

The Missionary Outlook

is my Parish.
"The World"

A Monthly Advocate, Record and Review.

VOL. XIII.—No. 9.]

SEPTEMBER, 1893.

[NEW SERIES.]

Field Notes.

OUR friend and brother, Rev. Emerson Bristol, reminds us of the return of his "spiritual birthday" by a donation of \$20. Of this amount, \$10 goes to our China mission, and \$10 to Bishop Taylor's work in Africa.

WE like to get such communications as the following, which comes from Rev. J. S. Clarke, Chairman of the Brighton District. It is short, but a great deal can be said in a very few words: "The Grafton Mis-

from appearing there. These amounts, we doubt not, represent much more labor and self-denial than do many of our larger donations. It is with pleasure we publish the names, with the profits accruing from the investments:

Sarah Jane Hollett	50c.
Evans Burges	48c.
Charlotte Harding	49c.
Edith Adams	50c.
Emma Maria Hollett	60c.
Lizzie Renels	80c.
Hannah Walsh	87c.

\$4.24



LIU CHANG KING LUCAS

Giving Miss E. Hart a Lesson in Chinese. (See Article "A Helping Hand to China," p. 133.)

sion on this District has passed a resolution to become a self-sustaining circuit. Our District is grateful for the help given, and we now are without any claimants on the fund."

SOME little girls in Burin, Nfld., undertook to make something for the cause of missions by going into business, capital invested being five cents. The results with their names were sent in by their pastor, Bro. Swann. The standing rule of the General Board, respecting the publishing of sums less than two dollars in the Annual Report, prohibits the names

THE Rev. F. A. Cassidy, B.A., who is returning on furlough from Japan, writes from Vancouver, B.C.: "I am happy to say that I am safely landed on this coast of our Dominion. We had a most peaceful and pleasant voyage, arriving here on the 15th of August." Our missionaries return ostensibly for rest. The only sense in which it can be looked upon in that light is change of climate and the use of their native language instead of the foreign tongue. Bro. Cassidy continues: "Since then I have been busy getting acquainted with the place and people, and arranging

plans for work while I stay. . . . Last night I had a splendid audience at Bro. Watson's church, and spoke for nearly an hour on Japan. I had a most sympathetic hearing, and am assured by the hearty hand-shakes and 'God bless you,' that I am on good missionary soil out here in the far west." We are sure Bro. Cassidy will receive a hearty welcome, and many a "God bless you," all along the line as he travels towards his Ontario home.

THE General Society has a very quiet but effective way of capturing workers of our W. M. S. The Rev. H. H. Coates, B.A., who went to Japan on the self-supporting plan, and has been accepted by the General Board as one of its regularly-appointed missionaries, paid a flying visit to Canada this summer in order that he might take back with him, as a helpmeet, Miss Aggie S. Wintemute, one of the most faithful and efficient workers for five years in the Japan work of the Woman's Society. Miss Wintemute has been on furlough during the past year. In advance, we wish Mr. and Mrs. Coates God-speed, and a long, happy and useful life in the important field in which they have been called to labor.

THE *Missionary Review of the World* for September has been received. Christians, and mission workers in particular, should not fail to secure this magazine for a monthly visitor. It is characterized by its truthful and heart-stirring articles, founded on indisputable facts and figures. Published by Funk & Wagnalls, New York, and Richmond Street, Toronto. Price, \$2 per annum.

WE welcome the *Gospel in all Lands* for its interesting, crisp and varied information regarding many people and many lands. The September issue fully sustains its past reputation. Published by Hunt & Eaton, 150 Fifth Ave., New York. Price, \$1 a year.

Editorial and Contributed.

The General Board—Annual Meeting.

THE General Board of Missions of the Methodist Church will assemble (D.V.) in the Centenary Church, Hamilton, Ont., on Tuesday, October 10th, 1893, at 9.30 a.m. The annual meeting of the Society will be held on Tuesday evening in the same place, when an abstract of the annual report will be presented, and addresses delivered by representative speakers.

Sermons in behalf of the Society will be preached on the Lord's Day, Oct. 8th, in the various Methodist churches in Hamilton. Collections at all services in aid of the Society's funds.

A. CARMAN, *President.*

A. SUTHERLAND, *Secretary.*

MISSION ROOMS,

Toronto, Sept. 28th, 1893.

The Society's Income.

WE have a disagreeable story to tell, and we tell it without circumlocution. There is a falling off in the Society's income, as compared with the previous year, of *about twenty thousand dollars!* There is the ugly fact in all its ugliness. Let us see if we can improve its features in any way.

1. Two-thirds of this decrease is in the item of legacies—always an uncertain source of income—and was anticipated. The amount from legacies the two previous years was abnormally large, and we knew it would not continue; hence a decline in this one item of nearly \$14,000 has caused no surprise.

2. Then we received, in 1891-92, donations on annuity amounting to \$4,000, but nothing from this source in 1892-93. In the two items already mentioned, \$18,000 of the decrease is accounted for, and both these sources of income are entirely beyond the control of the Society.

3. The most serious feature remains: a decrease of over \$2,000 in subscriptions and collections, our most reliable sources of income. But the causes are not hard to find. We will first give a comparative statement of income from the various Conferences:

CONFERENCES.	INCOME.		Increase.	Decrease.
	1891-92.	1892-93.		
Toronto.....	\$37,127 39	\$35,680 11	....	\$1,447 28
London.....	18,115 80	18,066 33	....	49 47
Niagara.....	26,324 28	27,023 90	\$699 62	....
Guelph.....	19,565 81	19,883 56	317 75	....
Bay of Quinte.....	23,675 06	23,514 96	....	160 10
Montreal.....	36,800 40	38,311 03	1,510 63	....
Nova Scotia.....	11,836 53	11,632 10	....	204 43
N. B. & P. E. I.....	7,985 82	7,897 31	....	88 51
Newfoundland..	7,124 59	7,103 28	....	21 31
Manitoba & N. W. T..	11,061 13	9,754 62	....	1,306 51
British Columbia.....	4,719 59	3,427 40	....	1,292 19
Total, 1891-92.....	\$204,336 40	\$202,294 60	\$2,528 00	\$4,569 80
" 1892-93.....	202,294 60			
Net decrease.....				\$2,041 80

In this retrograde movement, Toronto Conference leads the way, with a deficit of \$1,447.28. The only reason assigned for this that we are aware of is "hard times," but times have been just as hard in the Niagara, Guelph and Montreal Conferences, and yet these show a gratifying increase. In Toronto Conference, the chief decrease is in the Toronto City Districts, aggregating about \$1,200. Other districts follow: Whitby, \$187.74; Bradford, \$181.41; Orangeville, \$57.74; Barrie, \$78.43; and Collingwood, \$6.87. Brampton holds its own, with \$3.33 to spare. Strange to say, the northern districts of this Conference—the poorest country within its bounds—are all in advance: Bracebridge, \$50.22; Parry Sound, \$94.02; Algoma, \$103.47.

Of the other Conferences, plucky Niagara—where far less missionary money is spent than in any of the others—makes an advance of \$699.62; Guelph follows with \$317.75, while Montreal makes a vigorous effort to get back to her former high-water mark by an advance of \$1,510.63, more than balancing the falling off in Toronto. Perhaps it should be said that while

Toronto East District has declined \$510.72, it includes within its bounds the banner church—Sherbourne Street—which leads the Connexion at present in missionary givings.

The three Maritime Conferences are behind somewhat, as follows: Newfoundland, \$21.31; New Brunswick, \$88.51; Nova Scotia, \$204.43. Considering the poverty of vast numbers of the people, Newfoundland has done well to so nearly hold its own. Nova Scotia and New Brunswick work against odds, in the removal of so many of their young people; still the former Conference nearly holds its own in membership, while the latter shows an increase. We suspect the Sustentation Fund has had some effect on missionary givings.

Lastly, there is the Manitoba and British Columbia Conferences, retrograding by \$1,306.51 and \$1,292.19 respectively. As regards Manitoba and the North-West, the people during the past year have put forth a splendid effort in behalf of Wesley College, and although we regret the decline in missionary givings, we sympathize with the grand enthusiasm of the people in their college enterprise. In British Columbia three causes have operated: the collapse of a "land boom," the establishment of a college, and special efforts on behalf of the Sustentation Fund. For this Fund the sum of \$1,023.25 was raised, exclusively to supplement the stipends of missionaries. This has afforded a little temporary relief, but the corresponding decline in missionary givings leaves just so much less for the General Board as a basis of distribution for the coming year. In regard to the duty of the hour, we refer our readers to another article in this number.

The Campaign for 1893-94—An Appeal.

WE have elsewhere announced the fact, by no means agreeable, of a heavy falling off in the income of the Society for the past year, as compared with the preceding one. Out of this arises a question which we would fain press with all earnestness on the conscience of every Methodist: WHAT ARE YOU GOING TO DO ABOUT IT? To sit down disheartened would be cowardly; to be satisfied with the present state of affairs would be unwise; to say that we cannot do better would be untrue; to take a desponding view of the future would argue culpable lack of faith. There is but one course to take: face the emergency with a good courage; confess our unfaithfulness before God; inscribe on our banners, "THAT QUARTER MILLION MUST BE RAISED!" and then in the strength of the Lord go forth to the grandest and most inspiring missionary campaign ever conducted in the history of our Church.

Such a campaign is no hap-hazard affair. It cannot organize itself. We must plan, *plan*, PLAN, as well as pray. Let the District Meetings take it up, and sound the key-note, planning for a vigorous campaign; let Quarterly Meetings and Missionary Committees take it up, talk about it, pray about it, and organize for a thorough canvas of every circuit and

mission; let Epworth Leagues and Societies of Christian Endeavor take it up, and throw into the movement their young enthusiasm and power for work; let every pastor take it up, as though the whole matter depended upon him alone. Don't leave it to the great men and the rich churches. "What is everybody's business is nobody's." If you leave it to others, it will not be done at all. We need co-operation, and it will greatly aid if all concerned will take prompt action and send us word. From every quarter—from District Meetings, Quarterly Meetings, pastors—let us have resolutions, suggestions, promises of help. We will send these forth again through our connexional papers, and they will greatly stimulate others.

Presidents of Annual Conferences, what do *you* say? Will you endorse the appeal, and send it ringing through your conferences? Chairmen of Districts, what do *you* say? Will you organize your districts for the campaign? Pastors and preachers, what do *you* say? Will you sound the note in your congregations, and by sermons and exhortations, prayers and admonitions, seek to rouse your people to a noble enthusiasm in this glorious cause?

Men, women and young people of Methodism! will you all respond to the voices of your pastors, and of those charged with the weighty responsibility of administering the missionary affairs of the Church, saying, "We are with you in this matter; the quarter million line *must* be reached!" If such is your determination, *say so*. Put yourselves in communication with the Mission Rooms. Write words of cheer that will encourage others. We shall look for a thousand letters of this sort within the next month, and if you will emphasize your words by special gifts to the missionary treasury, so much the better, only do not let these interfere with your regular givings, except to increase them.

The object of this brief appeal can hardly be misunderstood. We are aiming a blow at the monster of *Apathy*, which clasps the Church in its deadly folds. Some will say, the Church is not apathetic in regard to missions. Perhaps not; but there is often an *appearance* of apathy that is almost as harmful as if it were real. Let us shake ourselves free from it forever. Do no say, by and by, "There were so many better able than I to write, and speak, and give, that I thought it unnecessary for me to do anything."

"Evil is wrought by want of *thought*,
More than by want of *heart*."

Let it not be so in your case.

A Missionary Sunday.

A PROPOSAL comes from the World's Missionary Congress that Sunday, Oct. 1st, be observed as Missionary Sunday throughout the world. This is well. The multiplication of Christian agencies in recent times, each calling—almost clamoring—for the attention of the Churches, has created a real danger that strength and resources may be frittered away, and that in trying to do too many things at once, none of them will be done well. In order to avoid con-

fusion, if nothing worse, it is high time there should be an understanding as to where and how appeals shall be made to the Church on behalf of the various departments of her great work—missionary, educational, Sunday School, Young People's Associations, Superannuation Fund, Sustentation Fund, and half a score of things besides having claims, more or less clearly defined, to recognition and support.

There are certain forms of Christian activity, it may be, peculiar to different denominations, and these have to be dealt with as circumstances may demand; but there are others common to all Churches, and if, in regard to these, there could be a simultaneous movement, not only denominational but inter-denominational, it can hardly be questioned that great good would result. For example, let the divine enterprise of missions, confessedly the greatest and most important enterprise of the age, be simultaneously laid before all the Churches on a given day—be made the subject of prayer and song, of sermons and addresses, with opportunity for Christian love and loyalty to express itself in gifts to the Lord's treasury—and surely the result would be a great increase of missionary zeal and liberality. And even should it be found impracticable to carry out the inter-denominational idea, by all means let each denomination have its own "Missionary Sunday," to which the whole body will look forward with ever-increasing interest.

There are some objections to such a plan which one may easily anticipate. Perhaps the chief objection will be that it is impracticable, because on such a day there could be little or no interchange of ministerial service, consequently no missionary deputations and meetings such as we are accustomed to. But this does not follow. A general interchange of pulpit service could be arranged for "Missionary Sunday" just as easily as for any other day, if considered necessary; or if not, what is to prevent the pastor of each church from presenting the case himself to his own people, or from calling to his aid devoted laymen, thus introducing an almost unused element into the missionary campaign? And what is to prevent missionary sermons or addresses on other occasions, either preparatory to Missionary Sunday, or afterwards, so as to deepen and render permanent the impulse which Missionary Sunday would give?

But now, to get back to the text of this article. Shall October 1st be Missionary Sunday for the present year? How many of our brethren will consent to this, and by special sermons and other services try to arouse the Churches on the great missionary question? This year the General Board meets on the second Tuesday in October, and Sunday the 1st would be a most appropriate time to offer special prayer for the Board and for the entire work under its charge. Moreover, great financial benefits would accrue to the Society. Money is far more plentiful in the autumn and early winter than at any other time of the year, and if missionary anniversaries were held in October, and all moneys collected before New Year, the gain would be immense.

The Society's Anniversary.

THE anniversary of our Missionary Society always takes place in connection with the meeting of the General Board, which will assemble this year, as elsewhere announced, on Tuesday, October 10th. We desire to emphasize this announcement, and to call the attention of the whole Church to what is undoubtedly the most important Methodist gathering of the entire year. Take into account the vast extent of our mission work as a Church, its diversified character, the varied and sometimes conflicting interests, the insufficiency of the income, especially in view of the urgent demands for an extension of the work, and it will be seen that the Board of Missions not only has very difficult problems to solve, but that its decisions may have a reach of influence far beyond those of any other Board or Committee, and that it justly claims a foremost place in the interest and sympathy and prayers of the Church.

It would be a good thing if our ministers and laymen, in much larger numbers, would attend, not only the anniversary of the Society, but also the meetings of the General Board. Of course, it goes without saying that the Board must be free to do its work without pressure or interference from any outside source; but the presence of earnest ministers and laymen as spectators and listeners, while it might serve as a stimulus, need never be felt as a pressure, nor in any way interfere with perfect freedom of action. On the other hand, great good might result. It is one thing to get vague reports at second-hand of the Board's proceedings; it is quite another thing to be present at the sessions, and learn by personal observation not only what is done but why it is done. Time and again have we heard both ministers and laymen who had been present at a Board meeting say, in effect, "This has been a revelation to us. We had no conception before of the amount of work to be done, nor of the painstaking care bestowed upon it. We will go home to tell our people what we have seen and heard, and we are sure it will increase alike their confidence in the Board and their interest in the mission work of the Church."

The anniversary of the Society is in itself important, and should give the keynote to all missionary meetings throughout the Connexion. It is no mere local meeting, limited to a particular congregation; it is, in a certain sense, the voice of the entire Church, and should be as representative as possible. Let there be a grand rally at Centenary Church on Tuesday evening, October 10th, not only of Hamilton Methodism, but of the Methodism of surrounding circuits, and thus let the missionary campaign of 1893-94 begin under the best and brightest auspices.

THE Swedish Missionary Society is actively at work among the Laplanders. They have an orphanage at Ange, and six mission schools in other parts of Lapland, in which 173 children have received instruction. The king granted them 2,000 crowns; but during the past year their expenses were 1,500 crowns in excess of their receipts.

A Helping Hand to China.

ALL who know our good brother, Rev. D. V. Lucas, M.A., know that he is deeply interested in missions, and manifests that interest in a practical way. Sympathizing deeply with our new mission to China, and thinking that the education of a Chinese boy at our mission school might prove one of the best ways of multiplying the seed sown, he corresponded with Dr. Hart, who recently sent him the following note:

CHEN-TU, CHINA, *February 9, 1893.*

DEAR BRO. LUCAS,—According to agreement, I am sending you a photo of the young man we have taken for you. He is standing in front of our house, and by the side of our daughter Estella. He is acting the part of professor in Chinese to her. She has picked up a good bit already from him. Your Chinese boy's name is Liu Chang King.

Yours truly,

V. C. HART.

Bro. Lucas encloses the photograph—which we reproduce on another page—with the following letter:

DEAR DOCTOR,—You ask me to tell you all about my Chinese boy. Well, for many years I have thought a great deal about China and her teeming millions, who know so little of Christ and His life-giving and joy-imparting love. About five years ago I read an account of a good Congregational brother who is devoting his life to the noble work of procuring blind boys in China, teaching them to read by means of the raised alphabet, then putting them in thronged places on the streets to read portions of the New Testament to the passers-by. The account stated that fifty dollars would educate a Chinese blind boy for this work. I resolved to send the good man the necessary amount as soon as I could find it possible for me to do so, in the midst of many other pressing claims. I was in England when I read of the decision of your committee to start a mission in China. I returned just in time to attend the farewell meeting of the dear brethren just starting for their great work. It occurred to me at the meeting that a boy who could see would, in all probability, be more useful than one who is blind, so I commissioned Dr. Hart to choose for me a bright lad to be educated at my expense. He is going to cost a good deal more money than the blind one would have done, but then, with two good eyes, he ought to be worth more. I have a hope I may be able to have a blind boy also at work for Jesus. I am asking Dr. Hart, who tells me that even now my boy can repeat Chinese classics by the yard, to have him so thoroughly taught the New Testament that he can repeat the whole of it from memory—a task quite within the scope of Chinese mental possibilities.

Dr. Hart writes me that he has given him my name also, and that the lad is very proud of it. Let all who read my boy's name in your *OUTLOOK* send up a prayer that God may greatly bless him, and make him a great blessing to his countrymen.

Yours truly,

D. V. LUCAS.

Grimsby, Ont.

What to Pray For.

WITHIN the memory of men still living, the common, nay, almost the sole prayer of the Church concerning missions was that God would open a great and effectual door to the heathen nations. That prayer was marvellously answered, and almost simultaneously China, India and Japan opened their gates to the gospel. Slowly the Church began to realize this stupendous fact, and then the prayer was that God would raise up laborers for the great fields so wonderfully opened. This prayer, too, has been answered, and to-day there is a whole army of volunteers ready and waiting to go up and possess the

nations for Christ. What hinders? Only one thing, apparently—lack of money. And so it would seem as if the Church must once more change the tenor of her supplications, and while giving thanks for open doors and willing workers, pray that God would touch the hearts of those who have the gold and the silver, so that every missionary treasury may be filled to overflowing, and the waiting messengers be sent forth with glad tidings to every clime. Try it, brethren.

The Mission Question.

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

(*Concluded from p. 126.*)

WHY this slowness in extending the Church of Christ? Has He not with this command also promised us the power for conquest? Hear His assuring words, "Ask what ye will and it shall be done." Where was there ever a prayerful and a willing Church that God did not use mightily in His cause. Such was the early Apostolic Church, and we find in them no want of power. First the twelve increased to seventy, the seventy to five hundred, the five hundred to five thousand, and within the lives of the Apostles the Gospel had made its way against the sternest opposition northward into Scythia, eastward to India, westward to Rome or even to Spain, and southward into Arabia and Africa; in short, it had almost accomplished its circuit over the then known world. But, it may be urged, these were the days of miracles, of charisms and special divine interpositions. And is not this nineteenth century an age of miracles? When were feeble efforts, small sacrifices, and humble laborers blessed with more astonishing success than in the Missions of this century?

See what God has wrought. We have now had about a century of Protestant Missions. Within that time, and principally within the last few years, the world has been opened to receive the Gospel. There are now 20,000 mission stations; about 10,000,000 converts live or have died in the faith. At the beginning of the present century the Word of Life was written in the languages of about one-fifth of the world's population. Now it has been rendered into languages that make it accessible to nine-tenths of the world's inhabitants. The Scriptures are written in about 350 of the 600 languages and dialects of the world. At present the Bible can be read in twenty times as many languages as there are nations mentioned in the 2nd chapter of Acts as being present at the Day of Pentecost. Twenty five years ago there was not a Woman's Mission Society in America. Now there are some 20,000 of these local Auxiliaries. Thousands of volunteers are offering themselves for the work. Here are a few of the encouraging facts that we meet in looking over the various mission fields: "Pomare, Queen of Tahiti and Morea, was seventy years old when she died. At her birth the first missionaries were just entering the South Seas; at her death 300 islands were evangelized." The natives of Fiji were cannibals, and were amongst the most fiercely cruel and wretchedly degraded of the world's inhabitants. Now Fiji is the most Christian nation under the sun; five-sixths of its people are Church members—a larger proportion than in any other country. "At Aneityum, in the New Hebrides, the funeral slab of John Geddes bears the following inscription: 'When he landed here in 1848 there were no Christians; when he left us in 1872 there were no heathen.'" "Within one year after John Williams landed at Raratonga, of the Harvey Islands, the whole population had thrown away their idols and were erecting one of the largest churches in the world, and shortly after these people of the Samoa Islands had turned from 'these dumb idols' to serve the living God." In Madagascar the Word of God grew and multiplied in the midst of a persecution in which hundreds were put to death or sold as slaves. In Burmah, Japan and other countries the light is breaking and the day-star is arising. Surely this is the age of miracles. God by His special blessing upon missionary effort seems to be pointing out to His people

that the spread of the Gospel is the work of the Church, and the work which, if we regard His command in the spirit of His Word, we must first attend to.

Yet the force of workers is small; when we look over the field we find it is quite inadequate to the work. There are yet some of the native tribes of our own land, and the Esquimaux of the north, to be taught of Christ; also the native and immigrant heathen of the United States. Many of the people of Mexico and of Central America are ignorant of the Christian's Bible and the Christian's God. South America, with all its wealth and progressive nations, has only one Protestant missionary to every 400,000 of its people. Looking at the case of Asia—Japan, though many of her people are Christians, has 35,000,000 yet in darkness; in China, only one person in 10,000 has ever heard the Gospel. There are said to be nine hundred cities in China, in which the name of Jesus has scarcely been uttered. If the present staff of missionaries in China should each take a parish of 65,000 souls—more than any missionary could reach—there would still be 200,000,000 without any spiritual shepherd. Corea has only one missionary to every million of her people. Formosa has not been won to God. The large and wealthy islands of south-eastern Asia, and the populous nations of Indo-China are yet, for the most part, wrapt in spiritual darkness. In India, though there are some 3,000,000 Christians, there are nearly 260,000,000 heathen. If the heathen population of India were equally apportioned among the present staff of missionaries, giving to each 47,000 souls, there would still be left 200,000,000 with no one to tell the news of redemption. According to pretty recent accounts, there is in Afghanistan, or Beloochistan, not one Protestant missionary. In Persia there is only one missionary to every 125,000 of the people. Arabia, that home of nations, has only four Protestant missionaries. Turkish Asia, with its 21,000,000 of benighted souls, has only a small force of workers in some districts, while the great majority of the people firmly resist the Gospel. Asiatic Russia, larger than all Europe, has, as far as we can ascertain from good authorities, not a single herald of the Cross. Thus Asia, containing far more than half the world's population, is a stronghold of almost unbroken heathenism, where only a few gleams of gospel light have begun to dawn on the thick darkness.

Africa is as large as Europe and North America combined. It contains a population estimated at 200,000,000. In Africa there is only one missionary to each dialectic language. The Barbary States along the north, though within a few days of London, are unevangelized. The 3,000,000 who inhabit the Sahara hear no sound of the Gospel. Many of the nations of eastern, southern and western Africa have yet to learn the first principles of the Gospel of Christ. Besides these the Congo State is yet in almost absolute heathenism; and the great Soudan, situated in the centre of Africa—like a world within a world—abounding in natural wealth, and the home of some 60,000,000 souls, is yet in utter ignorance of the knowledge of God, and of the atonement of Jesus, except where a few rays of light gleam from isolated mission stations.

If the population of heathendom were divided equally among the staff of missionaries, each would have a parish of some 320,000 souls. "The harvest truly is great, and the laborers are few, Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

What is the cause of this state of things? Who is responsible? Has the Church done all she could? The Earl of Shaftesbury, than whom there is no better authority on such questions, says: "It has been in the power of those who hold the truth, having had means enough, time enough, and opportunity enough, to have evangelized the globe fifty times over." God has promised His people whatsoever they require for the work on the asking for it, and that promise never has failed and never can fail. Only a short time ago the Church petitioned God that a hostile heathen world might be opened to the preachers of the Gospel. God abundantly answered that prayer. Then the petition for a force of workers was sent up on the wings of prayer, and in 1886 the Students' Volunteer movement was started in Massachusetts: the result is that some 6,000 young Christians in Canada and United States have offered themselves for the work; but though the wealth of Church members is more than 12,000 millions of dollars, they think they can-

not afford to send out and to sustain in the fight those few thousands who have offered to give up all.

Further, in regard to our responsibility, let us see what we could do if we would. If we gave one member out of every fifty church members we would have 600,000 missionaries. By sending one minister of every ten in Canada and United States, we would have 8,000 ordained missionaries. Ten cents a week from each Protestant Church member would bring into the treasury 31 million dollars annually. One-tenth of the Church's annual increase of wealth would place 1,200 missionaries on the field at once. If each communicant made it his or her duty to send the Gospel annually to twenty persons in heathendom, five years would not have elapsed until every creature would have heard the glad tidings. Only one cent every nine days, or an average of one-ninth of a cent per day, is given by each Church member for the conversion of the world. For each heathen there is given about one cent per year. This is the value we have been placing on the heathen soul; souls created in the likeness of God, endowed with god-like powers; souls bound for an eternal existence; souls that all heaven is interested in; souls valued by Christ to the extent of His own life, are valued at one cent per year by His professed followers.

We are accountable not only for what we do, but for what we can do. There may be souls whom we might have been the means of bringing to Christ, but have not done so—for these we are responsible. The present situation of the unenlightened world appeals to each Christian. Could we by going there supply a greater want than by staying here, we should unhesitatingly go. Do we believe that He intends us to remain where we are? This conviction, and this only, should keep us out of the foreign field. But those who stay at home should stay to assist in the work—supply the needy treasury with liberal gifts; pray for the work. This is the most effective mode of usefulness, and that without which all effort comes to naught, like the efforts of the smith to fashion cold iron. When the heart of the Church sends out its earnest cry unto God, and by its persistent seeking raps at the very doors of heaven, and brings the power of Omnipotence into the machinery of mission work, then, and only then, will "the day break and the shadows flee away." The success of the work abroad depends largely upon the attitude of the Church at home. When men seeking for precious stones go down into the quarries of the earth, others at the top must hold the rope. So when ardent Christians go down into the haunts of depravity and superstition, braving this more arduous part of the work, in their zeal to gather diadems for the Master's crown, we who remain ought, by our prayers, by our Christian sympathy and by our gifts, to firmly hold the rope.

While we have been considering this question, what has transpired in the heathen world? According to the average death rate, 3,600 untaught souls die in heathendom every hour. You who hold the truth, you who know its power to save, keep in mind as an incentive to the earnest improvement of time, that every hour you work, every hour you pray, every hour you sleep, every hour you idle away, 3,600 immortal souls pass out of the darkness of heathenism to meet a god, of whose existence they have never heard. In China alone 10,000,000, or a number equal to twice the population of Canada, die every year. In heathen lands, 25,000,000 go to the graves every year. Every momentary tick of your watch sounds the death knell of a heathen soul. What consolation have they had to relieve the griefs and assuage the sorrows of a lonely life, amid all the harsh selfishness and social cruelty of a people whose hearts have not been softened, and whose society has not been sweetened nor purified by the influence of Christian love. What truth on which to anchor their sinking hopes in the dying hour, as the treacherous sands of a false religion gave way beneath their feet? They had no star of hope in the Christian's heaven on which to fix their gaze as they passed down the dark valley, no light of Gospel truth to dispel the eternal mists as the gloom of spiritual night settled round their souls, they knew not of "the light that shineth in darkness and the darkness comprehendeth it not."

In view of all this—the extensiveness of the heathen world, the scarcity of Christian workers, the prevailing coldness of the Church, the inadequate supplies of men and

money to sustain the cause of our risen Lord in the dark places of the earth, the countless multitudes dying without God—what need we say more? Let us not profess that our hearts are Christ's, if we can stand idle in such an emergency. This command, "Go," is the watchword. May God show us our responsibility.

Missionary Readings.

The Ring Found.

PEOPLE who are discouraged by seeing no results from Christian work, which Providence seemed to closely indicate as a duty, may find consolation in a Persian legend which appears in a foreign journal. It suggests the thought that although we may see no benefit, nor prospect of any, God may have some design which we are unconsciously advancing. The story runs that a certain king needed a faithful servant, and two men were candidates for the office. He took both at fixed wages, and his first order to them was to fill a basket with water from a neighboring well, saying that he would come in the evening and see their work. After putting in one or two bucketfuls, one of the men said:

"What is the good of doing this useless work? As soon as we put the water in one side it runs out on the other."

The other man answered: "But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other; and throwing down his bucket, he went away.

The other man continued until he had exhausted the well. Looking down into it he saw something shining, and he managed to get up a diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. Our work was not useless."

Christians, when called upon to do or suffer something which seems very unreasonable and useless, must believe that their divine Master knows what is best, and that in due time they themselves will know and understand.—*Christian Herald*.

The Tunguses.

THE Tunguses, or Tungusians, are a tribe of Manchoo Tartars, who roam over a great extent of northeastern Asia, from the Yenesei to the Lena. They are only one of the many Tartar tribes dispersed over these dreary regions, and are known by different names. They are of middle stature, slender, and extremely active, with lively, smiling countenances, small eyes, and dark hair. These poor people live in dread of evil spirits, whom they are ever endeavoring to propitiate; and in this consists their religion. The spirit of the forest is their special dread—a demon whom they imagine to be possessed of unlimited power. To him offerings are suspended from the branches of the trees; extemporaneous songs are chanted to conciliate him, while at supper the first spoonful is invariably thrown into the fire to secure a sound sleep for the genius of the place. The Greek priests have baptized many of these people; but under a new name they retain their old superstitions. The Tunguses are characteristically honest and friendly, robbery being considered as unpardonable. A traveller describes himself as witness of their hospitality and improvidence; for they seem to have no thought for the future, and therefore readily share what they have killed. Yet it is strange that nothing will induce them to kill a reindeer for their own food until they have been compelled to fast for eight days. The act is then considered justifiable. They bear fatigue, cold, and privations to an extraordinary degree. They are sensible of and thankful for kind treatment, but will permit no one to abuse them. To strike a Tungusian is indeed a great crime, and often leads to fatal consequences, as in that case they do not consider their word sacred.—*Missionary Visitor*.

Dishonesty at Church Fairs.

TO charge from fifty cents to one dollar for a *boutonnaire* which represented only the cost of picking the flowers out of the fields, is robbery pure and simple, writes Edward W. Bock in "At Home With the Editor," in the September *Ladies' Home Journal*. On two different occasions that I distinctly remember where I was asked fifty cents for not five cents' actual worth of flowers, I was laughingly told by the young lady to whom I tendered a bank-note, that "We never give change at this fair, and gentlemen like yourself won't insist upon it, we know." It was not enough that I was overcharged, but I must be twice robbed, and this, in each instance, in a church and in the name of charity! Is it any wonder, I ask, that it is so difficult to induce men to attend bazaars and fairs? They know what is in store for them if they attend. They know that the innocent "25 cents admission" represents an exit costing all the way from \$10 to \$25, in proportion to their good nature. I am calling this practice by its proper name, because I think it is time that the great and noble works done for honest charity in this country should not be asked to suffer, as many of them are undoubtedly suffering to-day, from this and other forms of abuse practised in the name of charity. And I do not believe that the managers of charitable fairs really have an accurate realization of the rapidly-growing aversion on the part of men for these events. If they had this knowledge I think they would apply the remedy without delay.

Our Young Folk.

Rani, "The Queen."

THE other day a Hindoo neighbor came to see whether I would take a little girl. She was neither an orphan nor very poor; her only fault was that having brown parents she was born white. The father on seeing the child had deserted the poor mother in a rage. She had taken refuge in her own father's home, but hearing that we bought children she had come to sell it. I told him, "We take children, but never buy them. If she wishes to give it away, let her come and I will see."

He soon returned with the mother, a nice-looking, timid young woman, carrying in her arms her firstborn, a three-year old daughter who had white hair and pink eyes; the unfortunate child was an Albino, well-formed and intelligent, but whiter than any European. The attachment between mother and child was evidently strong; but a Hin loo woman in her position would seldom be allowed the luxury of a choice, no matter how her heart yearned for her child. She could not earn her own food, how could she care for the child? She must have known—poor little mother—what often becomes of children who are not wanted. As to selling it, that idea was probably not her own, but the idea of the Hindoo who brought her, and who intended to make the best bargain he could and keep the money himself.

She sat with her cloth drawn over face, quietly shedding tears; and even that miserly Hindoo was touched when the child, understanding nothing of the cause of the mother's sorrow, crept up, peered into her face, and said again and again, "Don't cry, mamma; don't cry, mamma." Then snatching a cloth the child wiped away the tears with a vigor as though it was the grief itself and not its signs she was trying to erase. It was hard to separate them, but even this seemed less cruel than the possible alternative. She had been received into the Sinclair Orphanage, where she is the pet of the school; the girls vying with each other to do Rani, "Queen" a kindness. Why do I tell this story? Just as an instance to show you that these Hindoos have hearts that can love and can suffer. That 'tis their cruel religion that hardens them, and that it is for us to bring them back to the God who made them and loves them still. I am sure the memory of that little quivering lip and the oft-repeated "Don't cry, mamma," will be a help to me when my faith wanes at the sight of the sin and cruelty of grown up Hindoos.—*Missionary Helper*.

Apron-Strings.

"I PROMISED my mother I would be home at six o'clock."

"But what harm will an hour more do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied to a woman's apron-strings——"

"My mother doesn't wear aprons," said the first speaker, with a laugh, "except in the kitchen sometimes, and I don't know as I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man, poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightly of his mother's apron-strings, and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace, for I was ashamed not to do as other boys did, and when they made fun of mother I laughed too—God forgive me! There came a time when it was too late"—and now there were tears in the old eyes—"when I would gladly have been—made a prisoner, tied by these same apron-strings, in a dark room with bread and water for my fare. Always keep your engagements with your mother. Never disappoint her if you can possibly help it, and when advised to cut loose from her apron-strings, cut the adviser, and take a tighter clutch of the apron-strings. This will bring joy and long life to your mother, the best friend you have in the world, and will insure you a noble future, for it is impossible for a good son to be a bad man."

It was an excellent sign that both boys listened attentively, and both said "Thank you" at the conclusion of the stranger's lecture, and they left the ball grounds together, silent and thoughtful. At last the apron-string critic remarked, with a deep-drawn sigh:

"That old man has made me goose-flesh all over."

"Oh, Dick," said his companion, "just think what lovely mothers we have both got!"

"Yes; and if anything were to happen to them, and we hadn't done right! You'll never hear apron-strings out of my mouth again."—*Selected.*

Naming Babies.

CURIOUS customs are in vogue in some countries on the important question of babies' names. A Hindoo baby is named when it is twelve days old, and usually by the mother. Sometimes the father wishes for another name than that selected by the mother; in that case two lamps are placed over the two names, and the name over which the lamp burns the brightest is the one given to the child. In the Egyptian family the parents choose a name for their baby by lighting three wax candles; to each of these they give a name, one of the three always belonging to some deified personage. The candle that burns the longest bestows the name upon the baby. The Mohammedans sometimes write desirable names on five slips of paper, and these they place in the Koran. The name upon the first slip drawn out is given to the child.

The children of the Ainu, a people living in northern Japan, do not receive their names until they are five years old. It is the father who then chooses the name by which the child is afterwards to be called. The Chinese give their boy babies a name in addition to their surnames, and they must call themselves by these names until they are twenty years old. At that age the father gives his son a new name. The Chinese care so little for their girl babies that they do not give them a name, but just call them Number One, Number Two, Number Three, Number Four, and so on, according to their birth. Boys are thought so much more of in China than girls are, that if you ask a Chinese father who has both a boy and a girl how many children he has, he will

always reply, "Only one child." German parents sometimes change the name of their baby if it is ill; and the Japanese are said to change the names of their children four times.—*Selected.*

Another way to earn Missionary Money.

MISSIONARY sunflowers! Who ever heard of *such* sunflowers? Yet that is what they were; and I shall tell you how they grew?

It was a bright spring morning, and little Harry Walters was sitting on the broad, stone doorstep of Ivy Cottage looking very sober and thoughtful for such a small boy. "It's no use," he said at last, "I can't give anything to help the heathen now; but when I'm a man I'll give ever so much." Harry's parents were poor, and as he was but one of a large family who had to be taken care of, you know why he felt so sure that he could not give anything for the special offering which the Mission Band was to make when it re-opened after the summer vacation, for they did not have meetings during the hot months.

"I think I'll see how much I am worth, anyhow," said Harry to himself, as he began to empty his pockets. Such wealth as he found! There were two bits of twine, ends of pencils, a few marbles and nails, and crumbs, and ever so many things that you can always find in a boy's pocket. But what is all this mixed up with the crumbs? Sunflower seeds, one, two, three—ten of them. "Chickens like sunflower seeds," thought Harry, "but ten wouldn't make a very large meal. There's Mr. Brown in the big house on the hill. He keeps ever so many chickens; I wonder he don't plant some for them."

Now a bright thought flashes through his mind. "I'll plant these seeds, and raise more, and, perhaps, he will buy my seeds, and I'll have some missionary money then. Three cheers for the sunflowers," and away he ran to plant them.

All in a row, one by one he placed them, and day after day he watched and tended them until at last a tiny green leaf peeped out of the ground, then another and another, till there were ten little stalks. Every one of them had grown. "My Missionary Farm," Harry called his sunflower patch, and, as they grew higher and higher until they were far above his head and the flowers began to appear, he felt almost as Jack did with his wonderful beanstalk that reached to the clouds and brought him so much wealth.

Never had any flowers seemed as beautiful to Harry as did those sunflowers with their brown centers and yellow fringe. They seemed to know they were growing for a good purpose, and they all grew large and full.

Never was anyone happier than the little owner, when he gathered the ripened seed and carried it to Mr. Brown, for he had heard of Harry's plan and consented to take all the seed he could raise.

When he returned, a shining silver dollar was clasped tightly in his hand, and his heart beat joyfully as he thought that now he could give it all to help send the Bible to the poor little children of India and Africa.

Who would ever think that sunflowers did missionary work? But these truly did; not only abroad, but at home, too. Harry's enthusiasm aroused the interest of his parents, and they concluded that, though they had but little, they could spare something for those who were not so blessed as to live in a land of gospel light; and as the years passed and the Lord prospered them, they gave more and more, and Harry himself became a herald of the cross and went to far away Africa to work for the Master.

"It was through those ten little sunflower seeds that God took care of in my pocket, that He showed us how much can be accomplished for Him by things we value the least," such was Harry's explanation. Who will say otherwise?—*From Uniform Reading in Mission Studies*

EVERY earnest prayer that is breathed, every cross that is carried, every trial that is endured, every good work for our fellowmen lovingly done, every little act that is conscientiously performed for Christ's glory, helps to make the character beautiful, and to load its broad boughs with "apples of gold for God's baskets of silver."—*Rev. T. L. Cuyler, D.D.*

1881



1893

Woman's Missionary Society

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" L. Hart, Tokyo.
" Blackmore, Tokyo.
" Nellie Hart, Kofu.
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Mrs. Mary E. Morrow.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Our Monthly Reunion.

PRAYER TOPIC.

All Annual Meetings ; for wise appropriation of funds ; and for guidance in the choice of new field of labour.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John xiv. 13.

"I will go before thee, and make the crooked places straight ; I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel—Is. xlv. 2, 3, 4.

OUR Annual Meetings are times of the deepest interest to the Society. To begin with the Auxiliary, where the foundation, so to speak, of our work is laid, we can hardly over-estimate its importance, and the Auxiliary work must depend for its success upon the women composing it as individual workers.

While we must speak of an Auxiliary as a body or society, it must never be forgotten by each member that her individual work is necessary to its success. Every possible effort ought to be made by the officers of an Auxiliary to make the Annual Meeting an event in the congregation. It is an anniversary occasion really, and ought so to be properly observed. Some may think, at first sight, that it is merely another organization in the congregation to make a demand for money—another channel through which the givings of the people are to be diverted. But is it so? To our mind, the W. M. S. is a natural growth from the seed of gospel preaching, with which we have been favored all our days. It is a practical development of the Christianity we profess. The anniversary of the Auxiliary means much. In the first place it celebrates the birth of a new and living interest in the life of the women of the Church. It celebrates their initiation into the great partnership of women who, under various organizations, are co-operating to establish the kingdom of Christ in the earth.

A full realization by every woman who professes to follow the Saviour, of her obligation to obey His command to "preach the gospel to every creature," would largely swell the membership of our Auxiliaries. To impress this obligation on every congregation is the duty of our Auxiliary, and one way of doing this will be by direct personal invitation ; another, and one usually very effective, is by public meetings.

In the general economy of human work, what necessities of life we cannot accomplish for ourselves, we pay to have done for us, and it is precisely so that the magnificent operations in Christian missions are carried on. With our hearts in sympathy with the redemption of mankind, we are yet out of reach of multitudes to whom we desire to preach the gospel of the grace of God. How shall we do it? The duty is not optional. But how shall it be done? By entering this great partnership of the friends of Jesus, and giving to its treasury, out of which our representatives, our agents, going to do for us the duty we cannot do for ourselves otherwise, shall be supported.

The spiritual influences flowing from an Auxiliary in a congregation cannot but be helpful to the women and to their homes. No one can begin to be active and interested in missionary work, whether at home or abroad, without realizing the constant need of divine aid and guidance ; and especially in the duties which belong to the conduct of meetings, and the personal work necessary to success, is this the case. The need of constant prayer, and unremitting consecration to the service of God and humanity are experienced in the life of every true W. M. S. member. Thus the organization of an Auxiliary in every church ought to be welcomed heartily, that the women of every congregation may be put in close touch with the great heart-throbs of humanity's needs, and the efforts of woman's work to supply them.

On behalf of the personal and individual benefits to women engaged in this work, much might be said. These are many, and come back as a part of the reward. The woman who lives to herself, inside her own

four walls, elegant though they may be; whose thought and effort are spent on herself, whose self-interests are all-absorbing, cannot develop her highest nature. Her range is narrow, her life cramped, her powers dwarfed; while she who is alive to the needs of humanity, to the progress of events, to the calls of God, will broaden herself, and help to bless others.

There are many women in all our churches who do the most pronounced missionary work, but are yet unconnected with our W. M. S. We would fain enroll them with us, because we believe that every Methodist woman should sympathize, at least to the extent of membership in the Woman's Missionary Society, of her own Church.

Whether they shall do this or not will largely depend on the influences shed around by the operations of Auxiliaries. While the spiritual side of our work is all-important and not for a moment to be overlooked, do not let us omit the practical. Preserve the meetings from monotony or dullness. Enlist fresh aid as often as possible; present bright papers or addresses; give something for the thought to feed upon; avoid the comic or dramatic as out of place; remember that a Missionary Meeting is a seed-sowing time, and who can tell what harvests God may design it to bring forth? A good item for an annual meeting programme is the thank-offering. Let us give up the "collections" and make "offerings" to God. A good question for the annual meeting is, "How can we improve on the work and methods of last year?" Every year adds to our experience, and the lessons are valuable. We are asked to pray for wisdom in the appropriation of funds, and for guidance in the choice of new fields of labor. Every one will recognize the need of prayer for these objects. The money given to God through the channel of the W. M. S., is appropriated with a conscientious regard as well for the givers as for the demands of the work. One of these demands is the extension of the work in the home church, its consolidation by organization, and its maintenance by constant, systematic, educative methods—hence the annual meeting of the Branches and the Board of Managers in different sections of the country, the publication and diffusion of literature are legitimate missionary work, and their demands upon the treasury are small compared with the varied and direct advantages that they produce.

We hope to learn that our Auxiliaries everywhere as far as possible have held public anniversary meetings, and that all the annual meetings of Auxiliaries, Branches and Board shall prove the very best in our experience.

Chat with the Editor.

THERE is one little matter on which we desire to say a few words. There seems to be a dislike or a diffidence with some of our sisters to attaching their names to reports or articles sent in for publication. A little consideration of this matter may over-rule this. Why, if you are the authorized correspondent of an Auxiliary, simply sign initials. No one so desirous could communicate with you by that address. Why

take the pains to prepare a paper and send it in without a name or date or place marked on it? Is there any virtue in writing on any subject and issuing it without any name? Certainly not. Nameless articles are seldom given the attention they would get if signed by their authors. If they are original, the writer deserves the credit of writing them, and ought to be willing to assume the responsibility of doing so. If they are selected or compiled, they belong to some source which should be credited. In days gone forever, some women feared to sign their names because of the odium attached to women who were authors; hence many books written by women were issued under masculine titles. There is no such odium to-day. Women enjoy their birthright of equality in this respect at least, and if they have anything to say in print, it is most desirable that they should sign their names, and thus assume the responsibility belonging to them. We hope our friends and contributors will yield to our desire, and reflecting on the matter hereafter affix their names to their contributions.

THAT is a most useful suggestion made by Lady Henry Somerset. Would that it might be graven on the memory of everyone who meets it. "I have resolved," she says, "in all discussions on the conduct or character of others, to let something good be said, nor count any conversation closed till the advantages as well as the defects have been set forth. Our hands need to be tender, to have a touch of blessing in them as well as the power of healing. Our voices must be attuned to the concert pitch of that love that never faileth."

THE *Review of the Churches* says that the subject of woman's work is attracting increasing interest in English Methodism. The York Methodist Council have elected four ladies as members; the Swaffham Local Preachers' Meeting has received a woman on trial as a lay preacher. Why not?

WE hope for prompt reports of all the annual meetings. To accomplish the purpose of organization, all connected with it must unite in carrying on its object. The report is a link in the chain. Reporting educates and encourages and inspires to further endeavor. Many Auxiliaries owe their origin to the stimulation of a good report. During the year now closing, the reports of Auxiliaries have been faithful and, generally speaking, more condensed, and more in harmony with the limitation requested by the Executive; but the work is so extensive that it becomes a question whether it would not be an improvement if each District Organizer were responsible for a quarterly report of the Auxiliary work on her District, *i.e.*, the Auxiliaries would report to her and she would report to the paper. This is a method employed by societies in the States, and would, we think, work very satisfactorily, both as to the reports and the economy of space.

THE Woman's Congress of Missions in connection with the World's Fair, Chicago, will no doubt prove to be a most interesting occasion. The meetings will be held in Hall No. 6, Art Palace, Chicago, Friday and Saturday, Sept. 29 and 30. The programme

will include papers and discussions on Home and Foreign Missions, on Methods of Work, Raising of Money and Missionary Literature. Mrs. Dr. Carman and Mrs. Dr. Willmott have been appointed delegates from our Executive. All delegates are requested to bring credentials, and to wear a piece of light blue ribbon as a badge, bearing the name of the society they represent.

Current Coin.

THE true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.

To be able to bear provocation is an argument of great wisdom; and to forgive it, of a great mind.

LET the cross be the centre of your vision, humanity's needs the limit of your work, and love its law.

Notices of Motion.

BRANCH Secretaries are requested to bring the following before their Annual Meetings:

1891. "That Mission Band Corresponding Secretaries be made members of the Board of Managers, but not members of the Executive."

1892. "That Article V., Sec. 1, of the Constitution be amended to include as a member of the General Board of Managers, *ex officio*, the Secretary-Treasurer of the Literature and Publication Department."

"That the Memorial asking that Article II. of the Constitution be amended to read 'women and girls,' instead of 'women and children,' be not entertained, but be brought before the Branches next year."

FROM B. C. BRANCH.

"That whereas the Auxiliaries in this Province are more widely scattered than those of the eastern Provinces, and as many of our members attend the Annual Conference, we respectfully petition the Central Board to allow this Branch to change the date of its Annual Meeting, so as to correspond with that of the British Columbia Conference."

E. S. S.

Western Branch W. M. S.

THE schedules for the annual report, with directions to Auxiliaries for their September meeting, have been mailed to all the corresponding secretaries. If any have not received them, let me know at once, that another may be sent, so that all returns may be in by the 20th. The correctness of these returns will show how carefully these directions have been studied.

E. CUNNINGHAM, *Cor.-Sec.*

Official Letters.

From MARY E. MORROW, VICTORIA, July 24th, 1893.

THE weeks go so quickly by that I scarcely realize that so long a time has passed since I sent a letter to the OUTLOOK.

There have been no particular events too chronicle in connection with the Home. Our school examinations passed off very pleasantly and the girls acquitted themselves very creditably. I think they rather surprised our visitors with their readiness in mental arithmetic, and also in a spelling match. Life has been spent in the "Trivial round, the common task," but as I look back over the months that are

past of this year, I am so thankful that some of the perplexities seem to have been only shadows and not realities, rather means of blessing as they added intensity to prayer. I will take one case for an example. It seems to me that if a Chinese girl wills she can outdo any other nationality I have heard of in the art of scolding. Not only does a torrent of little words in every gradation of tone come forth with wonderful rapidity, but the emphasis and gestures that accompany them are most expressive and so much and many. One of the older girls, named Rose, was very ready to break forth in this way, and when I took charge here, one fear was, "How shall I ever manage Rose;" but I have had no trouble with her, she has been so good in every way, and she got a special prize at the examination for keeping a clean kitchen. Twice only has she had anything of a scolding fit, and the last time it so happened that I had given them at morning prayer two words to think of, "Follow me." It was washing day, and one of the other girls had annoyed Rose in some way, and she began to scold. I went into the wash-room, and as soon as I could be heard, said quietly, "Rose, Rose, will you follow Jesus?" She stopped at once and the tears came, all the anger was gone. Oh, the blessed power of vital Christianity. It *does* reach and influence even Chinese girls, and I often wish that if those who scoff at mission work among the *celestials* could see the efforts at self-control and right action, they must acknowledge that religion is not only a theory but a power.

There is another we are seeking to rescue. With God's blessing I hope in my next letter to tell the story of our success.

VICTORIA, B.C. —The Centennial Auxiliary of the W.M.S., organized three years ago, held their first public meeting in the parlors of the church, July 13th. A large and appreciative audience, with an interesting and profitable programme, made the meeting quite a success. The chair was occupied by the pastor, Rev. Joseph Hall, who, with a few earnest, yet happy remarks, introduced the speakers. Mrs. Morrow, who is at present laboring in the Chinese Home, gave an instructive address on the work of the W. M. S. She was followed by Miss Kettle in a missionary recitation entitled "The Bride's Outfit." Rev. Mr. Osterhout and Rev. Mr. Raley who, with Mrs. Raley, were staying a few days in Victoria *en route* to the B. C. Indian missionary fields, each enthused the audience by relating their special calls to their missionary labors. It was most profitable to listen to the words of our missionary brothers. Mrs. (Rev.) Gardiner in her own humorous style read "Mrs. Purdy's Parquises." A good collection was then taken up, after which our own gifted President, Mrs. Chapman, in a few condensed remarks reviewed the three years' effort of the Centennial Auxiliary, and in a telling way pleaded for each individual to extend the work by lending her influence and financial help. Nine new members gave their names as a result. We rejoice that God has honored our first effort, and trust that earnest, efficient work is before us during the coming year.

MRS. MARIA GRANT, *Cor.*

Farewell Meeting.

IT is not often that we have the privilege of attending a missionary meeting of such wonderful interest and power, as that held under the auspices of the Halifax and Dartmouth Auxiliaries on the evening of August 8th. The occasion, a farewell to Miss Cunningham, who returns to her work in Japan after a year's furlough, brought together a representative and sympathetic audience which quite filled the large and pleasant schoolroom of Grafton Street Church.

The evangelization of China is perhaps the most difficult problem confronting the Christian Church to-day, and the presence of Dr. Hare, who goes to Western China as a medical missionary, under the direction of the General Missionary Board, added greatly to the impressiveness of the hour. He goes to carry relief to the weary toilers in this distant and discouraging field, and as he referred to the strange experiences awaiting him in his new life, and the trials and discouragements through which he would know "the fellowship of Christ's sufferings," everyone must have felt that the touch of God had consecrated Dr. Hare to the

work of carrying the glad tidings of great joy into the darkness of Chinese idolatry and heathenism.

A cordial welcome was extended to Miss Hart, who spoke briefly of her five years' experience in the Indian Girls' Home at Port Simpson, B.C. Her interesting address gave assurance that her life had not been an idle one, and the seed of her faithful sowing is now springing up and bearing fruit.

In response to a few farewell words, Miss Cunningham touchingly referred to the changes which had taken place since the farewell meeting held for her on the 8th of August, six years ago. We were reminded by her earnest words that the fields are always white for the "Reaper whose name is Death." She expressed her gratitude for all the kindness she had received since her return to Nova Scotia, and her appreciation of the consideration shown her by the Executive of the N. S. Branch. She looked forward hopefully to her future work, notwithstanding its greatness and her own weakness, and earnestly requested the prayers of home workers that she may wisely meet the demands made upon her. May God bless her, increase her usefulness, intensify her love, and excite our interest in her work.

Rev. J. A. Rogers, pastor of Grafton Street Church, presided, and in introducing the missionaries, his words were such as to insure a personal interest in each one.

Hearty congregational singing, an appropriate and finely rendered quartette from the Brunswick Street Choir, the presentation to Miss Cunningham of a prettily framed life membership certificate from the Coraline Mission Circle, and a solo by Mrs. Wesley Smith were interesting features of the meeting.

While the collection was being gathered up by representatives of the Halifax and Dartmouth Mission Bands, Miss DeWolf sang very effectively, "Tell it Again." The proceeds of the collection, \$16, were appropriated to the purchase of communion plates for the Kofu Church, and are engraved as follows:—

To the Kofu Church

From the Halifax and Dartmouth Auxiliaries

Of the N. S. Branch of the W. M. S.

Of the Methodist Church,

August, 1893.

Rev. S. F. Huestis, representing the General Board, gave a stirring and characteristic address, referring appreciatively to the work of the Woman's Missionary Society. In an earnest prayer, Rev. Dr. Smith committed the out-going missionaries to the care of our heavenly Father. After singing "God be with you till we meet again," this interesting and impressive service closed with the benediction by Rev. A. Hockin. Many a hand-clasp and fervent "God bless you" followed each friend, feeling deeply

"How close the bonds that knit the hearts,
Of those that stay and those that go."

Miss Cunningham will be accompanied by Miss Crombie of the N. B. and P. E. I. Branch. Miss Maggie Smith, of Maitland, will probably leave about the same time for Chilliwack, B.C., to which field she has been designated.—*Mrs. S. E. Whiston, in Wesleyan.*

"Be Ready."

Titus iii. 1.

JULIA H. JOHNSTON.

READY to hear what the Master shall speak,
Ready each day, His good pleasure to seek;
Swift to "do good, and distribute" to all,
Ready to rescue the tempted who fall.

Ready to run, when the message is "Go,"
Willing to wait, if He orders it so;
Ready to sow, or to reap, or to glean,
Faithful and true, though the work be unseen.

Ready for service that others may shun,
Finishing work by another begun,
Ready for rest, oh, the infinite bliss!
Saviour and Lord, make us ready for this!

Missions.

IN Siam, poor lunatics are buried alive; and in all China there is not one lunatic asylum.

Miss Ida Kahn, a medical student at Ann Arbor, is said to be a lineal descendant of Confucius, the Chinese philosopher.

In some parts of India, children are held in the rain to wash away the measles. It is effectual also in washing away the children.

The most powerful influence to-day in opening China to foreigners, is that of the women medical missionaries now stationed in that country.

The first woman physician to India was Dr. Clara Swain, in 1869; to China, Dr. Lucinda Combs, in 1873; to Japan, Dr. Florence Hamisfar, in 1883, and to Korea about four years ago, Dr. Meta Howard, all sent out by the Methodist women.

The first girl brought up by her own parents, with unbound feet, in all central and western China, is Miss Mary She (Stone) whose mother was a Bible-woman before the daughter was born. She is now nineteen years of age, and is studying medicine at the University of Michigan.

Dr. John G. Kerr, of the Presbyterian Board, in Canton, China, has during his forty years of service personally given over a million of attendances to the sick and suffering; performed over 35,000 operations, and trained 100 or more of the native Chinese in surgery and medicine.

Ways of Arousing Interest.

IT is often rather difficult to persuade those who are not members of the W. M. S. to come to our monthly meetings. Would it not be well to supplement the notices given from the pulpit by warm personal invitations, and to cultivate a habit of "calling for" someone whenever possible?

Perhaps we who are interested do not take all the pains we might to have our meetings bright and enjoyable, so that those who may chance to attend will be glad to come again. With all the help we have now in the way of missionary literature it is not a difficult matter for a good programme committee to prepare for a pleasant hour. We need in our Auxiliaries, a wise energetic committee to prepare short helpful programmes, seasoned with cheerful singing and earnest heart-felt prayers.

The missionary prayer-meeting may sometimes take the place of the regular church prayer-meeting. The pastor surely would not object to having one occasionally with himself as leader, or else some lady in the congregation who is fitted to conduct such a meeting. The exercises should be varied, and our own missionaries and mission fields specially remembered.

Have you ever tried a missionary tea? This may be made a very pleasant entertainment. A social time with simple refreshments, and a short programme either before or after the "tea," may serve to attract some whom other plans have failed to reach.

A well-managed Mission Band should be a source of interest for the Auxiliary. When the children come home, and enthusiastically tell what they have heard, have done and are going to do, parents may be won to join the older society. Wherever there is a Sunday School there can be a Mission Band, and a church that has in connection with it a stirring Band, will have some good missionary workers before many years have passed. The training of early years tells upon the work of later life.

In each Auxiliary appoint someone to write, or ask several to contribute notes to our missionaries. It would be very pleasant to have these read in the Auxiliary, before they start on their way. Perhaps a reply may come, in which all the members will be interested. It is very considerate, however, not to ask or expect a reply, for the workers in our mission fields have their time fully occupied. Now that we have a birthday calendar, containing the birthdays of all our missionaries, a birthday box carefully packed with dainty little things, that cost little but are pretty and useful to have, would be a pleasant way of showing loving remembrance of

a distant sister's work for Christ, and might make the missionary course seem more real to someone who never before thought much about it.

"A few practical thoughts on Auxiliary work," by Mrs. (Rev.) Mack, of Port Hawkesbury, read at the last annual meeting of N. S. Branch, will be found very helpful. Mrs. Mack's paper has been printed in leaflet form and is now ready for circulation. Price five cents, to defray cost of printing. Send orders to Ccr. Secretary of N. S. Branch before February meetings.

Japan.

*Letter from M. ABBIE VEAZEY, dated Karizawa, Japan,
July, 25th, 1893.*

THE hot July days have come, bringing the close of another term, and to me the end of my first year's work in Japan. One's first year in a foreign field such as this may naturally be expected to be one of new experience—a laying aside of one's home and life and associations, and a re-adjustment of one's self to the changed conditions of the new world about us; and in even greater degree than I anticipated has this proved to be the case here. The year has been to me a series of surprises and revelations—some of them pleasant in their character, many of them far otherwise, and some even keenly disappointing, but all of them educative in their way and helpful in fitting one for future usefulness in the work here.

We find ourselves at our coming landed on the other side of the globe and, as it were, upon our heads; and a year or more is needed to get used to the changed condition of affairs, and to understand our position here. So many of our cherished ideas must suffer a complete revolution. For instance, at home we are "the people" and all other nations are to us "foreigners." Here, behold, we find ourselves the "foreigners," while the hitherto foreign Japanese have become "the people," which fact is daily emphasized as we go about the streets by the epithets that greet us on every side from young Japan, who, in his way can be quite as demonstrative as young America in proclaiming the passing by of a "hairy Barbarian" or "foreign devil" as they see fit to dub us.

We hear so much at home about the refinement of the Japanese people—the picturesqueness of their homes and costumes, and above all, of their cleanliness as a race. We arrive here to find, not that there is no culture or refinement it is true, but that it exists very exclusively among the wealthier upper classes of society, and is at its best only such refinement as can exist outside of the purifying influences of Christianity, while among the great mass of the people among whom our work chiefly lies, there is degradation, poverty, misery and filth in equal degree, at least to that found in the slums of the great cities of our so-called Christian lands.

As it is in the outward aspect of affairs, so it is to a great extent with the attitude of the people toward us. We find that the people of this land are not, as a general thing, waiting with outstretched hands for the gospel. There is much dislike and distrust of the foreigner to be met and overcome—much tact to be used before even an admittance can be gained to many of the homes, and many lessons to be learned in the school of experience before one can get hold of much of the inner life of the people. We are from the beginning on the outside of the Japanese life, and to a certain extent must be content to remain so; but there are more ways than one of reaching a desired end oftentimes, and it is just here that the beauty of our Christian schools appears. No higher work need be desired by anyone anxious to help in extending Christ's kingdom in this land, than the opportunity of assisting day after day in the education and development of the young girls who must so early in life take their places as the wives and mothers of Japan. It is not always easy to win the confidence and love of these girls, but it can and has been done, and strong Christian characters have been built up in this way to go forth at the end of their school life to carry the gospel message to their own people in their own tongue, and in a much more effective manner than a foreigner can hope to do without years of patient study and effort.

Looking at the two departments of our work on coming here, I found myself looking forward with longing to the time when I would be fitted to enter the direct evangelistic work. After a year spent in school life, I have ceased to make a distinction, for I cannot but feel that the school work is directly evangelistic; and while it may sometimes seem more tardy in present results, it is yet building deep for future years.

The study of English in itself brings the girls in contact with the foreign teachers as they could not in any other way, and as they progress it opens up to them avenues of thought undreamed of before, for their own literature can furnish them but a very scanty supply of anything either pure or elevating in its tone. This want is being gradually met by the religious papers and magazines now being published by the native churches, but our girls in the school are still driven to the English Sunday School papers and books to get suitable stories for the little ones whom they gather about them in the Sunday classes.

The very presence of schools such as ours in time, makes itself felt on the neighborhood about them. The people find that the foreigners are after all peaceable and harmless, and that their children can receive much pleasure as well as instruction from the Sunday schools, charity schools, etc., being opened up to them; and in many cases the Bible stories and truths carried home by the children awake in the parents a desire to hear more of the new religion, so that a cordial welcome awaits the Bible-women when they come to visit at such homes. Azabu, the district in which our Tokyo school is situated, is noted among the Japanese for its quiet and friendly attitude towards foreigners and Christianity.

There is much in our school work, as well as in our evangelistic work outside, to make us feel grateful and encouraged, and I have not spoken of the dark side with any wish of complaining—rather with the desire to present our work in a fair light, and not in a rose-colored setting. What to write and what to leave unwritten is a puzzling question oftentimes. We could, by taking one side of our work only, write such tales of woe that your hearts would melt in pity for anyone compelled to live in such surroundings. We could on the other hand, by ignoring all this, write such glowing accounts of the beauties of this really beautiful country, of the wealth of cherry and plum blossoms, of the choice blooms of the chrysanthemum, lotus and wisteria, of the dainty embroidery of silk and crepe, and the beautiful lacquer work, that you would envy our very residence in such a fairy land, and think mission work here must be one long holiday time. Either of these impressions would be equally misleading; and that is why when we speak of the beautiful cherry blossoms over our heads, we refer also to the foul smelling gutters below—when we speak of the Emperor's palace in the centre of the city and the beautiful grounds about it, we write also of the narrow, unpleasant crowded lanes, by courtesy called streets, by which we must approach to these beautiful grounds—when we tell of the delicate, high-bred girls, who are not wanting in our boarding departments, we cannot refrain from speaking also of the motley crowd of sore heads and dirty faces that some of these same delicately reared girls gather around them in the Sunday and charity schools, dividing their time between teaching the Bible lesson and dispensing pieces of "handkerchief paper" to the children with the injunction to keep their noses clean—a very novel command to many of them. There is nothing whatever of romance, and certainly plenty of prosaic practical work for both foreign and Japanese workers in all departments of our mission. Some of these girls when questioned as to the pleasure they find in teaching in the King's Daughters' poor school and these Sunday Schools, have acknowledged that it was very hard at first to endure the crowding about them of the dirty, ill-kept, unwashed children, and that they had to pray hard that they might not mind the smells and sickening dirt around them, and they were sure that special grace had been given them, so that after a little they did not seem to see or smell what annoyed them so at first; and then, too, they have the satisfaction of seeing the children gradually improve in cleanliness under their teaching, though the girls still find it necessary to remove every article of clothing on their return to the school, before they feel it is safe to enter their

dormitories or associate with their companions, so you can understand that there is no little self-denial involved in this passing on of missionary labors.

The words of a remark heard long ago have often come to me here—"Discouragement to a missionary should be an unknown quantity," and realizing more fully than then the force of the saying I have tried to keep the word out of my vocabulary. Our life here in all departments of the work is a busy one. With language study, teaching, and the various duties connected therewith, the days pass quickly by. Our work fills and satisfies our lives, and leaves us little time for missing the many things that made up life at home.

Experience has taught that the best interests of our work demand a few weeks' relaxation during the heat of the summer, so we have gathered here in a little board house on the Plain of Karuizawa, a few miles from the foot of Asama Yama, one of the smoking volcanoes of this earthquaky land, with low hills all about us, and clear, cool air to breathe, a most welcome and needed change from the heat and foul smells of the cities. Here the nine members of our mission who are left in Japan this summer, met on the 17th and 18th inst. in the annual Council Meeting, which was a season of profit to us all, the business of the year being brought up and discussed; and to us who are new in the work, there was much of helpfulness in hearing the work of the various stations thus talked over. Since then we are making it our business to rest and gain new strength for taking up the work of September, our only planned work outside of the resting being a daily Japanese lesson for those of us who are strong enough for the study. An enterprising young Japanese student has made himself master of the new "Gouin" system of language teaching and applied it to the Japanese; and as some of our ladies have been much pleased with its workings in teaching English to the girls in our schools, we were anxious to test it as applied to ourselves, and so far are much pleased with it. It is not an *easy* method of learning Japanese, for it requires close following and thought, but it promises to be a much more rapid as well as satisfactory way of getting hold of this difficult language, and if so, it will be as you can imagine, a great boon to all missionaries.

Karuizawa is essentially a "Missionaries' Retreat," there being now some forty families here, and as the population of the little village does not exceed two hundred people, it follows that the influence of the Christian community should certainly make itself strongly felt, and I think it is proving so. At first our Sunday services were held in one of the missionaries' houses, each person carrying their own chair to the service. Now we have secured a little rough board building, erected originally as a billiard room for the soldiers sent here one cholera season. A small subscription from each has seated this with chairs, a "Baby" organ is loaned for Sunday by another of the missionaries and brought up on the shoulders of a D.D., and now we say with much satisfaction that we have a *real* church. There is English preaching both morning and evening on Sunday, and a Wednesday evening prayer meeting also, and after listening for a year to Japanese sermons and singing praises to God in an unknown tongue, it does seem so good to stand among a few dozen of our fellow-countrymen and sing our English hymns once more, for although my ten months in Japan have been spent in Tokyo, I have heard only four English sermons in that time, while several of our ladies, and many others gathered here, have not had the privilege of even one English service since leaving here last year.

There is no Christian work in this village during the rest of the year, but it is being well instructed now. Japanese services are held in our "Church" on Sunday afternoon and on Thursday evening, and in a house in the village on Sunday and Wednesday evenings. In addition to this our two Japanese girls from the school, who are with us, have a Sunday School Sunday mornings on mats spread at the shady side of our house. The first morning there were twelve children—last Sunday the number had increased to thirty, and all seemed much interested. We are looking forward to hearing the reports from our school girls when they gather again after their holidays at Azabu, for they had become so enthusiastic over their Sunday School work last term that they went to their homes with many plans for Sunday School work wherever they could find openings.

The summer vocation puts many of our girls in hard

places, as they go to non-Christian homes where they meet much opposition and find it difficult even to keep the Sabbath as they know it should be kept. I hope that you will remember them in your prayers, and us also, that we may be strengthened by this summer rest to do better work in the coming year, and that we may be more faithful in His service.

The Joy of Doing.

BY MRS. BANNELL SAWYER, MONTREAL.

(Concluded from p. 126.)

AS Elsie walked out into the cold, clear atmosphere, flooded with light, her thoughts were brighter, and there was a glow around her heart; perhaps it was because she had formed a little definite purpose in her life.

After arriving home, her thoughts dwelt upon the conversation which he had, and that "Mosaic" idea had taken root, so she began to wonder what form the tiny piece should take for the present hour. She decided to go and ask mother if her grown-up daughter could assist her in any way; and with a pleased, grateful look, mother answered "Yes." As the two were busily sewing, Elsie's thoughts wandered to the Mission Band; and she began to wonder when the next meeting would be. She thought to herself, perhaps mother will know.

Mother did know of course; and the happy part of it was that the meeting was the following day, in the afternoon.

The intervening time between now and the next afternoon Elsie tried to make beautiful by having each little piece of the "Mosaic" perfect.

When the hour arrived for the meeting, our stately student girl entered the room, where only a small number of bright, interesting young ladies were gathered, eagerly talking about some project which their president had proposed to them. A silence came over them as the semi-stranger entered, but they gave her a smile of welcome, and in words told her how glad they were to have a new member.

As Elsie entered, she heard one young voice saying out clearly, "Well, I know that if it were for myself, I should like a turkey."

As the meeting had not yet been formally opened, the president took her chair, and in a low, sweet voice, read a psalm. It seemed to Elsie the most beautiful chapter she had ever heard; and then the music of that tender, sympathetic voice struck a responsive chord in her heart. Then a feeling of restfulness enveloped her, and the words which she had so often heard the old people sing, but which she had never sung from her heart, came to her mind: "It is good for me, Lord, to be here." As she realized this, there was a wave of thankfulness in her heart; then the thought flashed in upon her, perhaps Auntie is praying for me just now; and with that thought another wave of thankfulness leaped upwards.

Following the reading was the prayer of faith and love, which the members of that Band always acknowledged, brought to them fresh courage, and it invariably helped to dissipate any doubts or feelings of distrust which now and then came to their young, questioning minds.

Then the business part of the meeting followed, in which Elsie heard something more of that "turkey."

"Miss Osborne," the president said, "we are talking about giving a New Year's dinner to a needy family in the city. You see we do not forget those who are at our own doors. The object of our society is primarily to develop a missionary spirit, and we have found doing a little home mission work, one of the very best methods to stimulate and foster this missionary spirit."

Elsie thought quickly, "Well; that is quite in harmony with my ideas; I think I shall offer to help," so she modestly said, "I, too, shall most willingly assist you."

"Thank you," said the president, "we were just discussing whether we would send a turkey, or if some other kind of meat would not do quite as well; but one of our dear girls, who is imbued with the spirit of the "golden rule," said that if it were for herself, she would like a turkey; and now she has generously offered to provide one and send it prepared for the table."

After this, they all seemed to be talking together; and as

Elsie sat listening and watching the eager faces and bright eyes, she thought they could hardly be more excited if they were talking of their wedding trousseaux, so interested were they in this prospective act of love.

Soon it was all arranged. Alice was to supply the turkey; Mary, two loaves of bread; Maud, cake and fruit; Ethel cooked vegetables; Mabel, tea, coffee and sugar; Jessie, plum-pudding and mince pies; Elsie, two quarts of cream; and there were many other little sundries, which were to be slipped into the corners of the baskets or parcels.

"But, Madam President, to what part of the city shall we carry our bounties," was playfully asked by one of the girls.

They had planned in faith, never doubting but that some needy ones were wanting, and that they would be directed to them.

The president said she would enquire of the trustee of the church, who had charge of the fund for the poor.

So after the details were arranged, it was agreed that they take the car together, the morning preceding New Year's; and that in the meantime a family be found to whom these substantial dainties would be acceptable.

It was discovered that this was no difficult matter, the only trouble being which one to choose among so many names. After a little consideration, thought and prayer, they decided on a family in which they were told were a number of children. This delighted Elsie, who was now quite enthusiastic about the dinner, and she soliloquized with herself that possibly she might find in this home one of the poor little girls who sometimes stood on the street holding out the tiny hand for "charity, please."

When the day arrived for the presentation to be made, they all met at the home of one of the girls. When the president came, she was amazed at the sight which met her, as she entered the hall. There were big bundles, little bundles, large parcels, small parcels and baskets. The incongruous mixture seemed to suggest the first fruits of a country tea-meeting.

On the arrival of the car; the girls with one accord and without any directions took up the baskets and parcels. There was a certain gladness in their manner, which bespoke that they were "walking in the light," because they were about to "make other spirits bright."

These girls were not in the habit of carrying parcels, and under ordinary circumstances would shrink from doing it, not perhaps, because they objected to parcels—for they were sensible girls—but they did not enjoy the publicity which a large parcel brought to its conveyancer.

As they sat in the car they attracted many enquiring glances, which were met by them with bright looks of honest pleasure, that seemed to express satisfaction with their surroundings.

Suddenly the car stopped at the street of which they knew nothing only the name. All was movement for a moment or two, then the girls marched out, reinforced with their treasures hidden from the unsympathetic gaze by the kindly paper. Possibly some of these girls attracted more publicity at this trip than they ever had before, but they modestly endured it like good soldiers.

After leaving the car, they began to look eagerly for the "given number," and it was soon found. A timid rap was given at the little door, which was opened by a woman with a child in her arms. Her eyes dilated as though she had seen a flock of angels "on kindly missions bent"; she soon recovered herself, however, and the hospitable instinct took possession of her and she invited them in. The parcels, bundles and baskets were laid upon the table; while the woman and her children looked on with astonishment.

The president in a few words introduced the young ladies as members of the *Douglas Mission Band*, and said "that their hearts were filled with love towards those who needed help, and they had devised this means of expressing it by bringing to them a New Year's dinner."

The girls tried to make themselves feel at home, and as they considered the chairs they found them in the minority, so they willingly adjusted themselves on boxes or benches.

On looking around they saw seven children, the father sitting near the stove in the last stages of consumption, and the mother who had received them at the door, now standing in the midst of the room, endeavoring to tell them how grateful she was; but her thankfulness reached the climax when she was told that the dinner was all cooked.

"D' ye hear that now," she said to her husband, "it is all cooked. Oh! dear people, my heart bursts with a good feeling towards ye. I'm so thankful to ye, for we had nothing for our dinner to-morrow. I have just sent my oldest girl out with a basket to try to get something, and he (pointing to the father) has been praying for food, and now it has come. May the Lord bless ye."

"Yes," said the man, "The Lord is good, and His mercy endureth forever. I can do nothing but sit here and cough, and I am totally blind. The doctor says my blindness was caused by too much hard labor.

"How long have you been blind?" said one of the girls. "One year last month, and it has been a rather long, weary year, but I must not complain for He is good, and I can say, though He slay me, yet will I trust Him. I prayed long and earnestly this morning for help, and bless His holy name, here you are in answer to it. Oh! He is a present help in time of trouble."

Then a serene look of blessedness overspread his face as he talked of the goodness of the Lord. The mother still stood in the centre of the room with the corner of her apron to her eye, and she, too, said, "Yes, He is good."

As the band of young ladies looked at the white face of the man, and at the long thin hands moving restlessly; then as their eyes wandered over the little room, which was to them so cheerless and empty; and to the little ones who were clothed in such a grotesque, patched manner, they marvelled how these two people could feel so pleased and thankful.

When they were thus looking around them, they could not avoid seeing the table with its many odd-shaped parcels; and this they knew was the cause of the joy in that little home. And as they thought how small the effort on their part had been to cause this happiness, the suggestion came, why do we not often bring joy and comfort to sad hearts in this simple way, and by so doing enrich our own lives. For these girls knew, that he who spends time, thought and love upon the "least of these," spends it upon his Lord.

Elsie's heart was filled with that reflex joy which comes into a life that brings happiness to another life, and she thought of what Auntie had told her some time before that, "to the giver shall be given."

When they were leaving, both the father and the mother tried to tell them, in repeated ways, how thankful they were, and said, "All we can do for you is to pray for you."

Elsie's bursting heart could not be still, and she said, "My dear woman, the joy which has come into our lives by performing this little act of love, which by the way is our reasonable service, is greater than you, as the receiver, can ever know."

After shaking hands and expressing their sympathy with the sick man, they went out again into the clear sunlight, and all the world looked bright to them, for their hearts were glowing, and they were reaping the reward which comes to those who forget self in doing kindness to others. They talked fast and hard, and laughed merrily, and in their wisdom they did not try to express the real satisfaction which came to them, but enjoyed it to its full extent.

Elsie ran with all haste into Auntie's on her way home. How she did make use of the English language, and how her face shone as she told her all about it. "And Auntie," she said, "that horrid, old, lonely, longing feeling I had is all gone."

I rejoice with you my dear, "for all joys go less to the one joy of doing kindnesses." You have learned that dreams pass, works remain. The *dream* of doing mighty deeds, the *longing* to do great things, pass away into a realm of nothingness, in comparison with doing the little things close at hand.

"True worth is in being, not seeming,
In doing each day that goes by
Some little good, not in the dreaming
Of great things to do by and by."

"Thank you, Auntie, I think I have learned many lessons during the past few days. If you had not suggested it, I would not have thought of going to the Mission Band, and I would never have known of the spirit of love which dwells in the hearts of those girls; and if I had not seen it I would never have thought that a little act of kindness would have brought such joy to suffering, lonely hearts. I have an antidote to all feelings of discontent, for if useless dreams

and longings take possession of me, I shall visit that poor blind man again. I never felt so happy and thankful before. I want to put my arms around you, Auntie mine, and tell you how I love you and every creature which God has made, and believe with all my heart that 'He hath a plan for every man,' for the poor as well as for the rich, and that He knows best."

"Just one word more, Elsie dear, before you go, and it is this: 'the reward of one duty done, is the power to fulfil another.'"

In Memoriam.

WINGHAM.—Death has garnered as its first-fruits from our ranks one held in high esteem, Mrs. Towler, mother of Dr. Towler and Mrs. R. McIndoo, of this place. "To know her was to love her" was essentially true in her case. Although unable to attend our monthly meetings unless held at her home, yet we felt that hers was truly a missionary spirit. She was ever ready to aid in the Master's work in many ways unknown to the public in general. We are looking up as a Society, trusting that God will bless our efforts in awakening greater interest and zeal in the cause we love.
M. SELLERY, *Cor. Sec.*

TORONTO JUNCTION.—Death, for the first time, has saddened our Auxiliary and claimed for its victim one of our vice-presidents, Mrs. Isaac Wilson, who fell asleep Monday, 17th July. She was one endowed with more than ordinary abilities, which were fully consecrated to the Master's service. We will long feel the influence of her labors, although her work here has ceased.
SARA BURT, *Cor. Sec.*

Words From Workers.

WHITECHURCH Auxiliary held a meeting on the evening of July 14th, at which Rev. A. N. and Mrs. Miller, of British Columbia, delivered addresses, giving thrilling accounts of their personal experience in dealing with the Indians during several years of missionary labor on the North Pacific coast. They related several incidents shewing the condition of the Indians before and after receiving the gospel. The collection, amounting to \$5, was devoted to Dr. Bolton's medical work at Port Simpson. Our membership is increasing, and we trust seed is being sown that will eventually produce an abundant harvest.
R. J. CUYLER, *Cor. Sec.*

BALTIMORE.—Our Auxiliary of the W. M. S. was organized on the 15th Dec., 1891, by Miss Bennett and Miss Burwash, with a membership of sixteen; we now number twenty-eight. Average attendance about ten. In September, we prepared a bale of clothing for the Chilliwack Home, B. C., valued at \$43. We held a picnic on the 24th of May, and a collection was taken up amounting to \$4.35. Meetings are held regularly once a month. We pray that God will bless our feeble efforts.
JENNIE BLEZARD, *Asst. Sec.*

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

WINGHAM.—During the year our meetings have been interesting and profitable, although the attendance has not been large. Three missionary prayer-meetings have been held, which have increased somewhat the interest taken in the work, and we have recently recorded the names of several new members. The collections from these prayer-meetings, together with birthday offerings, have added a little to our funds.
M. SELLERY, *Cor. Sec.*

DUNDAS.—This year has been to our Auxiliary one of unusual blessing, and we gratefully acknowledge broadened sympathy with, and a wider knowledge of, the needs of the

Master's work. The monthly meetings have been held regularly, and are well attended, always being interesting and spiritual. The prayer subject is regularly brought before the public prayer-meeting the first week of every month, one or two ladies reading the Scripture lesson and papers relating to the topic. The presence of Miss Whitfield, of Africa, one of our life-members, while at home on furlough, was a constant inspiration to greater consecration and earnestness in the cause of Christ. At Easter a thanksgiving meeting was held, at which the offerings amounted to \$15. A very pleasant event occurred at the June meeting, the members of Mrs. Ray's class presenting the Auxiliary with \$25 to procure a life-membership for one of their number, Miss Fannie Smith, who had recently removed from Dundas, where she had for many years been a most earnest and efficient worker in all departments of Church work.

GUSSIE BURROWS, *Sec.*

WOODHOUSE.—On May 11th, Mrs. Phelps, of Mount Pleasant, and Mrs. Kitchen, of Cayuga, met a number of the ladies at the church. The former lady favored us with an excellent address, and the latter formed an Auxiliary of the W. M. S. with eleven members, meetings to be held first Tuesday in each month. The following officers were elected: President, Mrs. (Rev.) C. Cookman; 1st Vice-President, Mrs. W. V. Collver; 2nd Vice-President, Mrs. D. J. Wyckoff; Treasurer, Mrs. A. W. Smith; Recording Secretary, Miss Lillian Smith; Corresponding Secretary, Mary Collver. Mrs. E. Trinder and Mary Collver were appointed canvassers for the OUTLOOK. We are willing to do all we can for our dear Master's sake.

MARY COLLVER, *Cor. Sec.*

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The Missionary Outlook

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

Address all orders to

REV. A. SUTHERLAND,

METHODIST MISSION ROOMS, TORONTO.