is no more than just that two-thirds of the laity who are always invited by the brethren to join them in toil and in gifts for the up-building of our church, should also be at least eligible to share with their brothers in planning for the work which all must perform together."

THE Woman's Missionary Society of the Free Baptist Church, Boston, publish a monthly magazine in the interests of their work, which, though small in size, is most attractive in thought, being fully alive to all the great issues comprehended in the aggressive "woman's work" of our day. Leading writers contribute short, pithy articles, and a table of varied and instructive contents is presented every month, together with auxiliary news and a mission study, including a map of the field studied, with missions indicated, the receipts for the month, and a full directory of the officers, committees and missionaries of the Society. The editor says: "Soul-saving throughout this round world is the work of the Woman's Missionary Society. Soul-saving is the object and end sought by this little monthly messenger." Do we always estimate aright the value in soul-saving agencies of the printed page? To busy women, whose time is filled with home duties, to the aged, the infirm,

the invalid, to the boys and girls of our homes, to any or all of these classes not already aroused to missionary enthusiasm, have we not a mission to win their attention, enlist their activities, and thus help them to blessing? Let us, then, aim to double our subscription list to the OUTLOOK in all our congregations.

ITEMS.

CORRESPONDENTS are kindly reminded that it is absolutely necessary that all communications be written on *one* side only of the paper.

SHORT original papers of general interest to the work of missions, and especially to "woman's work," are earnestly invited. Dear sisters, when you have anything specially good in your Auxiliaries, kindly share it with all our workers. Communications should be in Editor's hands not later than 17th of the month.

OUR Mission Bands are reporting well this month. They are the hope of the future.

MESSAGES of sympathy have reached us quite unexpectedly the past month, which we feel bound to acknowledge. Thanks, dear friends! Loyalty to womanhood makes us kin. Many years ago, working in reforms which had not then attained popularity, we learned the "woman's policy" of disregard for all criticism which failed to reach the standard of decency, and that other policy which "endureth all things" in a good cause.

FROM THE AUXILIARIES.

NIAGARA FALLS SOUTH.—To the praise of God, we are glad to be able to report favorable progress. Since organization, in 1886, there has been an increase numerically each year, and an extended missionary spirit; yet, upon consideration of the fact that the women of our Church number 150, and only thirty-nine are members of the Woman's Missionary Society, there certainly remains much to be done among us. Alas! so many stand aloof from the work the Saviour has appointed the Church to do. Some make the old-time excuse, "better look after the heathen at home;" at the same time these do but little for the unsaved about them, and those who are most willing to aid in the missionary work are most actively engaged in the home work.

At our anniversary held last Sabbath, our pastor preached both morning and evening; his sermons were full of enthusiasm and holy zeal for the cause.

On Tuesday evening we had a public meeting, at which Mrs. Jackson, of Beamsville, delivered a well-prepared address, summarizing the work of the Woman's Missionary Society from its incipency in Hamilton, in 1880, to the present. She reminded us that the prayer of all Christendom is now answered, in that all the nations of the earth have opened their doors to the missionary; and while the harvest is so great, may we who have the Bread of Life be

filled with the unspeakable gift of a sympathizing, benevolent spirit toward those who are hungering and perishing. One gratifying result of the anniversary is that ten ladies, and two gentlemen as honorary members, added their names. Our Auxiliary has engaged to assist in educating two Japanese girls in the Shizuoka school, and, in addition to the ways and means to raise the funds, has adopted the birthday box, in which each member has the privilege of placing, on her birthday, as many cents as the years of her life; and this is expected in every case to be an act of self-denial, as well as a cheerful thank-offering to Him who gave our life and sustained us to the present. We are doing fairly well in disseminating our literature. Fourteen subscribers to OUTLOOK, twenty leaflets, and twenty annual reports. E. P. L., *Cor. Sec.*

WATERLOO, QUE.—Our Auxiliary is progressing favorably, although we regret the loss by removal of two active members. Six new names have been enrolled since the September meeting, making a membership now of sixteen. We sent away a box to a destitute family living outside of the town. Our meetings are held on the first Tuesday of each month. The officers for the present year are:—President, Mrs. W. H. Graham; Vice-President, Mrs. E. N. Shaw; Recording Secretary, Mrs. A. Graves; Corresponding Secretary, Mrs. E. D. Lawrence; Treasurer, Mrs. S. Jamieson. Ms. E. D. LAWRENCE, *Cor. Sec.*

GRAVENHURST.—We are quite encouraged in our Woman's Missionary Society this year. The membership of our Auxiliary will be doubled, and the interest in the work more than doubled. There are several reasons for this; one is the zeal caught by our delegate at the Annual Meeting in Toronto. What a meeting it was! The Lord be praised for such heavenly seasons of refreshing. Another reason is found in our missionary prayer-meetings held quarterly. But the greatest reason—the reason, in fact, is that when at the beginning of our year, last September, all seemed dark, and scarcely more than one member wanted to take up the work again, the matter was taken to the Lord in prayer, earnest, agonizing prayer. His will was sought and desired. The answer came. He is in the work and it must prosper.

MRS. E. D. BROWN.

BRUSSELS.—This Auxiliary was organized by Mrs. Leach of Goderich, September, 1887, with a membership of fifteen. Although we have met with some discouragement, there seems to be an increasing interest in this great work. About three dozen mite-boxes have been distributed. We have nine subscribers to the OUTLOOK, and have taken in four new members this year. Several open meetings have been held and one missionary prayer-meeting. These have been not only interesting but profitable. Last month our meeting was held at the home of one of our members, at the close of which refreshments were served, each member paying five cents. We are hoping and praying in these various ways to deepen the interest in missionary work.

MAGGIE S. SELLERY, *Cor. Sec.*

VANCOUVER (Organized July 25th, 1890).—We convened a public meeting on the 15th of August, 1890, which was addressed by Lady Hok, a Christian Chinese, who was returning to China from a mission, I believe, through Great Britain and Canada, where she had been awakening and deepening the interest of the Christian women of our lands in the sisterhood and motherhood of China. I believe our own people were inspired with a deeper interest than already existed for the Chinese people. Miss Bowes presided, and

Mrs. Tate, of Chilliwack, did us good initiatory service, Quite a number gave in their names and were enrolled as members. The meeting was of an intensely interesting character, and I am glad to say that the interest and the attendance increase, and the *OUTLOOK* is getting a very decent circulation. We have had another very interesting public meeting, and yet another is in view, so I judge, as I did at first, that this Society has come to us in the nick of time. We are growing here at electric speed, and are in danger of being so engrossed with our own churches, church spires, bells, and the like, as to forget, to some degree, the fact that the command is still "Go!" Our officers are:—Mrs. (Rev.) Bettes, President; Mrs. (Rev.) Maitland, Vice-President; Mrs. F. Williams, Corresponding Secretary; Miss Dunn, Recording Secretary; Mrs. Latimer, Treasurer.

DUNKERRON (February 1st, 1891).—As we have not sent any report of our Mission Band, we now do so. Our Mission Band was organized by Mrs. W. D. Walker, April 15th, 1890. It was decided to call it the "Dunkerron Whatsoever Mission Band;" taking for our motto, "Whatsoever our hands find to do, do it with all our might." We hold our meetings monthly, and have nineteen members; amount sent to Branch Treasurer last year was \$2.50. As we organized in the middle of the year, our financial receipts were very small, but we hope for better success next year. On December 5th, we held an open meeting, when friends from Schomberg and Penville joined us, by invitation, and contributed to our programme, which consisted of singing, prayer, readings, recitations, kindergarten songs, refreshments, and a good collection. Officers:—President, Miss L. Brandon; Secretary, E. L. Hughes; Treasurer, Effie Ferguson.

BRIGHTON (February 14th, 1891).—The ladies of this Auxiliary gave a very pleasant missionary "At Home" in the Methodist Church, in October, at which Mrs. Levi Massey, of Wallbridge, addressed the audience in a very attractive manner, contrasting the women of heathen and Christian lands. She succeeded in arousing such an interest in the cause of Woman's Missions that the membership of this Auxiliary was then and there nearly doubled. The interest then aroused has never abated. The membership continues to steadily increase, and the work goes on cheerfully and pleasantly. The Auxiliary held a public prayer-meeting, in December, on the regular prayer-meeting night (Wednesday) of the Church. The President took the chair, and gave out hymns of a missionary character, several of the members and others led in prayer, some of the ladies read extracts of missionary work. The Secretary called the roll, and as each lady answered to her name, she quoted a text of Scripture, principally of a missionary character, etc., etc., and altogether the prayer-meeting was very enjoyable. A box of clothing (principally bedding) has been prepared by the ladies since Christmas, and sent to Toronto for one of the Mission Homes, and we are at work preparing more. A public entertainment is to be held by the Auxiliary, February 23rd, I think, so you see we have wonderfully improved this last year. E. R. BOWLES, *Cor. Sec.*

MORRISBURG.—The ladies of the Methodist Church were called together on Thursday, December 4th, and reorganized an Auxiliary Branch of the Woman's Missionary Society. There was a very good attendance. We elected all the officers. Rev. Mrs. Mavety, as President. Since then we have had one meeting, at which Mrs. Dr. Bedford paid the fee of twenty-five dollars, and became a life member. We feel encouraged to find our members increasing. The next

meeting will be held in our new parsonage. May it be our prayer that God will prosper the good work in our midst.

ELLA M. HILLIARD, *Cor. Sec.*

ST. THOMAS.—Our Auxiliary was fortunate in having Mrs. Ninde with us during her late visit to Ontario. We certainly never listened to two more interesting and instructive addresses on mission work. On Sunday evening the church was filled—the aisles being seated. Her address should bear rich fruit. On Monday afternoon Mrs. Ninde addressed a meeting of ladies, giving many valuable suggestions on increasing the efficiency of our Auxiliary, exhorting faith in the power of prayer and consecration to the work. All were pleased, and we trust received lasting inspiration. Our expenses were amply covered by the surplus collections. At the afternoon meeting, Mr. A. N. Harrison made his little daughter, Pauline, a life member of our Society. We trust Mrs. Ninde may long be spared to the good work for which God has so eminently fitted her.

MRS. W. ATKIN, *Cor. Sec.*

FROM THE MISSION BANDS.

MRS. BASCOM, of Uxbridge, who has lately been appointed Corresponding Secretary of Mission Bands by the Executive of the Central Branch, would like to say she has written to each Band in the Branch (over fifty in number), whose name was given in the last annual report. If there is any Band in the Branch that has not heard from her, she will be glad if they will send their name and Secretary's address to her as soon as possible, so that she may communicate with them, as she wishes to do all she can to help on the work.

UXBRIDGE.—I think our Mission Band has not for a long time reported to the *OUTLOOK*, so perhaps a little news from Uxbridge may not be uninteresting. Our name is the Steinhauer Mission Band, and we meet every two weeks at the residence of our President, who has invited us to make her house our home for the winter. The meetings are interesting and well attended, in spite of the many attractions of this season of the year. One evening we had for our consideration the "Indian work and the different Homes carried on for their benefit." Another evening, our President gave each member a copy of the Annual Report of the Woman's Missionary Society, and with it a paper containing twenty-three questions on the work, to be answered on paper. She referred us to the pages where the answers could be found, as to many of us the report is something entirely new. This we called a drill on our work. Quite a number of the young ladies have returned their "examination papers," and the answers are very good, and a knowledge of the work has been gained. In December, we held an open meeting at the residence of Mrs. Bascom, and the entertainment was quite a success. The rooms were well filled, and the programme very good. It consisted of a short account of the work of the Woman's Missionary Society, read by the Vice-President, Miss Moulds; an address on "Missionary work," by Rev. E. Roberts, who is ever ready to help our woman's work, and readings and music, both vocal and instrumental, from our best talent. A collection was taken up, amounting to \$4.55, and we are looking for new members and an increase of interest as the result of our enjoyable evening.

BRANTFORD.—Wellington Street Mission Band was organized early in December, by Mrs. Kay, President of our Auxiliary. The officers are:—Mrs. Sharp, President; Mrs.

Detwiler, Vice President; Miss Brown, Secretary; Miss Kay, Treasurer. We have quite a number of names enrolled; have held three monthly meetings and given one enter-ainment, which was quite a success. We are very busy making a carpet, from which we expect to realize quite a little sum. We have formed a gleaners' "Band of Willing Workers;" also a Band of little boys. We hope to be able to benefit our young people, and be benefited ourselves. It is the Lord's work, and we are looking for showers of blessing.

MRS. A. SHARP.

LINDSAY MISSION BANDS.

I HAVE been asked by our Mission Bands to write a short report of their work to the *OUTLOOK* and *Guardian*. They thought that I, being President of the Auxiliary, and having a general oversight of all the work (and a member of the senior Band), was in a position to know pretty well what had been done, and could write for both bands.

As we have been pleased and encouraged from time to time by reading in the *OUTLOOK* and *Guardian* reports from other Bands, and feel that we have been materially helped by learning their plans of work; their successes and failures, and never having sent any report of our work to these papers, we feel now that we should do so. Possibly, the principal reason that we have not done so before, has been that we were not fully satisfied with ourselves, and with what we were doing; yet probably this has not been the best way to do in order to improve.

The work in this department commenced shortly after the organization of the Auxiliary here, by Miss Taylor and Miss Dundas, with a Band of little girls. After a time, some young ladies who were interested in mission work joined them. It was soon found, however, that in order to the fullest success of the work, the workers must be divided. The young ladies, many of them could not meet in the afternoon, having other duties; and the little girls could not meet in the evening, too late an hour for the little ones, and besides, having their studies. A division was made, the junior part with the name of "Cheerful Workers," under the management of Mrs. Doeg as President, forming one Band; the young ladies, with a few married ladies, who were also members of the Auxiliary, formed the "Excelsior Band," with Miss Taylor as President.

The junior Band, composed of eighteen little girls, from the age of seven to fourteen meet every Saturday afternoon at the house of the President. Each member gives ten cents at joining, and two cents a week, handed in at the meetings. From this the twenty-five cent membership fees are first taken, the remainder goes to buy materials for their work. This plan is found to work remarkably well, as almost every little girl is able to give the two cents a week from her own pocket-money. Their time at the meetings is chiefly employed in two lines, first in making useful and fancy articles for a sale, held once a year, in the month of December, from which they realize about thirty dollars a year. This is sent to the Branch Treasurer, except in a few instances, when small donations have been made to some very destitute mission or school. The other line of work is making clothing for mission schools and orphanages, and until last year were able, from their work, to send at least one large box of clothing either to the Supply Committee, or direct to some mission school or orphanage.

We feel it due to this Band to say, that it is indeed an exemplary one, not because of any great amount of money raised, so much as the way every thing is done. The success is generally acknowledged to be due to the President, who seems to have all natural qualifications for this work, as well as a wide experience; and more still, that full con-

secration of heart, which is the highest equipment for all Christian work. The experience these little girls have in connection with this work must prove a blessing to them in many respects in after-life. First, they are taught to sew and knit very neatly, do fancy work; then their minds are stored with Bible truths and missionary literature, and are talked and prayed with in regard to their own personal salvation. From this Band, we expect, will come many trained workers for the Lord's vineyard in the future. The officers at present are:—President, Mrs. Doeg; Secretary, Florence Weldon; Treasurer, Ethel Flavelle.

"EXCELSIOR BAND."

"Excelsior Band" is composed of between twenty-five and thirty young ladies, with a few married ladies, who meet once in two weeks at the home of the President, Miss Taylor. The time at these meetings is usually divided between sewing, etc., for bazaar and Supply Committee, reading and discussing missionary literature, and general business. They have held public meetings and socials, garden parties, etc., in the interest of the Society; have made and sent clothing to destitute missions and orphanages, have furnished a room in the Methodist French Institute, and sent upwards of \$40 per year to the General Treasurer. Although several of the young ladies have worked faithfully, yet the burden of the responsibility has been borne by the President and Vice-President, Miss Taylor and Mrs. Stephens; who have always been ready to sacrifice their own convenience and comfort for the interests of the work.

The officers at present are:—President, Miss Taylor; Vice-President, Mrs. Stephens; Secretary, Miss Rogers; Corresponding-Secretary, Miss Etta Weldon; Treasurer, Miss Houston.

E. B. W.

FROM THE ORGANIZERS.

W. M. S., PICTON DISTRICT.

ALBURY.—By invitation of the minister of the Circuit, Rev. G. Robinson, I met the ladies of Albury on the 9th January, and organized an Auxiliary with fourteen members. President, Mrs. M. L. Fones; First Vice-President, Mrs. R. Dempsey; Second Vice-President, Mrs. A. Sager; Recording Secretary, Mrs. Thomas Onderdonk; Corresponding Secretary, Miss Emma Bentley; Treasurer, Mrs. Stephen Dempsey. My first letter to Albury brought a reply, from which the following is an extract:—"We have long felt the need of something to arouse us from our inactivity, as we are doing so little for our Lord and Master, and we all hail this grand work with joy." I think all our Organizers will feel that the above is a model letter. Add to this the fact that their minister who had just returned from another circuit, after a drive of *twenty miles*, remained to assist us in the organization, without taking time for dinner, and it will be seen that the prospect for good work at Albury is most encouraging. I cannot forbear mentioning this courtesy and kindness on the part of Mr. Robinson, and I trust it will prove suggestive to others who may have the privilege of assisting us in the future.

BLOOMFIELD.—On the 26th of January, by invitation of Rev. William Briden, I visited Bloomfield in the interest of the Woman's Missionary Society. Accompanied by Mrs. Briden, I spent the afternoon calling on the Methodist ladies of the village. In making twenty-four calls we secured twenty-six names, and did not meet a single refusal. Two were undecided, but came to the meeting in the evening and gave us their names. A sleigh-load of ladies from Picton Auxiliary drove up in the evening, and rendered efficient

service at the meeting. We organized with a membership of thirty-two, which has since been increased to *forty*. There is a prospect of the entire female membership of this church being enlisted in the work. The following are the officers:—President, Mrs. Rev. W. Briden; First Vice-President, Mrs. G. Christy; Second Vice-President, Mrs. Maw; Third Vice-President, Mrs. S. Barber; Recording Secretary, Mrs. H. Hubbs; Corresponding Secretary, Mrs. Chas. H. Taylor; Treasurer, Mrs. Stephen Clark. Here, as elsewhere, we find in the intelligent ladies of Bloomfield abundant material for a strong and most promising Auxiliary. I am more than ever convinced that our Christian women are ready for the work of the Woman's Missionary Society, and as soon as its claims are presented, they will gladly respond. Our new Auxiliaries at Centre Church, Demorestville, and South Bay have, I think, doubled their membership in one year. At Northfort, both the Auxiliary and Mission Band are growing, and proving a great blessing. That God should so crown our feeble efforts with success is cause for rejoicing and profound gratitude.

H. L. PLATT, *Dist. Organizer.*

BRACEBRIDGE.—On Tuesday, Feb. 10th, an Auxiliary to the Woman's Missionary Society was organized in the town of Bracebridge, with nine members, and a tenth added next day. The weather was very stormy on the afternoon of meeting, and prevented several ladies being present. The officers are as follows:—President, Mrs. J. W. Bettes; 1st Vice-President, Mrs. Boyer; 2nd Vice-President, Mrs. Ney; Treasurer, Mrs. Vincent; Recording and Corresponding Secretary, Mrs. T. Johnson. We may expect to hear of good work from this Auxiliary, for they are energetic and enterprising. This is the first opportunity I have had for organizing, and it gave me great pleasure. To Rev. G. M. and Mrs. Brown is due the credit of bringing about this result.

E. D. BROWNE, *Organizer.*

DERWENT, Ont.—At the earnest solicitations of our minister, Rev. E. E. Scott, an Auxiliary of the Woman's Missionary Society was partly organized at the Salem appointment, Belmont Circuit, last December. Our second meeting was held January 14th, Mr. Scott opened with prayer. Mrs. McMechan and Mrs. Dixon, of London, braved a stormy afternoon and a long drive, in order to be present and complete the work of organization. In addressing the meeting Mrs. Dixon spoke of the great need of the work. Mrs. McMechan followed, giving many helpful and practical suggestions on ways and means of carrying on the work. We hope the interest will widen and the membership roll be extended by additions from all parts of the circuit. Twelve members were enrolled, of whom the following are officers:—Mrs. Cowan, President; Mrs. J. Meldon, 1st Vice-President; Miss Annie Venning, 2nd Vice-President; Miss Cowan, Recording Secretary; Miss Thompson, Corresponding Secretary; Miss Rachel McLellan, Treasurer.

D. THOMPSON, *Cor. Sec.*

NICTAUX FALLS, N.S.

Report read at a public meeting held by "Rope-Holders" Mission Band, February 1st, 1891, and prepared by MISS ETHEL OAKES, age 14.

AT this, our first public meeting, in the third year of our existence as a Mission Band, it is fitting for us to review briefly our work of the past. Our Band was organized August, 1888.

During the first year, the Band, consisting of about forty members, with Mrs. Beals as President, raised \$32 for mis-

sions, and in addition to this, sent a large package of Christmas cards to the Crosby Home, then in charge of Miss Knight.

The second year our membership was increased to fifty-four, and Mrs. Beals was again elected President. During the winter of that year we held, in addition to our regular Band meetings, weekly sewing meetings. In June we held a Strawberry Festival and Fancy Sale, at which we sold the articles made during the winter. In this way our treasury was enriched to the amount of \$21. In a variety of ways we earned more money, and at the end of the year we had, in all, \$35 for mission. I must not forget to add, that at Christmas-time we filled a box with both useful and fancy articles for the Crosby Home, but through some delay it was too late in reaching the Supply Committee to be forwarded with other boxes going there, and it was, therefore, thought best to send it to a mission school at Sarnia. We afterwards learned that ours was the only Christmas-box sent to that school, and that it was very thankfully received.

The first quarter of our third year has drawn to its close. We have forty-one members now, and expect to have more before the end of the year. We have \$12 in fund, which sum we hope to have largely increased at the close of this meeting; and kind friends, while we ask for your money, we also ask for gifts we prize more highly even than it—we ask for your sympathy and prayers for our work; *will you give us these to-night?*

The name of our Band is, as many of you know, "The Rope-Holders," and we hope to deserve the name; and while our missionaries go into the spiritually dark places of the earth, seeking precious souls for Christ—gems more precious than silver or gold—we at home will try to hold firmly the ropes of prayer, sympathy, work and money. We know that our efforts are weak, our offerings poor and small, but when we find that the twenty-six Mission Bands of Nova Scotia raised \$1,338.36 during the past year, we feel encouraged to keep on trying. Some of us may find encouragement in the following incident:—"North of Peking, in China, there is a celebrated pagoda and temple, visited by a great number of worshippers, and how was that fine structure built? There were no great gifts for it; no rich man poured out his wealth; but every worshipper coming to the place was asked to bring a *single brick*. There was hardly one so poor that he could not bring a single brick, and in time the pile grew until it became a great mass of material, sufficient to build this spacious temple. Every one brought something, and their gifts together made a great monument." Surely we can all do something to send God's Word to others.

LETTER FROM MR. NICOLAS,

(Addressed to the President of Wellington Street Mission Band Brantford.)

BELLA COOLA, *January 15, 1891.*

DEAR MRS. SHARPE,—God has blessed our public efforts among this people, and given us some souls for our hire, for which we praise Him, and feel encouraged to toil on and leave results with Him. We have had a very wet fall and winter thus far, which caused the river to overflow its banks, flooding all cellars just after the potatoes had been put away for the winter. The people were quite alarmed; some of the old people came to us to know why we did not ask Jesus to stop the rain; we assured them God knew best and would do what was right. The heathen feasting and dancing is over for this season; God grant that it may never again be performed. They say it is a God given service, but we say all such works are of the devil. Our work is very trying.

The old chiefs have used every means in their power to get our school people to join them in their works of darkness, but, thank God, they did not succeed. He who is for us is more than all that can rise against us. You will be pleased to hear we have had lately some new recruits to our little army of soldiers for King Jesus. Three of our number have passed to the land of rest during the year; one a young man who was a very bright Christian, and one who loved his Bible, and when no longer able to hold it in his hand put it on his pillow and said, "It will make my heart strong to look at it." He said to his wife, "When I am dead put it on my heart, so that those who come to look at my body may see the compass by which I have been steering." While our numbers keep increasing, yet they seem not to increase, so many have passed over Jordan. About fifty have been taken since we came here. Our loss is their gain, they have gone on before to meet us on the other shore. We visit three other villages, Kingmitt, which is about seventy miles distant, Talliome, about forty miles, and Smith, about three miles up the river. Many of the people say they never can forget the good words they hear from us, they manifest great love for us. Sometimes, when camping out on our visiting tour, the words of the good old hymn come to our minds:—

"I lodge awhile in tents below,
And gladly wander to and fro,
Till I my Canaan gain."

This is the sowing time, but what shall the harvest be? Oh, may it be ours, when the great Husbandman shall come to gather in the harvest, that we may be able to bring many sheaves with us into the heavenly garner. It is amusing to see the mothers coming to school with their papooses on their backs. What noisy little creatures some of them are. We had a very pleasant Christmas; we all went across the river and sang our new pieces, which pleased the people very much, indeed. I think it was the best I ever spent, we were all so happy together. Some who were with us for the first time said it was good to be there. But the next day, while at prayers, there came a knock at the door, with the sad news that one of our number had just died. Poor Lucy was a great sufferer, she was just two years with us; how earnestly she would pray God to take Her to his home above. What a change from a life of suffering and dirt to the palace of the King. Just after her death my good wife went to see old Jessie, who is very feeble and ready to go home. Two little children who were in the house were singing,

"There are angels hov'ring round,
"Poor sinners are coming home,
"And Jesus bids them come."

The scene affected her very much. When we look at the poor creatures, in all their filth and dirt, we remember it was to save such souls as these Jesus came. We have a large reserve of good land, it will grow almost any kind of grain or vegetables. We get them to plant potatoes and sow turnips and carrots; that is about all they will do. They prefer going to New Westminster and Victoria to work in the Salmon Fisheries, then go to the American side to pick hops, where a large number of Indians are engaged every year, and there they come in contact with the very lowest kind of white men, who teach them card-playing and gambling of every description, at the same time tell them not to mind what their teachers say, that it is good for them to work on Sunday. This is what poisons their minds to all that is good, and they wonder why all white people are not Christians. We feel the isolation very much, sometimes three months without getting a letter from friends, but then the "Lo, I am with you always even unto the end" is a cheering promise to us. We praise God for the number that have been saved from lives of sin and degradation, and are striving to walk in the narrow way. Our long-talked-of church is not yet

finished, I suppose it will be erected this year. My dear wife and I enjoy very good health. On New Year's day we took a walk up to Smith; the road was rough and seemed long, climbing logs and fording streams. We saw gathered in one house seventy persons ready for a dance, quite a number with painted faces, who looked as much like Satan as they could. How we pitied them in their blindness and superstition. Had a good time telling them of Jesus and His love. Pray for us that the Word of God may have free course, and that many may be brought to Jesus. Just home from meeting, had a good time, all our services are seasons of blessing. We have two very interesting young men in our Band, quick to learn. They are bright Christians, fond of singing and bold to speak of Jesus and His love. God bless all the good friends; I seem to know you all, hearing my good wife talk so lovingly of you all. If we never meet on earth, let us live so that we shall meet in heaven. My dear wife joins in loving regards to all.

QUEEN'S AVENUE MISSION CIRCLE.

The following, by MRS. HAMILTON, London, was read at the Western Branch Meeting, and requested for publication:—

THIS Circle was organized in 1886, and is, therefore, about four years old. The amount of money raised during last year was \$213, obtained from the following sources:—Membership fees, proceeds of bazaar, cards and mite-boxes. This might be taken as an indication of increasing prosperity, and viewed from one standpoint, it should be, yet most of the gain was the result of one grand effort concentrated upon our bazaar, and is only an index of what might have been accomplished had the same earnest endeavor been continued throughout the year. Our membership embraces many young ladies who have only to be called on when a special work like that spoken of is inaugurated, and they respond nobly; but considerable difficulty has been experienced in securing such an attendance at the regular meetings as would keep the enthusiasm of the officers fanned to a warmer glow by their occasional successes from seriously degenerating.

These are the facts, without varnish, exaggeration or excuse; but, presumably, if nothing beyond the bald facts has been required, no special place would have been set apart for them in the programme. It is, therefore, probably within the legitimate province of this report to look at one special difficulty, which doubtless has been experienced by others beside ourselves, and suggest possible remedies. These, it may be confessed at the outset, are partially theoretical, some of them necessarily so, although in a modified form we have tested the value of some of the principles involved.

Apart from the direct and immediate results of its operation, the retroactive effect of a vigorous and thriving Mission Circle now developing and guiding a missionary spirit in its members at the time in their lives when development and guidance in any direction count for most, should be, and no doubt will be, many and prosperous Auxiliaries hereafter. But the problem to-day is, to decide how that thrift in the Circle may be secured and maintained.

First, let me urge the members of every Auxiliary having, or that may have, a Mission Circle under its care, as the Circle is its own child, to exercise every element of motherhood as faithfully as its members did in the rearing of their own children. True, when the Circle comes into existence, it may be said to be beyond the age of nursing; its constitution announces that it exists for the purpose of aiding its mother, the Auxiliary. It represents, then, that stage of being wherein the predominant characteristic is energy—that period midway between the playful inventiveness of childhood and the deliberative wisdom of maturity, a period

demanding for its most healthful outcome, not meddling and arbitrary dictation, but wise and loving counsel, which cannot be too wise nor too loving. This counsel, with a full measure of sympathy and encouragement, it is the province of the Auxiliary to give. It may be considered extravagant for me to prescribe methods by which these may be most effectively extended; I am one of the young ladies and seeking counsel. But even youth may give hints. It is, therefore, suggested that some of the wisest, most loving, and at the same time most business-like ladies of the Auxiliary should be members of the Circle as well; that the Auxiliary should, at each of its meetings, appoint two or more of its members to visit the next meeting of the Circle; and that when the Circle has any special work on hand, the ladies of the Auxiliary should rally to its assistance. Each of these provisions, in order to obtain the best results, should be reciprocal. Some of the young ladies should be members of the Auxiliary, others of them should be sent there as visitors and learners, and, of course, all should reciprocate the assistance rendered them.

Secondly, let the meetings be made profitable, and the whole work a spiritual work. Unfortunately for many beautiful theories that have been constructed, and have come to grief in this practical world, we are compelled to deal with things as they are, not as they ought to be. We may reason that the enthusiasm of every young lady in our congregations in the matter of mission work, ought to be up to high-water mark; and, if it were, there would be no place for these observations on the question of developing their enthusiasm; but if that blissful condition of progress had been reached, probably our vocation as Auxiliaries and Mission Circles would be gone, the millennium would have come. A child born in Japan or in the centre of Africa, and a child born in our own blessed land, are both equally ignorant of Jesus Christ, as of all else, and their relative condition a few years later (which accounts for us sending the Gospel to them instead of them to us) is entirely the consequence of the Christian light or heathen darkness in their surroundings. The difference, then, between one who knows nothing of Christ, and one who knows something of Him but has not yet risen to our desired standard of enthusiasm, may be said to be one not of kind but of intent; of the one it can be truly said that when she knows Jesus Christ she will love Him, and of the other that when she knows Him better she will love Him more. Let us remember, then, when we are dealing with those whom we are endeavoring to provoke to good works, to extend to them no whit less of loving persuasion, and to present to them nothing less of Christ-like patience than if we were dealing with those whom we were endeavoring for the first time to impress for Him. And so let us strive, by earnestly seeking the presence and spirit of the Master, to make each meeting as much a Bethel—a spiritual feast—as our most distinctively devotional services.

(To be continued.)

AT Madras there is a Scottish missionary institution known as the Madras Christian College. The students have, however, always consisted largely of Hindus. A rebellion quite recently took place, on the part of the Hindu students, because one of their number had signified his intention of becoming a Christian. Some of the rebels have been expelled and some of them have been fined. As the result a Hindu tract society has been organized, the object being to propagate Hinduism in opposition to Christianity. The manifestation is novel, and is commanding some attention.

Missionary Readings.

AFTER HARVEST.

THE days of harvest are past again;
We have cut the corn and bound the sheaves,
And gathered the apples green and gold.
Mid the brown and crimson orchard leaves,
With a flowery promise the Springtime came,
With the building birds and blossoms sweet;
But oh! the honey, the fruit and wine!
And oh! the joy of the corn and wheat!
What was the bloom to the apple's gold,
And what the flower to the honeycomb?
What was the song that sped the plough
To the joyful song of harvest-home?

So sweet, so fair, are the days of youth;
So full of promise, so gay with song;
To the lilt of joy and dream of love
Right merrily go the hours along,
But yet in the harvest-time of life
We never wish for its Spring again.
We have tried our strength, and proved our heart;
Our hands have gathered the golden grain;
We have eaten with sorrow her bitter bread,
And love has fed us with honeycomb;
Sweet youth, we can never weep for thee
When life has come to its harvest-home.

When the apples are red on the topmost bough,
We do not think of their blossoming hour;
When the vine hangs low with its purple fruit,
We do not long for its pale green flower.
So then, when hopes of Spring at last
Are found in fruit of the busy brain,
In the heart's sweet love, in the hand's brave toil,
We shall not wish for our youth again,
Ah, no! we shall say, with a glad content;
"After the years of our hard unrest
Thank God for our ripened hopes and toil;
Thank God, the harvest of life is best!"

—Amelia E. Barr, in *Independent*.

POLYGAMY IN HEATHEN COUNTRIES.

A MISSIONARY in Congo was asked, "How do you manage about that wretched polygamy, so universal in heathen countries?" The Baptist missionary gives this answer:—"If a man is a polygamist when converted, we do not make him put away any of his wives. To do so in Africa would be very wrong. But we do not allow a Christian to marry more than one, of course. They see the benefit of having only one wife, and say, 'Ah, it is the devil misleads our people about this.' They see that we are better off with one wife than they are with several. One day an unhappy fellow who had three had somehow offended them all. When he went to the first house—for a husband builds a separate house for each wife—the door was rudely shut in his face. He tried the second, only to be greeted with, 'Go away! I don't want you!' Nor was the third any more willing to admit him. So he came and bewailed himself, and

said, 'I have three wives, and yet none of them will let me in!' They see our ways, and say, 'When you go home, your wife get you a cup of tea, make you lie down if tired, nurse you if sick, kind! good! Why does she respect you so, and be so kind to you? We wish our wives like that.' Then we explain that they must first respect and love their wives, and treat them as we do. We have noticed that one of the first things our converts do after their change of heart is to help the worker in the field, who is the wife."—*Missionary Visitor*.

A JAPANESE WOMAN AND THE BIBLE.

A MISSIONARY writing from Japan, says: "When I went the first time to Sapporo, the capital of the northern province of Japan, having learned that there were several Christian women in the place, and wishing to become acquainted with them, I invited them to my house for a social and religious service. All the women in the immediate vicinity of the place were invited also. During the preliminary talk, before the reading of the Scripture, my attention was attracted by a gradual earnestness of manner with which one of the women of the neighborhood seemed to be listening. When we began the reading we were all surprised to hear her exclaim that she had a book like the one we were reading. We thought it must be a mistake, as she had told us when we invited her that she had never heard anything about Christianity, had never attended a Christian meeting, and should not know what to do. But after examining our books she insisted that hers was the same, and hastened to bring it. Yes, it was the Bible. Upon inquiry as to how she had obtained it, we learned that when leaving the south to go north with her husband, who was in the employ of the government, as they passed through Yokohama to take the boat, thinking she might be lonely in Sapporo, she stopped at a shop where she saw some books and purchased one. She did not know what it was, but she said that when she opened it it looked interesting, and being a large book it would give her reading for a long time. She had read it and liked it, but there was much she did not understand. She saw but few people, and no one to whom she spoke about the matter seemed to know anything about it or care. Her husband had laughed at her. But during the two or three years she had been there she had read it much, and wept over the beautiful but sad story of the crucified Lord, and over her own sinfulness. And now with a face lighted with joy she learned of the thousands who loved the book, and that she could have the help to understand it which she had so longed for; which help, as she said, the Lord had sent to her very door."

A CERTAIN titled lady, while learning embroidery, lost her mind, and was confined in a private mad-house. But she still retained her passion for needlework. She spent her time in joining the odds and ends given her from the scrap bag, and invariably used contrasting colors of silk, and nearly every stitch was different. Specimens of her work found their way outside the asylum, and thus originated crazy patchwork.

Our Young Folk.

"I WILL DIE FOR HIM."

MISS SYBIL CARTER tells this interesting story of a little Chinese boy. She says: "One of my friends won a whole family to love and serve God through teaching a boy twelve years old. He came to her starving in one of the dreadful famines. She gave him rice for several days. When he became a little stronger she began to tell him of our God, who tells us to 'be kind to one another;' and day by day she saw that he was more attentive to her teaching.

"At last he said: 'Your God is *the* God, but if I pray to Him my people will persecute me.' She told him how much Jesus had suffered to save us from sinful lives, and showed him a picture of some martyrs who were burning at the stake for the love of Christ, telling him that in all lands people had been willing to suffer even death for the knowledge of so good a Saviour.

"The boy looked long, and finally he said, 'I love your God, and will die for Him if He will only love me.'

"Time passed. The boy, from being wild and rough in his ways, became so gentle and lovable that all were surprised. At last came a time for the teachers to rest, and he went home into the back country to visit his family. They were very angry when he would not worship the idols, but he stood firm. They gave him his food on a dish with the dogs; still he would not yield. Then he told his mother of the suffering Lord Jesus and of the martyrs, telling her he had seen the picture, and she became so interested that she said she would go to see the picture, and if it were true she would hear more of the new religion.

"The poor woman actually walked forty miles to see the picture, and she was so much pleased with all the teaching that in a few months she and the family of seven others were taught about God, received Him as their God, and have since stood the storm of persecution as did the boy."

Now, will you not help with larger gifts for foreign missions this year than ever before, as there are so many that need our help?—*Church Missionary News*.

HOW THE CHINESE WORK EXAMPLES.

STOPPING in front of a Chinese store the other day, in the window of which were many curios, I noticed a Chinaman within, going rapidly over an abacus, moving the beads with his index finger. It was constructed of fine wood and shaped much like the cover of a small box inverted; this being divided by a piece of wood running its entire length, through which passed, connecting with the sides of the abacus, was twelve small wires, on each of which were seven wooden beads, two of them being on one side of the cross-piece and five on the other, making a total of eighty-four beads. Learning that this was used exclusively for working out their problems in arithmetic, I gave them several examples, and the short time in which the correct result was obtained, was astonish-

ing. The abacus is to be found on the dirty counter of every Chinese store, opium joint, or gambling den, and in every house where any business is done. There is also to be found a half-dozen books made from a peculiar rough paper, and resembling very much common wrapping paper. Those are his account books; and his ink resembles a cake of stove polish, and his pen is a very small brush made from a piece of bamboo, with some hair glued in one end. When he wishes to write, he puts his pen into some water, rubs it on the cake of ink, and proceeds to make his intelligible hieroglyphics. The Chinese are also fond of a rubber stamp with their name both in Chinese and English. The Chinese make this name on a piece of wood the same length as a common type, and engrave it. The rubber stamp can be then made from this engraving.

KEEP THE SOUL ON TOP.

NOT long ago I read a story that I wanted to let our little ones read, but it was too long; so I will tell you the first part of it, and let you read the rest.

A little boy, named Bertie Flynn, was sitting, after dinner, with two apples in his hand. Suddenly he said aloud, "Thank you, little master." His father asked him why he said that, and Bertie replied:

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough. My stomach seemed to me for a minute just as if it said to me, 'Thank you, little master.'"

"Bertie, what is that Miss McLaren has been teaching you about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood that will run into our brains and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches too. If we give our stomachs just enough of work to do, they will give us pure, lively blood that will make us feel bright and cheerful in school. Miss McLaren says that sometimes, when she eats too much of something that she likes, it seems almost as if her stomach moaned and complained; but when she denies herself, and doesn't eat too much, it seems as if it was thankful and glad."

"That's as good preaching as the minister's, Bertie. What more did she tell you?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the words, but it's what is meant."

At this, papa's paper went suddenly right up before his face. When in a minute it dropped down there wasn't any laugh on his face as he said:

"Weren't these the words, 'I keep my body under?'"

"O yes! that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."

Along the Line.

NOTES FROM BRITISH COLUMBIA.

Port Simpson District.—Reports from missionaries indicate that although in some places long-standing feuds and troubles hinder the good work, still evidences are not wanting of the all-conquering and uplifting power of the Gospel among the heathen. At *Bella Bella*, a hitherto heathen village has united with the Christians at the mission station.

Victoria District.—Besides the city work at Victoria, where more direct missionary work is needed among the native population, as well as along the east coast of Vancouver Island, the labors of our domestic missionaries are being prosecuted with some degree of success. *Maple Bay* and *Salt Spring Island* mission is large enough for two distinct fields. The work there is prospering. *Wellington* is looking up, in spite of the great colliery strike there. Its church has been repainted and a bell procured. A nice new church free of debt, thanks to the generosity of S. M. Robins, Esq., of the Victoria Coal Company, has been erected upon lots donated by that gentleman, who also had the lots cleared of standing timber ere the building was begun. Nanaimo Indian Mission School has also been revived, and is having some measure of prosperity.

New Westminster District.—The Chinese Mission is being visited with reviving influences. New Westminster city missionary collections taken up simultaneously in the three churches on Sunday, January 25th, realized \$868, so that when the collectors have done their work, New Westminster expects to be this year, as it was last, the "banner" circuit of the Conference in missionary givings. The work along the Fraser valley is developing, and hopefulness attends the workers.

Kamloops District is so wide and vast, and its opportunities for missionary enterprise so inviting, that description is difficult. At Kamloops the Sabbath-school work is very is very encouraging. Revelstoke has just erected a new church, and Bro. Turner rejoices at the prospect of enlarged usefulness which it affords. The Chinese work promises well upon this district, although no agent has yet been appointed.

More laborers, both on our Domestic Missions and in the native work, are urgently required, but the laborers are sadly too few. Are there no consecrated young men in Eastern Conferences or among our people there, who have the same missionary spirit which led forth John Hunt, James Evans, George McDougall, and hosts of others who have their record on high? If there are such, let them report themselves for duty at the Mission Rooms, or to the President of the British Columbia Conference.

NOTES FROM MANITOBA CONFERENCE.

THE revival spirit has been graciously felt on many of our fields of labor. The evangelists have assisted a good deal in bringing about the glorious work in various places.

We have been visited this year by Miss Williams,

Rev. B. B. Keefer, Revs. Crossly and Hunter; also by the Misses Judd, who are working here yet. We believe that the time has come for this Conference to appoint an evangelist of its own, as upon many fields there are young men who have had very little experience in revival work, and then as many are upon extensive fields they find it nearly impossible to go into any special services, as getting up sermons and preparing for examination takes up so much of their time; and some of those with more experience claim that they are intended more for builders up of the Church than for recruiting sergeants, and would be glad to have assistance of evangelists; while many have not the time, after pastoral work is attended to in its various aspects.

McDougall Church, Winnipeg, Port Arthur, Rat Portage, Portage la Prairie, Morden, Crystal City, Melgund, Souris, High Bluff, Gladstone, Yorkton, Calgary, Birtle, Newdale and Qu'Appelle are amongst the points that have received more or less benefit from revival services; while some others have labored just as faithfully, but having fewer people, have not seen as good results, so far as numbers are concerned.

New churches have been opened lately at Neepawa and McGregor, and many other places ought to set about building. We have heard that Morden and Hartney contemplate building churches in the spring. Improvements and paying debts is the order of the day at points too numerous to mention.

Dr. Sparling is proving himself not only an efficient head for Wesley College, which is flourishing under his guidance, but he is proving a great source of blessing in his annual visits to various circuits in behalf of the College.

Portage la Prairie has sustained two great losses; first in the death of Mrs. Daniels, and lately in the burning of their beautiful church.

W. SOMERVILLE.

THE HOME WORK.

MANITOBA CONFERENCE.

Carlyle.—I am thankful to say that spiritually the prospect is more hopeful, there is a "shaking among the dry bones." I have had the pleasure of giving trial tickets to several. But it is only the "droppings," we are looking for the "showers." With the blessing of the Master I have been able to attend to all of the appointments, except one Sunday, owing to sickness. With the pleasant weather we are able to report good congregations at each appointment except Carlyle. From here most of the people have removed to the mountain. We are thinking of holding special services in the mountain this winter, if we can get a place to hold them in.

J. B. POWELL.

Elmore.—There are at present six preaching places as against five at the close of the last conference year. One appointment has been dropped, owing to the emigration of the settlers from that district, occasioned by a succession of bad crops; but another, and more promising one, has been taken up in its place. The services have, on the whole, been well attended by thoughtful and impressed congregations. The Sunday-

schools, with the exception of one, have been dropped for the winter, owing to the impossibility of carrying them on in the houses at which all the services are now held. Missionary meetings have been held at two places, and sermons preached at the remaining appointments, which, from a financial standpoint, were eminently successful, the subscription lists being far in advance of anything previously accomplished. Two socials have been held already this winter, one in aid of a Sunday-school library, and the other to help to raise our apportionment of "Wesley College Fund," with very encouraging results in both cases. The loss of members occasioned by the emigration of settlers from this district, and also by the compulsory erasure of several unfit names, which had been wrongfully placed on the roll, will more than counterbalance, for some time, any additional members who may be brought into the Church; but in spite of the seemingly unsatisfactory appearance this may give to our reports, we believe one circuit is progressing, and hope to present at District Meeting a report that may amply prove that "hitherto the Lord hath helped us."

J. C. PIKE.

Alameda.—Present membership seventy-five, of whom, apparently, one-half do not know the "power of godliness." It is an exceedingly difficult matter to secure lively co-operation in the spiritual "work of the Lord." In the Church are too many who turn a deaf ear to the Gospel requirements "Called not unto uncleanness but unto holiness," and too many who are dumb when they ought to speak plainly for Jesus. Babes are too numerous, and those who are "strong in the Lord" too few. The church consumes as much money for tobacco as she gives to the Mission Fund, thereby proving that the "love of Christ" exists in exceedingly small measure. May the Lord send a "refining fire" to cleanse the temples of the Holy Ghost! May He either kill or cure those whose hearts and mouths are not right, so that "the Word of the Lord may have free course" in the conviction and conversion of sinners. Temporal affairs are not in the best condition, because spiritual affairs are not in the best condition. When the heart is right, the pocket will respond "according to ability." The missionary collectors are at work, but a detailed report cannot be given yet. We expect, however, to make an advance on last year, and present indications are that all the funds will be in advance of last year. This, however, is little or no consolation, when we consider that after casting the net for six months we "have taken nothing." For myself, every need is supplied. "My Father is rich in houses and lands," and my sole concern is to "Trust in the Lord and do good."

JAMES DOWN.

Woodville Indians.—Our Indian work at this Mission is about closed. The Indian Department, desirous of concentrating their interests and curtailing expenses, have decided to remove our Indians to other reserves. Beside my ordinary work, this winter I have been holding service in the tie-camps. There are about 300 men altogether, many of them Ontario farmers and their sons, who intend settling in this section, and have taken this opportunity of seeing the

country and knowing the climate, at the same time paying expenses. Notwithstanding the universal tendency to Sabbath breaking—as the Sabbath, above all other days, is scrupulously set apart for extra work—we have good congregations, and the people are attentive, appreciative and decorous.

JOHN NELSON.

NOTES FROM JAPAN.

Letter from B. CHAPPELL, dated AOYAMA, TOKYO, Jan. 19th, 1891.

THE Central Tabernacle, Tokyo, was opened on the first Sunday in the year. Yesterday I went over to the three o'clock English service, as Dr. Eby was laid aside by influenza that threatened pneumonia. The outlook more than met my expectations. In the Sunday-school I found, in one room, an infant-class unexpectedly large for a beginning; and in another room, Rev. J. McL. Brown was teaching a class of more than twenty young men. His burning, consuming zeal impressed me very much. He has a hunger, a passion for souls. He is evidently sent of God for this work. Young men are coming to him almost every day to inquire concerning Christianity, and, through an interpreter, he preaches Christ to them, so that there are already five whom he believes to be fit subjects for baptism. Once a week he has a "workers' class," for the training of Christian young men to reach others.

At the English service there were very few foreigners, because of the prevalence of influenza, but there were over seventy students.

To my mind, the future of this holy enterprise is full of hope. Its situation is excellent. Around it are the toiling, Christless masses, while right over against it is the Imperial University, which needs so much a warm Christianity to confront its cold agnosticism. "The Greeks seek after wisdom, but we preach Christ crucified—to the Greek's foolishness."

Facts and Illustrations.

BAPTIST progress in Sweden is one of the most remarkable religious movements of the present time. Revivals are constant. In twenty years the number of Church members has advanced from 7,900 to 32,308. The baptisms in 1888 were 2,390.

ARTHUR T. PIERSON, in an address at Liverpool, stated that he and his wife have dedicated each of their seven children to the work of missions; one daughter is now among the North American Indians, another is in Japan, and "he fully believed the rest would follow."—*Selected.*

As an instance of the degradation of women in Eastern Turkey, a missionary tells of a bride bought a few months ago for \$140, kept one month and then sent home in disgrace, and repayment demanded, because she had cost more than a mule, and could not do the work of one.

A YOUNG Christian lady was preparing to go to India as a missionary, a friend remonstrated with her, saying it was so far away to go to India, when she replied, "Yes, very far if it was only to make money, but not too far to tell the heathen about Jesus!"

IT is reckoned that there are perhaps two-and-a-quarter millions of converts in Pagan and Moslem lands. The heathen are dying at the rate of thirty millions a year, and as many are born every year. If the whole field were divided among the present number of laborers, each one would have 100,000 human souls to care for.

"BETTER than the conscience that drives, is the love that draws to the work of missions. Once brought to the white heat of passion for souls, we are henceforth 'weary with forbearing, and cannot stay' in apathetic idleness and silence; the inward fire must have vent. It is no longer hard to give, but hard to withhold; and, better than the most princely gifts of money, we shall give ourselves a living sacrifice."—*Dr. Pierson, in Crisis of Missions.*

CONTENTS.

	PAGE
FIELD NOTES—By the EDITOR	33
EDITORIAL AND CONTRIBUTED :—	
In Central Africa	34
The Missionary Committee of Finance	35
The Students' Volunteer Movement	36
Reply to Rev. J. Kenner	36
Oil on the Troubled Waters	37
WOMAN'S MISSIONARY SOCIETY :—	
Notes by the Editor—Items—From the Auxiliaries—From the Mission Bands—Lindsay Mission Bands—From the Organizers—Nictaux Falls, N.S.—Letter from Mr. Nicolas—Queen's Avenue Mission Circle	37 43
MISSIONARY READINGS :—	
After Harvest	44
Polygamy in Heathen Countries	44
A Japanese Woman and the Bible	45
OUR YOUNG FOLK :—	
"I will Die for Him"	45
How the Chinese work Examples	45
Keep the Soul on Top	46
ALONG THE LINE :—	
Notes from British Columbia	46
Notes from Manitoba Conference	46
The Home Work	47
Notes from Japan. Letter from B. CHAPPELL	48
FACTS AND ILLUSTRATIONS	48

The Missionary Outlook

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

Address orders to **REV. A. SUTHERLAND,**
Methodist Mission Rooms, Toronto.