

# The Missionary Outlook.

*A Monthly Advocate, Record and Review.*

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[Whole No. 131

## *Field Notes.*

BY the time this number of the OUTLOOK reaches our subscribers the Annual Reports for the past year will have been shipped to all those entitled to receive them. A vast number of packages have been sent by mail, many more by express; while in other instances a case containing packages for an entire District have been sent to the Chairman. Enquire of the Chairman or at the nearest express office, and if your parcel has not come to hand write at once to the Mission Rooms.

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BEFORE leaving the Province, our missionaries for China had a photograph of the party taken, which all who have seen it, pronounce to be very fine. We hope in our next issue to give a photo-gravure of this group, as, we doubt not, there are many of our readers who, not having the pleasure of meeting these missionaries to China, will be pleased to have at least a photographic acquaintance with them.

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To our friends everywhere we send an earnest reminder: Do not forget the special needs of the China Mission this year. There are at least \$2,500 of preliminary expenses yet to be made up from sources outside of ordinary income. Thank-offerings and special donations for China will be gladly received.

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THE Rev. Drs. Potts and Sutherland were appointed by the General Board of Missions to visit the Board of the Woman's Missionary Society during its Session to be held in Toronto, and present the greetings of the parent Board; also to consult regarding any matters requiring joint action. The instructions of the Board were carried out on Thursday, 22nd October, the first day of the Board meeting.

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THAT the grace of God, and the convincing and converting power of that Holy Spirit is not confined to times or places is manifest by the fact that in the British Columbia penitentiary there are seven Chinamen awaiting baptism.

BROTHER ROBSON writes:—"I baptized the first Japanese (for British Columbia) in Vancouver, on the 27th of September. He has been attending our Chinese Mission during the past three years."

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THE *Methodist Magazine* for November gives us the following varied and attractive table of contents: "The Mount Pilatus Railway, by A. Blackwood; Christopher Columbus; Bunhill Fields—God's Acre, by D. Davies Moore, A.M.; Women and their Work in Methodism, by Rev. F. W. Bourne; Scotland's Influence on Civilization, by John Elder, Esq.; The Machinery of the Heavens Running Down, by Professor Winchell; The Last of John Wesley's Journal, by the Rev. Carl F. Eltzholtz; Rex Macarthy, by Mrs. Amelia E. Barr; Farmer Holroyd's Harvest Supper, by J. Jackson Wray; 'God's Englishmen'; Alleged Progress in Theology, by Samuel T. Spear; Religious Doubt and Modern Poetry, by Rev. W. J. Dawson; Mission Work in London, by Rev. W. S. Blackstock; Current Topics and Events; Religious and Missionary Intelligence, by Rev. E. Barrass, D.D." Published at the Methodist Book Room, Wesley Buildings, Toronto. Price \$2 per annum.

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THE *Missionary Review of the World* for November contains an unusually large and varied Department of Missionary Literature, comprising over a dozen articles by well-known writers on topics of current interest. The recent outrages upon Missionaries in China renders peculiarly timely Dr. J. T. Gracey's exposition, in the International Department (edited by him), of "The Causes of the Disturbances in China," and of "The Chinese Government's Relations to Christian Workers." The Editor-in-Chief, Dr. Arthur T. Pierson, sailed for England on October 15th to fill the pulpit of Mr. Spurgeon until the latter's recovery. Dr. Pierson will still have charge of the *Review*, and direct its management from London. Published by Funk & Wagnalls Company, New York, and Bay Street, Toronto, \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

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THURSDAY, 12th November, has been set apart as a day of general Thanksgiving. The custom of appointing an annual thanksgiving originated in New England.



## Editorial and Contributed.

“WE hope to see the day when the ordinary Mission Report will be an extinct form of literature, found only in museums or on the shelves of archæological societies.” So says the *Indian Witness*, and we say Amen. It is time this matter was looked at seriously by our Missionary Board and General Conference. An expenditure of over \$3,000 per annum on the Annual Report starts the question, What good end does it serve? Very few read it, and it quickly goes to swell the volume of waste paper. If the total amount from each Circuit were given, instead of a detailed list of subscribers, at least one-half of the cost would be saved. It is objected to by some that if the names of subscribers are not published, amounts will be reduced, and some will cease giving altogether. This, if true, is by no means creditable to the givers; and we are fain to believe that such cases are very few indeed. At all events we would like to see the question considered, and, as a preliminary step, an informal conversation in all our Quarterly Boards would have a good effect. If such should take place, will ministers kindly inform us of the drift of opinion?

A STRANGE story comes from the Mosquito Coast. A Moravian missionary there was recently visited by an Indian named Kaila, from the Kruta River, in Honduras, whose people bear a very evil name. Kaila declared that he had been warned in visions to ask for the preaching of the gospel, for if the people did not give up their evil ways the country would be destroyed. Some Christians went back with him, but the people would not hear them, and repaired to one of their profligate funeral wakes. Kaila tried to follow, but was driven back with jeers, and retired with words of warning. Soon after the house where the people were assembled was struck with lightning, which scattered the guests and consumed the building. Subsequently a tremendous tidal wave swept the coast, blotted out Kaila's village and destroyed every place in it *except his own*. What the effect of this strange visitation will be remains to be seen.

MRS. BISHOP (formerly Miss Bird) has a passion for travel, especially in out-of-the-way places that have seldom been explored. Her *Unbeaten Tracks in Japan* presents a vivid picture of life in those portions of the Empire most remote from civilization. Unlike some modern travellers, Mrs. Bishop has an open ear and eye for what is good, and does not consider it a part of her duty to sneer at the enthusiasm and belittle the efforts of missionaries. On the contrary, she allows full credit for what they

have accomplished, and pleads that they be encouraged and sustained. One of Mrs. Bishop's recent adventurous journeys took her through Kashmir into Little Tibet, where she was brought into contact with the Moravian missionaries at Leh, the capital of the country. Hitherto it has been supposed that Tibet is resolutely closed against missionaries, a supposition contradicted by the experience of these Moravians. Buddhism is universally prevalent, morals at a very low ebb, and the work of Christianity difficult and slow; but with characteristic patience the Moravian missionaries are toiling on, and the first-fruits of what may yet be a plentiful harvest have been gathered. This work has a special interest for us at the present juncture, as Larger Tibet lies just west of the Chinese province of Tz-Chuen, into which our missionaries will shortly enter, and the latter province may yet become a base of operations from which we shall enter the “regions beyond.” If such a project seems utopian we can only reply to the objector in the words of the well-known motto, “The world is my parish.”

A REMARKABLE article by Sir Bartle Frere on the adaptation of Christianity to all forms of civilization, has lately appeared in an English periodical. Its statements, based upon personal observation, furnish a complete refutation of the misrepresentations of modern infidelity, which is never weary of repeating that missions are a failure, and an antidote to the doubts and fears of many Christians, whose knowledge of the progress of Christianity is woefully limited. Let all such weigh seriously language like this from the article referred to:—“I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized and industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached only by a few score of Europeans who, with rare exceptions, had not previously been remarkable among their own people in Europe for intellectual power or cultivation, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success,—Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent.”



THE SOCIETY'S ANNIVERSARY.

THE public meeting in connection with the Session of the General Board was held in the Centenary Church, St. John, N.B., on the 29th ultimo. The Hon. J. C. Aikins, Treasurer of the Society, presided with his accustomed urbanity, and the devotional services were led by the Rev. John Wakefield, President of the Niagara Conference. The General Secretary read an Abstract of the Annual Report, after which able and telling addresses were delivered by the Rev. W. Swann, of Newfoundland; Rev. David Hill, of Hankow, China; Rev. R. Whittington, M.A., of Japan; the Rev. William Briggs, D.D., and the Rev. John McDougall. Thus nearly every department of the work was represented, and the meeting was thoroughly enjoyable throughout. Space does not permit an extended notice of the excellent speeches, but this is compensated by the synopsis already published in the *Guardian*.

MISSIONARY INCOME—JAPAN.

A CORRESPONDENT having observed that the names of missionaries in Japan are absent from the list of subscribers in the Annual Report, writes as follows:—

“Why is there no ‘income’ from Japan? Are the ministers there exempt from the ten per cent. tax on their salaries which other ministers recognize as a scriptural claim? If not, should not a portion of this tax find its way back into the treasury of the Missionary Society which has never been grudging in its appropriations to them? Will some of the brethren in Japan kindly rise and explain, as, if the explanation be satisfactory, it will help us in our work in future.”

The explanation is very simple. There is a native Missionary Society in Japan, and to that our missionaries contribute most liberally. Not only so, but they contribute largely to other special objects. Most of our Japan missionaries—perhaps all—go up to and even beyond the Old Testament tenth. Dr. Macdonald, for example, devotes the entire income from his medical practice, after paying for necessary books and instruments, to the mission work in Japan, chiefly to aid in building new churches.

A GOOD SUGGESTION.

THE Rev. Emerson Bristol, one of our superannuated ministers, who has just passed his seventy-eighth birthday, sends \$10 to the Mission Rooms as a special donation in aid of the new China Mission, “in memory of his spiritual birthday,” and makes the following suggestion, which we commend to the attention of our friends everywhere:—“I would like to have one thousand persons, ministers or laymen, join with me, and give \$10 each in memory of their spiritual birth-

day, to be continued during our lifetime in this world. This would give \$10,000 per year for our new mission in China. . . . It does seem to me that in so large a Church as ours one thousand would respond by sending in their names and \$10 each to support our new work in China, without interfering with our regular subscriptions in support of the ordinary work.”

This is a suggestion well worth considering. It is a not uncommon thing to make special donations in memory of departed friends, or in acknowledgment of special mercies received; and surely there is nothing better worth commemorating than the glad day when we passed from darkness into light, and were adopted into the family of God.

APPROPRIATIONS.

THE chief appropriations made by the General Board are as follows:—

Domestic Missions:—		
Net Grants to Conferences.	\$95,223 00	
Affliction and Supply.	1,500 00	
To recoup advances for Rent	1,400 00	
Missionary Committee's and		
Chairman's expenses.	2,000 00	
		\$100,123 00
Japan.....		27,555 00
China.....		5,632 00
Chinese Work in British Columbia.....		4,494 00
French Work.....		8,763 00
Miscellaneous.....		40,570 00
Indian Work.....		48,429 00
		\$235,566 00

\* The main items in Miscellaneous Grants are:—Travelling, Incidentals and School Books, Indian Missions, \$1,120; Superintendent of Missions for North-West, including Travelling, \$2,000; Superannuation and Supernumerary Grant, \$4,900; Mount Elgin Institute, \$4,800; McDougall Orphanage, \$1,200; Interest and Discount, \$4,500; Publication Charges, \$4,900; Office and Contingent Charges, \$3,000; Circuit Expenses for Missionary Meetings, \$4,000; Travelling Expenses of General Board, Committee of Finance, etc., \$2,700; Salaries at Mission Rooms, \$5,200.

THE GENERAL BOARD.

DETAILED reports of the meeting of the General Board of Missions have already appeared in the *Guardian* and *Wesleyan*. All that is required for the *OUTLOOK* is a summary of proceedings, and a statement of appropriations to the various departments of the work. There was a full attendance of members in the Centenary Church, St. John, N.B., when the proceedings began, and the interest continued unabated to the close. The Revs. T. C. Cocking and R. Whittington, M.A., returned missionaries from Japan, were present, and the Board was favored with a visit from the Rev. David Hill, Wesleyan missionary from Hankow, China. Not a few ministers stationed in St. John and surrounding country manifested their interest in the proceedings by close attendance. The first session was confined to business of a preliminary



character, the reading of the Minutes of the Committee of Finance, and other voluminous documents, the appointment of Committees, etc.

At the afternoon session the Chinese work was considered. The General Secretary gave a history of the movement, and of the steps that had been taken in accordance with the action of the Board a year ago. At the request of the Board the Rev. David Hill gave much valuable information about China and its people. At the conclusion of his address the following resolution was moved by Rev. Dr. Douglas, seconded by Rev. Dr. Griffin:—

“Whereas there exists an ever increasing vice which is known as the plague of Eastern Asia and the curse of China, entailing spiritual, physical and financial ruin on millions in those lands; and whereas this vice, arising from the use of the opium drug, was originated and is to a large extent perpetuated by the production of opium under the direct auspices of the Indian Government; and whereas all the negotiations of the British Government with China in relation to the opium trade have aimed at securing a larger sale for the Indian drug, out of which vast revenues accrue to the Indian exchequer; and whereas the conscience of the British public is being aroused to secure the abolition of those legislative enactments which sanction the production of the drug;

“Therefore be it resolved, that we tender to the British Christians who are seeking for the repeal of those unrighteous parliamentary statutes our warmest sympathy and earnest prayers for their success in the removal of this national dishonour and the abolition of this appalling evil. And that a copy of this resolution be sent to Sir Joseph Pease, M.P., as an expression of our warm appreciation of his noble effort in securing the vote of the Imperial Parliament in condemnation of this ruinous traffic.”

The resolution was supported in earnest and telling words, and unanimously adopted.

On motion the basis of appropriations to the Domestic Missions in the various Conferences was adopted as follows:—

	Married Men.	Single Ordained Men.	Unordained Men.
Manitoba . . . . .	\$900	\$500	\$450
British Columbia . . . . .	1,000	600	550
Newfoundland . . . . .	800	450	400
Towns and cities . . . . .	900	500	450
Other missions . . . . .	750	400	350

The General Secretary read a report on Indian missions in the North-West and British Columbia. The chief points in this report have already been made public. It was referred to Committee on Indian Missions.

On the second day the Board proceeded to consider a number of miscellaneous grants. On the item of \$2,000 for “Affliction and Supply,” a short discussion arose. Some were of opinion that such grants should be discontinued, while others thought that this could not be done until the men on domestic missions receive the full basis of salary. The opinion was also expressed that where stipends are of fair amount and are paid in full, as in Indian and Foreign work, claims for affliction should not be entertained except in very exceptional cases. The item was finally passed. When the item of \$5,000 for interest and discounts

was moved, the Secretary called attention to the fact that the greater part of this could be saved if Missionary meetings were held earlier in the season, and the subscriptions promptly collected and forwarded to the Mission Rooms.

The question of salaries at the Mission Rooms was exhaustively considered. No request had been made for an increase, but it was pointed out by Drs. Griffin, Douglas, Hannon, A. J. Donly, Esq., and others, that the policy had been to make the stipends of Connexional Officers similar to those received by pastors in the leading Methodist Churches in Toronto, and while the latter had advanced largely in the last decade there had been no advance at the Mission Rooms, although the work and responsibilities have more than doubled since the present incumbent took office. It was also pointed out that the proposed increase could make no difference in the amount available for domestic missions, as that was fixed by General Conference action. Finally it was urged that whatever amount was voted for salary, it should be kept distinct from house rent and taxes, which were always separate items in the allowance to city pastors. The views thus expressed prevailed, and salaries were voted as follows:—General Secretary, \$2,500; Assistant Secretary, \$1,500, with separate provision for rent and taxes; Accountant, \$1,200.

At the afternoon session the Rev. David Hill took leave of the Board, when the following resolution was cordially adopted:—

“The Rev. David Hill, Wesleyan missionary, of Hang-kow, China, having favored the Board with much valuable information touching missionary work in China, the Board would place on record its high appreciation and its sense of obligation for his interesting and instructive address at the anniversary meeting.”

The remainder of the afternoon was given to the various committees. At the evening session, reports were received. The Committee on the French Work recommended that \$8,898 be appropriated this year. This was changed to \$8,763, being \$4,948 for evangelistic work, and \$3,815 for the Institute.

The Committee on Chinese Work expressed entire satisfaction with the action of the Committee of Consultation and Finance in selecting a field and providing suitable men. It was recommended that the missionaries be instructed to co-operate with the missionaries of other Methodist Churches in forming a Union Mission Council, to consult with reference to the location of new missions and the stationing of men so as to meet in the most effective way the needs of the people. Respecting the Chinese work in British Columbia, it was recommended that a site be purchased in New Westminster and mission buildings erected at a cost of not more than \$4,000, the amount be provided from special sources, and not out of current income.

It was decided to continue the Rev. John McDougall as agent of the Society in the North-West in regard to matters pertaining to the Indian work, and that in consultation with the Chairmen of Districts interested, and under the direction of the Mission Rooms, he make such inspection, by visits or otherwise of the Indian missions in Manitoba and the North-West, as may be for the best interests of the work.



Respecting an Indian Institute at Chilliwhack, B. C., it was the strongly-expressed opinion of the Board that such should be provided with all necessary equipment by the Government, and that we should urge upon the Government the speedy undertaking of the work.

The grants necessary for the Indian work were voted as per schedule.

An application for a grant in aid of an Orphanage in St. John, Newfoundland, was made. Deep sympathy was expressed with the work, but the Board could not see the way to make a grant for such a purpose.

A letter from the Secretary of the Woman's Missionary Society was read, asking an expression of opinion as to the desirableness of establishing a separate paper for the Woman's Society. The request was based upon a provision of the Constitution that the Woman's Missionary Society shall work in harmony with the parent Society. Subsequently the following resolution was adopted:—

"Whereas for some time past the question of establishing a separate organ by the Woman's Missionary Society has been discussed in the *Guardian* and the *OUTLOOK*; and whereas a communication has been received from the Corresponding Secretary of the Woman's Missionary Society requesting the Board to express its judgment in relation to the question; therefore, resolved that, after careful consideration, the Board is of the opinion that the existing arrangements with the *OUTLOOK* afford all necessary facilities to meet the present needs of both societies, and is calculated to preserve that harmony of effort provided for in the constitution, and which is so essential to the successful prosecution of our missionary work."

JAPAN AFFAIRS

received a good deal of attention from the Board. The General Secretary presented a report from the Committee of Finance, to whom had been referred certain communications from Japan respecting stipends of missionaries and allowances to children of the same. This was referred to a Committee of the Board, which subsequently reported, recommending a scale of allowances covering both points.

In regard to furloughs it was recommended that the first term should be not less than seven years, subsequent terms not less than ten years. When on furlough the stipend for a married man to be not more than \$900, and for a single man not more than \$500, travelling expenses additional. Some members of the Board took exception to sundry items of expenditure in the Japan estimates. There seemed to be a great many items not allowed in any other mission, and that this tendency ought to be checked. The General Secretary was instructed to enquire carefully into all such items, and discretionary power was given to the Committee of Finance to deal with them. The total grants to Japan aggregated \$27,555, and as this was considerably below the estimates, it was left to the Japan Mission Council to arrange details of retrenchment.

The relation of the Rev. T. C. Cocking to the Board was considered, and the following resolution adopted:—

"Respecting the letter of Rev. T. C. Cocking, we state as follows: That during the last year Mr. Cocking was employed under the direction of the Board, and an allowance of \$900 was made for his support. Having asked his Conference to leave him without a station this year with a view to continuing the same line of work, he requests that the Board continue his engagement on the same terms as last year. While recognizing the valuable services rendered by Brother Cocking to the society, we do not think it expedient to continue an engagement of the kind referred to with a returned missionary beyond one year. We therefore recommend that Brother Cocking pursue his work for the year by private arrangement with our ministers, to whom we heartily recommend him for service in connection with missionary anniversaries and similar work."

The necessary appropriations for the Domestic work having been made, the Board adjourned.

Woman's Missionary Society

OFFICERS:

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

STANDING COMMITTEES:

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

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

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

"The Lord giveth the Word: The women that publish the tidings are a great host."—PSALM lviii. 11, (R. V.)

FROM THE AUXILIARIES.

SIDNEY.—Our Auxiliary held an open meeting on Sabbath evening, August 19th, which was largely attended. The programme consisted of music, readings, and carefully prepared papers by Mrs. (Rev.) Woodcock and Miss Faull; a recitation by Miss Spafford; a few short addresses and a report of the Society by our efficient President, Mrs. Massey. The meeting throughout was a profitable one, and the collection good. We are grateful to be able to state that our Auxiliary is in a prosperous condition, not only financially and numerically, but there is a marked increase in missionary zeal. Although we have lost several members, owing to a change of Circuit bounds, the addition of twenty-five new members more than overcomes the loss. We have seventeen subscribers for the *OUTLOOK*. Mite-boxes have been distributed; the monthly letters are appreciated, and we have the outspoken approval of our pastor. Altogether we feel encouraged, still our ideal of an Auxiliary of the Woman's Missionary Society is far from being reached—



which is that every woman of the Church should give this Society her hearty support, knowing that it is the Lord's work and that He is looking with approval on every effort made for the advancement of His cause.

MRS. S. E. LANE, *Cor. Sec.*

ST. JOHN'S, NEWFOUNDLAND (September).—The eighth annual report tells its tale of weal and woe. Sickness and death have been at work in many families, and may have hindered the Society from increasing. We regret to have to record the death of one good member, Mrs. Smith. Still through all there is cause of thankfulness that we hold our own. We have held twelve monthly meetings, with an average attendance of sixteen; and two public meetings, one a united meeting of East and West Circuits, with a most interesting programme and excellent addresses, by Mrs. Cowperthwaite and Mrs. Morton. Our annual meeting for the election of officers resulted in the election and re-election of the following:—Re-elected, President, Mrs. Steer; 1st Vice-President, Mrs. C. R. Ayre; 2nd Vice-President, Mrs. Dove; elected, 3rd Vice-President, Mrs. Morton; re-elected, Corresponding Secretary, Mrs. Rogerson; Recording Secretary, Mrs. Cole; Treasurer, Mrs. John Angel. We have only one life-member, our President, Mrs. Steer. Total members, thirty-eight; income, \$110. Trusting our Heavenly Father and the great Founder of Missions, our Lord and Master, may be with our missionaries "Who still obey His divine command, "Go ye into all the world and preach the gospel," we will still do what we can and trust Him for the blessing. In the past year nineteen members have subscribed for the OUTLOOK, and hope for the same number in the year we are entering on.

I. W. R., *Cor. Sec.*

MILLBROOK.—At the meeting of this Auxiliary held in June, Mrs. (Rev.) Burns was presented with a highly appreciative address, accompanied by a life-member fee. During her stay in Millbrook, Mrs. Burns has held the position of Treasurer, and her loving labor and earnestness in the Master's work have been an inspiration to us. At our September meeting the Auxiliary was re-organized with Mrs. (Rev.) Young as President. We are encouraged to expect an increased membership, and look forward to greater interest and zeal than ever in our Society.

*Cor. Sec.*

ALMONTE (Sept. 30th, 1891).—Our first annual meeting was held in the lecture-room of the church on the evening of September 15th. We had a very fair attendance, and all seemed to take much interest in the welfare of the Auxiliary. The meeting opened with devotional exercises, and after the regular order of business had been transacted, the election of officers took place, most of last year's officers being re-elected. Five of our members had brought their mite-boxes to be opened, and we were pleasantly surprised at the amount contained in them. Then followed an excellent programme consisting of an address from the President of an Auxiliary in connection with a sister church (St. Andrew's), recitations, solos, duets, and a quartette, the music being all sacred, and the whole programme having reference to missionary enterprise or evangelical work of some other kind. Our pastor's wife, who is likewise one of our Vice-Presidents, was appointed as delegate to Prescott to represent the Auxiliary at the Branch meeting, to be held October 8th and 9th.

ALICE BELTON, *Rec. Sec.*

OWING to the Reports from the Branch Meetings, a number of Auxiliary Reports had to be held over.

FROM THE BRANCHES.

NINTH ANNUAL MEETING, CENTRAL BRANCH, WOMAN'S MISSIONARY SOCIETY.

THE Central Branch of the Woman's Missionary Society assembled in St. Paul's Church, Brampton, at 2.30 o'clock, on Tuesday October 6th, Wednesday and Thursday.

The meeting was presided over by the President, Mrs. Dr. Williams. Devotional exercises were conducted by Mrs. Fawcett. The roll call showed a large attendance of delegates.

The President gave her Annual Address, full of thoughtful and forceable remarks.

The following ladies were selected as a Nominating Committee: Mesdames Bascom, Platt, Ogden, Demill, and Locke. On motion it was decided to limit the number on the Committees, viz: Memorial Committee, fifteen; Modes of Work for Auxiliaries, twenty-one; Modes of Work for Mission Bands, twenty-one; Committee on District Conventions, fifteen.

Kind greetings were presented from the Baptist and Presbyterian Woman's Missionary Societies. The remainder of the afternoon was occupied in receiving very brief and most satisfactory reports from auxiliaries.

At the close of the session a reception and tea was given by the ladies of Brampton, in the beautiful lecture room of the church, to the delegates and friends of the Society.

The evening session opened promptly at 8 o'clock, Rev. A. Langford in the chair. A very eloquent address of welcome was given by Mrs. Langford of Brampton, and responded to by Mrs. Wilson, of Warkworth.

Mrs. Dr. Briggs, Corresponding Secretary, gave the report for the year:

Number of Auxiliaries .....	114
An Increase of .....	29
Number of Ordinary Members .....	2,788
Life Members .....	184
<b>Total .....</b>	<b>2,972</b>
Number of Mission Band Members .....	1,733
Number of Mission Band Life Members .....	17
<b>Total .....</b>	<b>1,750</b>
Amount sent to Branch Treasurer .....	\$8,497 19
Increase .....	1,179 29

Mrs. McKay, of Toronto and Mrs. Platt, of Picton delivered fine addresses, which were listened to throughout with marked attention. A very pleasing incident of the evening was an address of welcome from the Council of Brampton to the Convention, presented by Mayor Treadgold. Mrs. J. B. Willmott, of Toronto, replied, thanking his Worship and the gentlemen of the Corporation for their kind words of encouragement.

Wednesday morning was occupied with hearing Auxiliary reports, reading memorials and committee work.

Wednesday afternoon, fourteen Organizers gave a report of their varied experiences, all showing faithful work.

A Model Auxiliary was conducted by Mrs. McKay, the members of which were also *model members*. Judging from the close attention paid, considerable interest was manifested in this exemplary Auxiliary.

A public meeting in the interests of the Mission Bands was held on the evening of Wednesday, presided over by Mrs. (Dr.) Carman. The Mission Band Corresponding Secretary, Mrs. Bascom, read an interesting report. An exceptionally good paper on Mission Band work, was read by one of the young ladies. Miss Alexander, of Brampton, conducted a highly interesting Mission Band exercise, and



Miss Walker, of Toronto, gave a recitation which received the plaudits of the audience.

At the opening of the Thursday morning session, a telegram of greeting was received from the Eastern Branch, now in session at Prescott.

Reports from Mission Bands were listened to with pleasure. The report of the Committee on Memorials was received. We give those accepted by the Convention.

1st. That Section I. Article 5 of the Constitution of the Woman's Missionary Society be amended to read thus: The management and general administration of the affairs of the Society shall be vested in a Board of Managers, consisting of the Officers of the Board, the President and Corresponding Secretary of each Branch, and delegates from each Branch, in the proportion of one to every four hundred, etc., etc.

2nd. That in the event of any officer of a Branch Meeting failing to be re-elected, she remain a member of that meeting during its continuance.

3rd. Whereas, it will define a disputed ruling and conduce to the efficiency of our service: Therefore, be it resolved, "That every member of our Auxiliaries shall be eligible to election as Branch officers or as Board delegates."

4th. That whereas a new paper published by the Woman's Missionary Society would, in our opinion, separate our interests to a great extent from the General Society, and also believing we reach more people by the present methods of giving information, therefore, we urgently request the Branch meeting not to entertain the motion."

5th. Resolved, "That we memorialize the General Board to provide an outfit for every organizer, consisting of a copy of the Annual Report for each minister in her district, and also a supply of necessary literature."

6th. Resolved, "That a by-law be passed at this meeting to the effect that Organizers and Officers be asked to send in their expenses before September 15th of each year, as the Treasurer of our Branch is obliged to close her books on that date."

The committee on Modes of Work for Auxiliaries, brought in the following recommendation, which, it was resolved to print and distribute to all auxiliaries in Central Branch.

Recommended that we hold a monthly prayer-meeting of an evangelistic nature, at the homes of mothers who are deprived of the means of grace; that it be an established rule, that no collection be taken up at our monthly prayer-meetings, but, where practicable, the mite-box be placed in a conspicuous place. That the subject of prayer be sent with the announcement of the regular auxiliary meeting to the pulpit.

That at each auxiliary meeting a lady be appointed to prepare a five-minute paper on the subject of prayer for the next meeting, to be read and discussed before going to prayer, so that the prayers offered may be pointed and intelligent.

That all auxiliaries be most careful to open and close their meeting punctually at the hour fixed.

That a leaflet committee be appointed each month to call on absent members and tell them about the meetings. Benefit twofold, a reminder to the absent ones, that they are missed, and provides work for others.

That we have a crusade day, invite every woman, emphasize the idea that you are not simply a money-making institution that our aim is to bring our women into sympathy with mission work and to develop the spirit of helpfulness in every department of Christian work and seek to make ourselves a mixed blessing to the Church.

That we call attention to the importance of studying the Annual Report, so as to work intelligently and according to the constitution. When reports are first received, announce that a study will be arranged and perhaps ten questions asked at the next meeting. Let some one prepare,

say ten questions on the contents of report, appropriations, extent of work, constitution and rules of order.

Committee on District Conventions reported as follows: 1st. That the officers consist of the District Organizer as President, by virtue of her office, and a Secretary, to be elected annually at the District Convention.

2nd. That a committee from the Auxiliary where the Convention is held be appointed to co-operate with the officers of the Convention to provide for the programme and the entertainment of the delegates.

3rd. That each Auxiliary in the District be requested to become responsible for some part of the programme, and that auxiliaries of sister churches be invited to attend.

4th. That the District Convention be held at the same time and place as the regular Ministerial District Meeting, wherever practicable.

5. That the District Convention consist of a morning, afternoon, and, when practicable, an evening session.

6th. That wherever the Convention decides to take up special work as a District, the District Organizer be considered Treasurer.

7th. That a report of our work as a whole be prepared, and presented to the ministers and lay delegates assembled.

8th. That an hour be set apart for business, the discussion of questions relating to the Constitution, etc., at the District Convention.

It was resolved that District Organizers be *ex-officio* members of the Branch meeting, and have all the privileges of delegates.

Resolved, That in By-law No. 7 for auxiliaries, all words after "quarterly meetings" be struck out.

Moved and seconded, Whereas the Branch meeting is educative, not legislative, and whereas it is of the utmost importance that all delegates be accorded equal privileges and opportunities, and, as it is impossible that a Nominating Committee can be acquainted with the needs or desires of delegates regarding the several departments of work, therefore, resolved, That it be a by-law of this Branch that delegates be free to make choice of the committees on which they will serve when the committees and meeting places are designated. Carried.

The following report of the Literature Committee was adopted:

1st. The advisability of having a central depot for all literature, including monthly letters, mite-boxes, life-members' certificates, some one to be in charge, thus saving confusion in ordering.

2nd. The enlargement of letter leaflet to twelve or sixteen pages, adding to it a monthly report of work of Supply Committee, showing supplies sent, also those needed; a standing list of leaflets for sale, calling attention to any which might be specially helpful to auxiliaries; increased space for missionary studies; some one in each Auxiliary to solicit subscriptions for letter leaflet, and see to distribution of same.

3rd. Establishment of circulating library or the exchange of missionary literature, thus aiding auxiliaries in procuring items of missionary information.

4th. Condensing Annual Report, omitting list of member's names, also the repetition of General Treasurer's receipts, simplifying statistical reports, thus making report smaller, less expensive and distributing free.

Recommendations of Mission Band Modes of Work Committee:

In order that Band meetings may be made more interesting and efficient, this Committee recommend that the Band work be divided into junior and senior Bands. This Committee feels that the needs of the Band work may necessitate in the near future the division of the work into Mission Circles and Mission Bands, and as this may involve



some change in the Constitution and By-laws of the society, it is recommended that suggestions from the members of this Branch be sent to Mrs. Bascom, Branch Corresponding Secretary, for Mission Band work, during the ensuing year, regarding the same.

For the sake of convenience this Committee has divided the work into three general divisions, *i.e.*, devotional, education, and financial.

1st. Devotional—As the object of Mission Bands primarily is "to develop a missionary spirit," and in order to the furtherance of this aim, we recommend that especial attention be paid to the devotional part of our work. That the members be encouraged to take part in the opening exercises, either by leading in prayer, reading or quoting a passage of Scripture bearing upon the extension of the Gospel, and personal consecration.

2nd. Education—That a permanent interest may be maintained in mission work, it is necessary that there be an intelligent understanding of the needs of this great work. This Committee recommend that facts, illustrations, maps, etc., be as extensively used as possible regarding missionary work carried on in all parts of the world; but the work of our own Church be given a prominent place in order that the members of the bands may be made familiar with the fields occupied, the position and peculiar needs of the same.

Also that some attention be paid to the training of the executive abilities of the members, and would suggest that an interesting and successful mode of doing this would be for the Presidents of bands to hold meetings in the form of an Auxiliary District Convention, Branch meeting, or General Board, thus making the members familiar with the general workings of our Society.

3rd. Financial—As the object of the band work is building for the future rather than for any immediate gain, it is recommended that the young people be encouraged to raise their funds by personal sacrifice or labor instead of by holding socials, entertainments, etc.

Whereas our bands in many places have had considerable trouble to continue their work where Epworth Leagues have been established, and whereas it is feared should this friction continue it will be detrimental to the interests of our Society. This committee recommend that the Central Branch communicate with the Executive of the Epworth League, asking that the holding of a missionary meeting be made obligatory, and where there are Mission Bands or Circles, these meetings be under the control of the Woman's Missionary Society.

Whereas Mission Bands have a Branch Secretary whose especial duty is to further the interests of the Mission Band Work, and

Whereas, this involves considerable correspondence between the Secretary and Bands,

This Committee recommends that a memorial be sent to the General Board asking that Section IV. under "Mission Bands" be amended to provide for a Corresponding Secretary and her duties be designated.

It was moved, seconded and carried, "That the thanks of the Branch meeting be and are hereby tendered to our Treasurer, Mrs. Thompson, for the very complete and satisfactory printed report placed in our hands, and that we express this feeling by a rising vote."

The following ladies were appointed as organizers:—Orangeville, Mrs. Pearson; Peterboro', Mrs. Kendry; Lindsay, Mrs. Broderick; Tamworth, Miss Hawley; Napanee, Mrs. Casey; Uxbridge, Mrs. N. Crosby; Cannington, Mrs. A. R. Campbell; Cobourg, Miss Bennett; Madoc, Mrs. Maybee; Barrie, Mrs. Parker; Bracebridge, Mrs. Betts; Picton, Mrs. Platt; Bowmanville, Miss Tourgee; Brampton, Mrs. A. Langford; Bradford, Mrs. Walker; Belleville, Mrs. Massey; Campbellford, Mrs.

Wilson; Brighton, Mrs. Broad. Also the following ladies as representatives to Conference:—Bay of Quinte, Mrs. Platt; Toronto, Mrs. McRay.

The election of officers resulted as follows: President, Mrs. (Dr.) Williams, Toronto; 1st Vice-President, Mrs. (Dr.) Carman, Belleville; 2nd Vice-President, Mrs. J. B. Willmott, Toronto; 3rd Vice-President, Mrs. Kendry, Peterboro'; Treasurer, Miss M. Wilkes, Toronto; Corresponding Secretary, Mrs. (Dr.) Briggs, Toronto; Recording Secretary of Mission Bands, Mrs. Bascom, Uxbridge.

Delegates to the General Board Meeting, to be held in the Elm Street Church, Toronto, October 22nd to October 27th inclusive:—Mrs. Langford, Brampton; Mrs. Young, Markham; Mrs. Locke, Peterboro'; Mrs. Platt, Picton; Mrs. Massey, Sidney; Mrs. McKay, Toronto; Miss M. Wilkes, Toronto; Mrs. J. C. Wilson, Warkworth; Mrs. Bascom, Uxbridge; Mrs. E. Tyner, Toronto; Mrs. Fawcett, Toronto; Mrs. W. W. Ogden, Toronto; Mrs. G. Brown, Maple. Alternates—Mrs. Gundy, Toronto, and Miss McGuffin, Toronto.

The next meeting of the Branch will be held at Belleville.

F. TYNER, *Rec. Sec.*

#### ANNUAL MEETING OF THE NOVA SCOTIA BRANCH.

THE Nova Scotia Branch of the Woman's Missionary Society has just closed one of its most successful meetings at Halifax in connection with the Brunswick Street Methodist Church. Nearly all the Auxiliaries and Mission Bands of Nova Scotia were represented, the total number of officers and delegates present being 54.

The reports from the various Auxiliaries were of a very encouraging nature, nearly all showing an increase in membership, finances and religious zeal.

The President's address was full of loving counsel and words of cheer, which had a double force because of the recent severe illness through which she had passed, and we felt they came from a heart chastened by submission to the Master's will.

The Corresponding Secretary's report showed four Auxiliaries, which have ceased to work; but seven new ones organized during the past year, and since then one auxiliary has been organized, and one re-organized. Several Mission Bands have also been organized, numbering six. Annual membership of Auxiliaries, 1,074; life members, 68; an increase over last year of 110 annual and 12 life members. Total membership, including Bands, 2,000; number of Auxiliaries, 47; Mission Bands, 32.

The Treasurer reported total receipts of the year to be \$3,701.80; an increase over last year of \$292.34; \$1,268.64 of the same being contributed by the Mission Bands.

Various questions were dealt with by the Committee on Modes of Work. The following were recommended for adoption:—1st. The "Scattered Helper" scheme. 2nd. That Auxiliaries hold their annual meetings not later than the second week in September, and that at such meeting, delegates to the Branch with alternates be elected, pledging themselves to be present at all the sessions of the Branch, and that the names of each be sent to the Corresponding Secretary of Branch, or Secretary of Billeting Committee. The finding of Committee on above were adopted. The following were not recommended:—1st. The resolution of the memorial from the N. B. and P. E. I. Branch concerning the election of delegates to Branch and Board meetings from among the Auxiliary members, etc. Also various suggestions offered by the Publishing Committee were taken up in detail, and the general report that the Branch was quite satisfied with present arrangement was adopted. The question of an independent paper for the Woman's



Missionary Society was reported on in adverse manner, as its establishment was not deemed expedient by this Branch at present.

A portion of the suggestion concerning the condensing of annual reports was adopted; the clause being that relating to omitting repetition of treasurer's receipts and statistical reports. The clause concerning the enlargement of leaflets and other matters was not adopted, but a suggestion was resolved upon to the effect that "the special requests to Supply Committee, as well as reports of said committee, be published in the *OUTLOOK*."

The public meeting in connection with this annual gathering of the Nova Scotia Branch was a very successful one.

The closing session, which was convened on Friday a.m., was a particularly solemn one, the devotional exercises, which preceded all the sessions, in this case taking the form of a memorial service. Some of the most earnest workers in our Branch have, during the past year, received the Master's call to come up higher.

The election of officers for the ensuing year resulted as follows:—President, Mrs. W. F. McCoy, Halifax; 1st Vice-President, Mrs. Tullto, Benwick; 2nd Vice-President, Mrs. Ainby, Truro; 3rd Vice-President, Mrs. T. D. Hart, Arcadia; Corresponding Secretary, Mrs. Whiston, Halifax; Recording Secretary, Miss Wisnall, Farrington; Treasurer, Miss Ray, Halifax; Band Corresponding Secretary, Mrs. J. Wesley Smith, Halifax.

In one of the early sessions a letter was read from Miss Foster, of Kingston, N.S., offering herself for the work in any field. This is another volunteer for the "Harvest Field," but still there are more needed.

The delegates, we feel assured, left Halifax with many pleasant memories of the kindness which all experienced at the hands of our hospitable entertainers.

An invitation to meet with the Amherst Auxiliary for next Branch meeting, was accepted.

This, the eighth annual gathering of the Nova Scotia Branch of the Woman's Missionary Society, came to a close amid feelings of mingled sadness and joy, each member going to her home with a fresh baptism of missionary zeal, each with a stronger determination than ever to do what she could to "bless others as we ourselves are blessed."

BELLE WISNALL, *Rec. Sec.*

#### REPORT OF THE NEW BRUNSWICK AND P. E. ISLAND BRANCH.

THIS meeting opened on the morning of Tuesday, Sept. 15th, in Queen's Square Church, St. John, N.B., the President, Mrs. McMichael, in the chair. In the absence of Mrs. Dr. Johnson, of Charlottetown; Mrs. McMichael also conducted the devotional exercises, which were interesting and profitable. When the roll was called, between fifty and sixty delegates responded to their names. The address of welcome was given by ex-President, Mrs. Shenton, and briefly responded to by Miss Alice Wood, of Baie Verte. The reports, continued from day to day, showed increased zeal and determined effort in spite of some discouragements.

The President's address was full of force and ability, arguing from the past for greater success in the future. The Treasurer's report showed a large increase over last year. The Corresponding Secretary's report showed that nine new Auxiliaries had been formed during the year. The Band Secretary reported fourteen new Bands during the year. We now have 60 Auxiliaries—Annual members, 1266; Life members, 47. 35 Mission Bands—Band members, 915. Total membership, 22,284. Amount sent to Branch Treasurer, \$3,937.11.

Weaker societies were commended by name, to the care

of the stronger ones, the idea being to write and encourage them from time to time.

One incident of the year deserves, perhaps, special mention. The Centenary Auxiliary lost from its ranks a valued member in the death of Mrs. Joshua C. Lawson, whose heart was in the work and who had begun a saving fund with the idea of becoming a life member. After her death, her sister, Mrs. Nichols, of Boston, added the necessary amount, giving the whole as a donation in memory of her sister—and so, "being dead she yet speaketh."

Greetings were received from the King's Daughters, through Miss Helen Barker, from the Baptist Societies, by Mrs. March, and for the Nova Scotia Branch, by telegraph.

Tuesday evening, a successful public meeting was held; an able speech from the President; a short, but effective report from the indefatigable Corresponding Secretary; a presentation by Mrs. Chipman, of the Mission Band Banner, a very beautiful one (the gift of Mrs. Overy, of London); a fine address on "Woman's Work," by Mrs. Archibald, of Mount Allison; also a few remarks by the Rev. Mr. Shenton. The collection amounted to \$27.

Wednesday morning, a very excellent and original paper was read by Miss Duke, of Hampton, on the subject of mite-boxes, and advocating the investment idea—David's idea of sacrifice. She also brought in the idea of the twelve new chests set in the door of the Tabernacle for the willing-hearted. It was decided that this paper should be published as a leaflet. An interesting discussion followed, in which a goodly number spoke of the personal benefit derived from mite-boxes, and Miss Palmer proposed that a "mite-box lady" be appointed in each society to work up the idea. There was also an exhortation to save our mite-boxes for economical motives.

"Modes of Work" Committee reported on the best way to get new members. One was to have an "At Home" occasionally, and send out invitations—house-to-house invitations—personal invitations. Sentence prayers were recommended in Bands and Auxiliaries. It was recommended that Officers remain in office only two years,—two new officers each year. Personal effort to be made to introduce *OUTLOOK* and other missionary intelligence outside of our own auxiliaries. One question which came up for discussion was, where a life member was counted, in case of removal, and it was decided that it should be where she resides, not joins, and credited by removal. Memorial Committee proposed that every officer in auxiliary should be eligible to branch offices or board delegates. To petition the General Board that a trained nurse should be sent to Fort Simpson. A letter from Miss Hart was read to that effect.

A paper on "Easter Obligation," was read, showing the peculiar claim of that season on woman's heart and conscience. It was decided that it should also be published as a leaflet.

The consecration meeting led by Mrs. Benson, of Queen Square, was a delightful one, full of power and benediction. The public Mission Band meeting was also a success. Two papers were read—one on "Individual Responsibility," by Miss Boyd, of St. Stephen, and "What Mission Bands Can Do for Our Girls," by Miss Johnson, of Charlottetown; both helpful and practical. The report of the Corresponding Secretary, Mrs. J. D. Chipman, was a very satisfactory one; three Bands included boys—St. Stephen, Murray Harbor and Moncton. One way of interesting the boys was scrap books of their own work for the hospitals. Resolved, that the roll be answered by Scripture; that the Bands should have a paper of their own.

Literary Committee reported a resolution to the effect that we are not yet ready for a paper of our own, and that our department in the *OUTLOOK* be continued. This



brought on an interesting discussion, in which loyalty to the *OUTLOOK* was very apparent. It was suggested that a Reading Circle be formed among the Auxiliaries, somewhat on the Chautauqua principle; also that at the regular monthly meetings we devote half-an-hour to the reading of missionary intelligence, and discussion thereon; also that at least ten minutes a day be devoted by each member to private missionary reading; also that a literary committee be appointed to carry out these plans; also that we communicate occasionally with other Auxiliaries. A loan library was also suggested.

The reports of Organizers were very interesting. It was wonderful what good work they had done through the year. Nine new societies formed, and many old ones cheered and revived. It was suggested that the members in each Auxiliary should think over a suitable organizer through the year. Another interesting topic of discussion was the benefit of scattered helpers. It was proposed to make those who could not attend the Auxiliaries, either by reason of distance, old age, or poverty, associate members, by furnishing them from month to month with leaflets and prayer-cards, and allowing them to pay just what they could.

There was one committee which received honorable mention, and that was the committee which furnished such excellent music—it was re-elected. It was decided that the next meeting should be held not earlier than the last week in September, at St. Stephen. Mrs. Dr. Johnson was appointed delegate to Conference. Mrs. Macmichael was re-elected President; Mrs. Dr. Johnson, 1st Vice-President; Mrs. Dr. Sprague, 2nd Vice-President; Mrs. S. Howard, 3rd Vice-President; Miss Palmer, Corresponding Secretary; Mrs. J. D. Chipman, Band Corresponding Secretary; Miss H. Stewart, Treasurer; Mrs. Heard, Recording Secretary; Miss Ella Thorn, Auditor.

The Branch Meeting closed with a pleasant social kindly given by Queen Square Auxiliary.

S. E. SMITH, for *Rec. Sec.*

#### FORMATION OF A BRANCH OF THE WOMAN'S MISSIONARY SOCIETY IN BRITISH COLUMBIA.

**D**URING the sessions of Conference in May last, representations from the nine or ten Auxiliaries in British Columbia formed themselves into a Branch, and held a most satisfactory meeting, awakening fresh enthusiasm and strengthening the bond of union with their sisters in the East. Though prevented by distance from meeting often together, let us hope that a combining of effort in the service of our one Master may draw us into closer fellowship and love.

The following officers were elected:—President, Mrs. Walton, Victoria; 1st Vice-President, Mrs. Tate, Chilliwack; 2nd Vice-President, Mrs. Sexsmith, North Arm; 3rd Vice-President, Mrs. Betts, Vancouver; Recording Secretary, Mrs. Armour, New Westminster; Corresponding Secretary, Mrs. Jenkins, Victoria; Treasurer, Mrs. Wilson, Vancouver.

The following memorials, passed at that meeting, were received Sept. 11th.

1st. This Branch Memorial Committee recommend to the Central Board the desirability and full necessity of a trained nurse to assist the medical missionary and hospital department at Port Simpson.

2nd. Whereas all missionaries find great difficulty in doing the best possible for the benefit of the parents of the children under their care, as well as the children themselves, they are anxious to get substantial help from the Indian agent that will secure the children for regular attendance at school as well as binding the parents to keep the agree-

ments entered into upon the admittance of their children into the school.

And, whereas this is a very difficult subject to handle, since the Indians must be led and not driven, and whereas the Indian Department already feel the necessity of bringing the Indians under laws regulating civilized life, we would recommend that our Committee on Indian affairs (Mrs. Dr. Burns and Mrs. Cunningham), make some form of compulsory education a study, informing themselves of the steps that have already been taken, and be prepared to support or improve recommendations for the better development of aids to efficient mission work that may come from missionaries engaged in our educational institutions among the Indians.

4th. The British Columbia Branch wishes to express its appreciation of the work of the Woman's Missionary Society in the establishment of Boarding Schools and Homes in British Columbia, and would desire to call the attention of the General Board to the advisability of extending their work in this direction at all points where it is desirable to do so.

4th. That the annual meeting of our British Columbia Branch be held the first week in September of each year, and that all Auxiliaries be requested to close their books and send in their reports to the Corresponding Secretary not later than the last week in August.

Respectfully submitted,

(Signed) MARGARET JENKINS, *Cor. Sec.*

#### UNIFORM STUDY.

SUBJECT: "Mite-box Service; or, The Blessedness of Giving."

"As good stewards of the manifold grace of God." 1 Peter iv. 10.

"She of her want did cast in all that she had." Mark xii. 44.

"Almsgiving is the salt of riches." Talmud. *Singing.*—Hymn 467.

"What shall I render to my God  
For all His mercy's store?  
I'll take the gifts He hath bestowed,  
And humbly ask for more.

"Thy lawful servant, Lord, I owe  
To Thee whate'er is mine,  
Born in Thy family below,  
And by redemption Thine."

*Prayer.*—That the women of the Church may freely give as they have received.

*Singing.*—Hymn 97, Epworth.

"Sing them over again to me," etc.

#### SCRIPTURE READING.

*God's ownership.* Psalm xxiv. 1; Psalm l. 10, 12; Hag. ii. 8; 1 Cor. vi., last clause 19, first clause 20.

*Financial ability a divine gift.* Deut. viii. 18; 1 Cor. iv. 7; Jas. i. 17.

*Duty of those having this gift.* 1 Peter iv. 10; 1 Cor. iv. 2.

*What of those having this gift, but not having it consecrated?* James v. 1-6.

*Are any but the rich required to give?* 1 Cor. xvi. 2; Deut. xvi. 17.

*Where is tithing first mentioned?* Gen. xiv. 20.

*Give example of tithing in Gen. xxviii. 22.*

*What was the Jewish rule of tithing?*

*First.*—One tithe, or tenth, assigned to the maintenance of the Levites.

*Second.*—Out of this the Levites were to dedicate a tenth to the tabernacle for the use of the high priests.



*Third.*—A tenth to festival purposes, and every third year special provision was made for the poor, either out of the second tenth, or in addition to it. Deut. xiv. 28, 29; Lev. xxvii. 30-32.

*What does the Lord say to His people for neglecting the ordinances of tithing and offerings?* Mal. iii. 7-9.

*Does our giving bear any proportion to our receiving?* 2 Cor. ix. 6; Prov. xi. 24.

*What was the trouble with the rich young man in Luke xviii. 22?* Like many others, he did not want to consecrate his means to the Lord's work.

Our check on heaven's bank (2 Cor. ix. 8).

The great promissory note (Phil. iv. 19).

Our life insurance policy (Ps. xxxvii. 3).

The Christian rule of giving (1 Cor. xvi. 2).

Examples in the New Testament of giving: 2 Cor. viii. 1-4; Acts iv. 34-36; Matt. x. 9-14; Luke x. 4-8, 16.

Let every member of an Auxiliary read the following extract from Rev. Dr. Gordon. This is part of a most excellent article in the July number of the *Missionary Review* :—

"But there are methods of raising money in missions, very widely in use in our time, whose tendency is to eliminate the element of sacrifice from the gift, and to replace it with the element of luxury. Fairs, concerts, suppers, entertainments, festivals, etc., in which the principle is 'somewhat for something,' or 'pay your money and get your money's worth,'—these are among the means in almost universal use in our churches for securing missionary funds. Cash is cash is cash indeed; but is not a dollar worth more to the Lord when cast directly into His treasury, than when finding its way through the circuitous route of a church restaurant, or an ecclesiastical fair? We are very bold to say it is so. And yet here is a principle of spiritual economics, so fine and far-fetched in the estimation of many Christians, that it needs to be very patiently expounded.

"'Why,' asks a devout Christian housewife, 'may I not bake a loaf of cake and carry it to the church to be sold as my contribution to foreign missions, and in this way render just as acceptable an offering as though I put my money directly into the contribution box?' But notice the needless indirection of the gift. The frosting and flavoring of the loaf are skilfully adjusted to satisfy the taste of the eater, when in the true worship of giving the mind ought to be free to be occupied with God, to whom the gift is brought. The direct giver careth for the things of the Lord, that she may render unto Him an acceptable offering; the indirect giver careth for the things of the world—how she may please her customer. Then when her loaf is sold, he who buys it gives nothing into the missionary treasury, though he mistakenly thinks he does. He simply makes a purchase so sweet to the taste, and so satisfying to the palate, that self-sacrifice is completely swallowed up in self-gratification. Thus the charity, instead of being 'twice blessed,' has been twice defrauded,—once by her who baked, and once by him who bought.

"It may seem like a fine-drawn objection which we are urging, O candid reader; but we must strenuously maintain, nevertheless, that the widow's mite is worth vastly more to the treasury of the Lord than the widow's muffins. In giving, as in everything else, we are to take up our cross and follow Christ. We strongly believe that money sanctified by self-denial and prayer will go farther, and buy more in the great missionary transaction, than the same amount passed through the church victualler's clearing-house. Sarah Hosmer worked in a cotton mill, lived in an attic, and prayed in her closet for missions; and when she died the Lowell factory girl rejoiced in six missionaries preaching

the Gospel among the heathen whom her hard-earned money had put into the field. Does it not look as though the God who multiplied the widow's meal and cruise of oil in order to feed a prophet, did likewise with this working-woman's contributions that they should accomplish so much? Would that other churches might study the object-lesson in Christian giving which the Salvation Army is holding up before them! The poorest of the poor, they have now and then their 'month of self-denial,' in which, by stinting their narrow living, they are enabled to put their fifty thousand dollars at a time into their missionary treasury. If for one year the ice-cream suppers and strawberry festivals which so abound in our churches could be abolished, and the aggregate of time bestowed thereon put into a month of self-denial, we question not that there would be an inpouring of sanctified offerings of which we have yet known nothing."

*References.*—"My Missionary Box and I," 10c.; "Systematic Giving," by Esther T. Pritchard, 10c.; "Mite-box Opening," 2c.

*Leaflet.*—"Talk on Mite-boxes."

"Diversities in Giving": article in *Friend* for September, 1890. "Seven Ways of Giving": *Friend*, September, 1890.

## Missionary Readings.

### ONCE A FAKIR, NOW A CHRISTIAN.

GUNGADHUR lives at Indore. He was a Brahman of the highest order, and at the age of fourteen years he was married to a girl of his own caste, whom he tenderly loved. After the birth of his only son his young wife died, and he at once gave up the world and became a wandering devotee or "fakir." He determined to reach the highest position in this order of religious teachers, and wished to be Swami, which means the highest, or deity.

But what a strange education he had to go through before he could be called Swami!

1. He had to abstain from eating salt for four months. This at first sight may appear a small matter; but if we remember how necessary salt is for our health, you will see that it was a privation.

2. He had to be swung through smoke. This is done by first kindling a fire, then the devotee is hung up by the feet, and swung over the fire so close that each time his head brushes the flames. This is continued until the fire goes out.

3. He had to be concealed in the earth for six months. This is done by making a hole into which the devotee is put and is covered up, but a small air-hole. Here in this living grave he is supposed to spend his time in reflection, not seeing the sun or the face of human kind. At the dead hour of night he comes out like a frog from the earth, to eat the food which is religiously placed for his use.

4. He had to hold communion with the river goddess Gunga. This was done by standing up to the waist in the river each night from twelve to four in the morning, and to be continued for six months. This performance served the double purpose of washing away his sins and imitating Brahma in his wakefulness.

5. He had to sit in the presence of the dead. This also was practised on the banks of the Ganges during the night, for one whole year.

There were other minor acts of self-mortification,



such as painting the body with the ashes of the dead, and remaining silent for a length of time.

Gungadhur went through all these painful performances, and at last received the much-desired position, the name of Swami. After receiving the title he wandered about perpetually, never remaining more than three days in one place. He did not enter a village, but took up a position under a tree near by. He carried neither purse nor scrip. He asked for nothing, but no one dared deny him anything, for all believed him to be a god. His favorite maxim was, Water, to be pure, must flow.

As he wandered about he heard the Gospel preached by missionaries; but, as he said, his heart paid no attention to it. A native Christian gave him a Testament, and he read it day and night for eight months. What was the result? He became fully convinced of the truth of Christ's claims and the efficacy of prayer.

Night after night the missionary sat with him, and the more he saw of Gungadhur the more he felt he was taught of God. His faith in God's Word was very great, and his desire to tell others of this wonderful salvation he had found was most interesting. Several times previous to his baptism he accompanied the missionary to the villages near Indore, and talked to the people of Jesus Christ the only Saviour. The villagers listened to him most attentively, for he was Swami, or god, to them. On approaching a village one morning, at early dawn, he said to the missionary: "Sahib, if all this be true in the Word, then we ought to go to these people weeping. They should come out and ask us why we weep; and then we should tell them of their sins and God's salvation." Frequently he said: "I have been a great sinner; I took away the glory of God, allowing the people all these years to worship me as God. No one could commit a greater sin than that."

He said of the great change: "I came among you as a beast from the jungle; but now I am a man, and happy." He is full of work for God, and happy in his work. The editor of the *Indian Antiquary*, after hearing his address to a company of Brahmans, remarked: "That man, with the divine blessing, may do more for his fellow-countrymen than any ten European missionaries. He speaks with a power and from an eminence among Hindu people that they can never reach."—*Missionary Link*.

#### PERSECUTING A JAPANESE CONVERT.

A FEW years ago a man in Taira, Japan, who was quiet when sober and cruel when drunk, came under the influence of the Gospel. He gave up drinking and began to attend the Christian meetings. His wife was so enraged at his going to Christian meetings that she would fasten the door when he had gone, and not let him in all night. This he took so patiently that she determined upon severer measures, and taking a knife, declared she would kill him if he persisted. But he did persist none the less, and was finally baptized. The earnest prayer to which those days drove him, and God's consequent blessing, produced such a change in him, that the wife soon followed his example and united with the Church also. This exasperated his

parents living near, who had supported the wife in her former policy, and they and other relatives determined vengeance. They summoned him before them all, and demanded that he should renounce his faith. He begged for two days in which to consider the matter, and at their close for an extension of the time, until the last night of a week in all, when they would wait no longer. During all this time, the Church, at his request, held daily meetings, and with prayers and tears begged God to intervene. On the last night, while they were still praying, one of the relatives, who had been a leader in the opposition, came to the Church and told them to put their minds at rest, for the intended persecution was abandoned. For a long while the parents demeaned themselves very coldly toward their Christian son, but now, though not Christians themselves, they rejoice that he is one.—*Rev. A. A. Bennett*.

#### CONGO CRUELITIES.

THE missionaries along this great river report no unexpected hostilities on the part of the natives. On the contrary, it is surprising to see how even the degraded and cannibal tribes receive the white people that come among them with friendly tokens. But the cruelties of the people among themselves are fierce and multitudinous. Mr. Stapleton of the English Baptist Missionary Society, reports that Gabo Jakr, the chief of the Moie towns on the Upper Congo, has been very friendly to the missionaries, and services were freely held in his town. But while this chief was away on an expedition he was taken sick, and on being brought home it was affirmed that he had been bewitched. At a conclave of his people it was agreed that five people must take the 'nkasa, which is the ordeal by poison. Word was brought to Mr. Stapleton that a man and woman were dying. Seizing a bottle of sulphate of zinc, which is the antidote for the poison, he sought to gain admission to the hut, but he was told to go away. Then he sought an interview with Gabo Jaka. "Will you let me save the man." And the heartless reply came: "He is old and no more good. Let him die."

Shortly after the woman, who was Gabo Jaka's own sister, died; and, inasmuch as the chief was so sick and expected to die, the people tied up his favorite wife and another woman to be slain at the time of his death. But by God's blessing on the medicine administered by Mr. Stapleton the chief recovered, and the women who were to be slaughtered were freed. Another illustration of these cruelties was witnessed at about the same time. A neighboring chief brought a slave to the station, and asked the missionary to buy him, which, of course, he refused to do. Nothing was said, but the slave was marched off and in a few minutes his head was severed from his body and lay bleeding in the town. When the chief was remonstrated with for his cruelty he was very cool, saying if the missionary had bought the slave this would not have happened.—*Selected*.

THIRTY years ago there was not a Woman's Foreign Missionary Society, *i.e.*, general organization, in America. Now there are thirty-nine, with 25,000 Auxiliaries, and an annual income of \$1,730.00.



## Our Young Folk.

### A BIBLE FOR A PISTOL.

#### A TRUE STORY.

"SEE, mother, see what I have brought you!" exclaimed a young Brazilian, holding up to view a well-bound, gilt-edged book. "Antonio Marques told me that the priest ordered him to burn it, but he did not like to destroy so good a book, and was afraid to displease the priest by keeping it, so I offered to trade my old double-barreled pistol for it. I thought you might like to have the book, for they say it is all about religion, and you are so religious. It might be of some use when you go to repeat your prayers for people who are dying."

The mother took the book from her son's hands, and slowly reading the title, "*A Santa Biblia*," said: "Ah! this is good; this is the 'Rule of Life,' I am glad to have it." Then beginning at the first of Genesis, she glanced over several chapters until she reached the tenth. "Yes, you are right, my son, here is just the kind of prayer I want. Here is a long list of names, and as they are all in the Bible, they must all be of saints, and some of them will surely help the poor creatures."

The youth frequently found his mother with the book before her when he came in from his work, and had he taken the trouble to look over her shoulder, he would have found her always reading the tenth chapter of Genesis.

The woman, who had the fame of knowing by heart a great many prayers, was often sent for to go even long distances to repeat them for the hope and comfort of the dying; and she was faithfully trying to master the long names, so as to say them off glibly to serve as a prayer.

One day, as they sat taking their noon-day coffee, a messenger came from a neighboring plantation, begging her to go at once to see a young girl who was very ill. With book in hand, she set out, and arriving at the house, a sad, though to her not unusual sight, met her eyes. A girl of about fifteen lay upon the bed, her beautiful black eyes looking strangely bright in contrast with the pale features. The parents and sisters, instead of caring for her, were wringing their hands and wildly crying out, "She is dying! She is dying!" The sick girl feebly stretched out a wasted hand, gasping: "They say that I am dying; teach me quickly how to die; tell me, what must I do?" The old woman gently took her hand, and in a soothing voice, said: "Don't be nervous, dear; if you will repeat after me the Pater Noster, the Ave Maria, the prayer to St. Joseph and the rest, and then a new prayer that I have learned from this good book, you need not be afraid."

A sight never to be forgotten by one who knows that there is but the one "name under heaven, given among men whereby we must be saved," was this death-bed scene. The old woman, in clear tones, rapidly repeated among other things, "Shem, Ham, Japheth, Gomer, Magog, Madai, Javan," and so on through the long list. The dying girl vainly tried to

follow her as her voice grew fainter and fainter, for she was, with all her failing strength, clinging to this false hope, as she passed out into eternity.

Some years later the young man who had gotten the Bible in such a curious way, married and left the old house to live at the wife's homestead. One evening, as the old father sat in his usual place reading, the husband said: "Anninha, what is that book your father is always reading?"

"That," she replied, "is the Bible. He often tells me about what he reads, and it is very interesting. I wish I could read it for myself; but it is a French book, and I can only read Portuguese."

"If it is called the 'Holy Bible,'" said he, "then my mother has it in Portuguese, for I gave it to her long ago. I never read it myself, but she used to learn things out of it for prayers. They never sounded very interesting to me."

"Could you get it for me, José?" she asked.

"Yes, I will go over and ask mother for it to-morrow," promised he.

When the wife got the Bible, she carried it to her father, who was much pleased to find this favorite book in his native tongue, and, opening it at the New Testament, he began to read aloud. The young couple listened, and soon grew so interested that they begged him to go on, till they kept him reading late into the night. Deeply touched by the "old, old story of Jesus and His love," they began to read for themselves. Soon they learned that pardon and peace had already been purchased for them, and that what God required of them was not penances and a bondage to fear through life, and masses and the agonies of purgatory after death, but childlike faith and loving obedience—that godliness which gives promise of the life that now is, and that which is to come.

The son's first wish was to have his mother learn the good news, so he carried back the Bible, saying: "Why, mother, you never got the best out of this book! You only looked for something to die by, and it is full of good words to live by, as well. Let me read you some."

"No, my son," responded she, "I got what I wanted out of the book, and that is enough for me. I do not care to look for more."

"But, mother," pleaded he, "you would be so much happier if you knew the true way to live and to die."

"Hush, José," said the mother indignantly. "Do you dare to hint that I, who have taught so many how to die, do not know how myself? Let me alone, and do not trouble me any more about the book."

The man went back to his wife troubled and disappointed. The more they studied the book, however, the better they understood that it was God's spirit who had opened their eyes, and to Him they must look to perform the same miracle upon their mother, that blind one leading the blind, and for this they are still daily watching and praying.—*Children's Work for Children.*

THE Rhenish Missionary Society is joyful and thankful at having been able to report for the last year double the number of baptisms from among the heathen that there were four years previously.—*Missionary Review of the World.*



## Along the Line.

### THE MEDICAL MISSION AT PORT SIMPSON.

*Letter from DR. A. E. BOLTON, dated PORT SIMPSON, B.C., August 15th, 1891.*

THE readers of the OUTLOOK, as well as yourself, may be interested by reading a few notes of our Medical Missionary work during the past three months.

I went to Port Essington, on the Skeena River, on May 9th, intending to spend a few days there preparing for my summer's work before going on to Conference; but two days after my arrival "La Grippe" made its appearance, and I soon concluded to give up my prospective trip to Victoria.

During the salmon season there gather at each of the seven canneries on the Skeena about 200 natives, and at the four canneries at and near Essington the majority of these come from the Upper Skeena. These had not been subject to the epidemic when it prevailed along the Coast last year, and so nearly every man, woman and child among them fell a prey in some degree to the scourge. Nearly all those affected were heathens, and their ignorance, superstition and uncleanness added to their misery. The houses, too, were only built for summer use, and were uncomfortably small and cold. Often we would find all the inmates of a house lying sick, rolled up in blankets and covering nearly all the floor excepting the space where the fire should be; with no fire and no one to get wood; very little food and no one to cook it.

Here was a field for philanthropic effort—a chance to teach practical Christianity. To understand the situation you must remember that there had lately been what may be called a heathen revival amongst these tribes. An effort had been made to draw back the converts to Christianity into the heathen feasts and abominations, and to keep the children away from school. It seemed like a desperate effort of Satan to enslave the poor people in final darkness. Nor were there lacking a few apostles from Christianity to help, and they had been apparently successful. Some were led backward, and all the heathens were inflamed with a hatred to the Gospel. The dances and potlaches prevailed all winter, until they came down the river, impoverished, in the spring. When the sickness came upon them like a sudden stroke from the Almighty, the majority accepted it as such and acknowledged that they were suffering a just rebuke and punishment. Some immediately evidenced repentance and besought mercy from our offended God, but the greater part at first were ashamed to ask our help or were afraid to trust their cases in our hands. The old people especially were prejudiced against my medicines, and sometimes when administering doses I have heard an old woman behind me muttering in her own tongue, "The white man's medicine is not good for us." Some cases fled to the woods, either to escape the contagion or to find freer scope for shaking the medicine man's rattle, and other heathen practices, and made a fatal result more certain by lying on the damp ground. However, kindness soon penetrated the hard walls of prejudice that surrounded their hearts, and in general they

became willing to follow my directions and join us in imploring Divine blessing and forgiveness. There was little use in asking them to send to the dispensary for medicine, or to have food for themselves to prepare, all this had to be done for them; poultices prepared and put on; and some houses had to be visited as frequently as it was required to administer the medicine. Many of the cases were at the Balmoral cannery, two miles away; these I tried to visit twice a week, and brought the worst cases to Essington; others were at Aberdeen, five miles away, which I also visited frequently, and the resident C. M. S. missionary seconded my efforts. This entailed a great deal of work, but I had a noble assistant in Mr. Spencer, who has spent two years at the Upper Skeena mission, and whose knowledge of the language and untiring zeal and patience were very essential at this time. He usually made a round of the worst cases before breakfast, and for weeks we seldom stopped work before 11 p.m. During the worst of the epidemic the rest of the brethren were away to Conference, and Mr. Spencer and I held three or four services each on Sundays. Beef tea was supplied to the worst cases, and hot gruel to nearly all twice a day. In this line we had the assistance of Miss Franter, the teacher, and Miss Beavis who came to help us a while in our hospital work. The Indian Agent put \$30 in our hands to buy food, and a pleasing incident in that connection was a collection of \$7.50 which a few of the Christian Indians made and gave to Mrs. Bolton, saying, "We see you constantly giving food to the sick, and we wish to help." The amount was not large, but we appreciated it as coming from a people who are generally said to always take and never give.

The aged suffered most, both because they had little vitality to resist the disease and because their friends cared less for their recovery. Among the heathen Indians, when a patient's case is regarded hopeless, the relatives take a very practical view and make no more effort to ward off death, but wash the body and make the coffin in preparation for the burial. In the case of old people the prognosis is often more unfavorable than need be. We had a marked instance of this in an old man of Kish-pi-ax, named Wil-ba-lox. For several days his friends said he was dying, and we found out he got no food or medicine, only what we put in his mouth. He was certainly very weak and failing, but I saw no reason why he should die if he were cared for, and repeatedly told them so, but they laughed at the absurdity of my opinion. I saw that they were bound to have their prophecies fulfilled unless I got him away, so we took him in as our first hospital patient. His friends watched him very closely, and for a time it seemed as if we would fail, but his strength gradually gained, at which they marvelled greatly and acknowledged that we had power in ourselves or in our God, and they promised "If Wil-ba-lox lives we will all be school people," *i.e.*, they would give up their heathen practices, listen to the missionary's teachings, and send their children to school. Wil-ba-lox lives, and, I trust, is alive spiritually. As for their promises, it remains for the winter's temptations to test their strength; but we should all pray for them, and for Brother Spencer and Brother and Sister Pierce, that the Angel



of the Lord may go before them and prepare the way for the Word of God that they may be enabled to follow up the vantage ground gained.

There were over 300 cases of "La Grippe" among the Kit-ik-shans (Skeena river people), and just as they had mostly recovered, about 100 lately over from Queen Charlotte Islands were taken with the same disease. A landslide occurring near one of the canneries, on July 7th, destroyed several Indian houses, killing nine persons and injuring several others. All this made more work for us, or rather give us further opportunity of relieving the suffering, and teaching Christ. This drew forth sympathy from friends at Port Simpson, who made a little donation to our hospital work. Altogether we had four Indian and four white patients in our temporary hospital, and on August 5th, when the last "grippe" patients were convalescent, and the people scattering, I returned to Port Simpson, having in less than three months numbered 3,400 attendances. I am now enjoying a comparative rest, treating from ten to twenty a day, trying to catch up in a neglected correspondence, and laying plans for hospital work here; and as I gaze out of the mission-house windows on the lovely view of placid sea, clear sky, scattered islands and snow-topped mountain peaks, and nearer by the cluster of decent houses of Christianized Indians, I can quite forget the toil of the summer months, and so, by-and-by—not long hence—when we are gathered in our home above, those who are toiling on the frontier and in foreign lands, and those who deny themselves at home to sustain the work, will soon forget the toil and sacrifice in that eternal rest, and in the presence of our Saviour.

## THE INDIAN WORK IN ONTARIO.

### PARRY ISLAND.

REV. ALLAN SALT writes as follows, under date of September 21st.

WE have lately returned from our second visit to the North Shore Indian Reserves, where we held religious services, two and three days on each Reserve; also missionary meetings, which were interesting, short addresses being delivered by my sailors, Peter Megis and Charley S. Salt.

At Shawanaga, Indian men and women walked five miles to the bay, where we held the meetings, and we had good times. We received two on trial for membership. All the members seemed in a good state of mind.

At Henvey Inlet all the members were at home except one, and he, we thought, was kept back by a heavy wind. We found the Methodist Indians anxious to hear the Word. We received four on trial for membership. After the meetings one of the leaders, in the presence of others, said:—"We, the Methodists and French religionists on this Reserve, commenced last summer hewing logs to build a log church for each denomination and got the logs together, but have not done further. The French priest said to me, 'Build only one church, and I will be your instructor.'" This saying of the priest may not be the cause of their not going on with the buildings, but for want of

means and ability; and I have thought that it would be well, if possible, to aid these Methodist Indians to put up the body of the contemplated log church and get it roofed. There is an ingenious Indian at Grumbling Point, who says that he would not charge much to do that.

At Grumbling Point Reserve, where the majority of the Indians are Romanists, we have twelve members. They were glad to see us, and attended our meetings faithfully, except one young Indian, of whom I was informed that he had been married by a priest to a Romanist, and consequently joined that Church. I asked the young Indian if the report was true, but he gave me no answer. I then asked him if the priest published them according to law. He said, No. I asked him if he bought a license. He said, No. This young man and his wife attended only once while we were there, and I had not another opportunity to speak to him again. However, a Romanist young Indian attended our services, and listened to the Word attentively. He subscribed \$2 and put into the collection plate fifty cents for the Methodist Missionary Society.

Now during this summer, to abide according to law, I had to tell the chief of Henvey Inlet and his intended wife that they would have to come to Parry Island, when three Sundays were up, to be married. They did so. If the chief had applied to the priest for the marriage ceremony, he would have become a Romanist; but he loved Methodism, and he rowed and sailed about eighty miles to be married by the Methodist missionary. According to reports, a marriage ceremony performed by a priest, when one of the parties is a Protestant, virtually makes him or her a Romanist. I begin to hear that such tactics are being put forth along the line. We Protestants cannot perform marriage ceremonies unless we publish the banns or a license is produced. I ask for information. Are the priests better privileged than the Protestant ministers on this matter?

The new mission boat *Menwajemowin* sails well. If we are spared next summer, you might come and take a trip, or Dr. Shaw. It would give much encouragement to our Indians.

## THE HOME WORK.

**Alderville** (Bay of Quinte Conference).—This has been to us a year of very great trial in the shape of physical afflictions, and yet one of the richest in spiritual blessing. A great many of our young people have given themselves to God and the Church, the result of prayer-meeting held from house to house by the people themselves, in their own language. Our Sabbath-school contains the most encouraging feature of our work on the mission at the present time, having risen from an attendance of thirteen on our first Sabbath on the mission, to a present attendance of between fifty and sixty. Concerning the day-school work, the following is the report of John Thackery, Esq., Indian Agent to the Superintendent-General of Indian Affairs, as found in Government Blue Book:—"I think the school will compare favorably with any of the rural schools in this section of the country attended by the whites." Based on this the Hon. E.



Dewdney, Superintendent-General of Indian Affairs, in his report to Lord Stanley, Governor-General of Canada, says: "There is an excellent school on the reserve, which, it is stated, will compare favorably with any public school in the vicinity." During the past year we received a beautiful portrait of Her Majesty, in gilt frame, being one of fifty presented to the schools of the Dominion for the best collection of essays from the pupils, we coming out number one in Ontario. Our church membership at the beginning of the year was fifty-two; present membership, sixty-seven; increase fifteen.

JOHN LAWRENCE.

**Muncey** (London Conference).—Our congregations are good and a number have been converted. There has been much affliction in the pastor's home, and eight members have died. Full members, 139; on trial, 31.

**Oneida** (London Conference).—Sinners have been converted this year and believers strengthened. The means of grace are greatly enjoyed. The Sabbath-schools are prosperous. The day schools are in good condition, and the contributions to the Missionary Fund in advance of last year.

**St. Clair Mission.**—We have had a gracious revival on this mission. The last two years we have held special services, but for some reason we did not reach the young people. So we made special efforts in Sunday-school work. Mrs. Edwards illustrated with colored crayons on the blackboard. In this way we tried to impress Gospel lessons on the minds of the children. We also made strenuous efforts to improve the day school. There had been a glorious revival in Sarnia, especially among the young men, and they longed to do something for others. On the 19th of April last, we began special services for the young, especially for the young men. Three young men from Sarnia, Messrs. Sittlington, Smith and Kelly, and two older men, Brothers Elliott and Symons, came to our help, glowing with love for souls. The result is about fifty have been won for Christ, mostly from the Sunday-school. Miss Welch, the mission teacher, assisted us greatly among the school children. The mission is now in a good state. Congregations are good, membership revived, young people converted, Sunday-school and day school in good working order. Not unto us, but unto God be all the glory.

A. S. EDWARDS.

## Facts and Illustrations.

A JAPANESE girl has recently arrived in San Francisco, on her way to Chicago to study dentistry.

THE bread of life is love, the salt of life is work, the sweetness of life is poetry, and the water of life is faith.

"HEATHENISM in India is vile, in China defiant, in Japan desperate, in Korea indifferent, in America triumphant."

DR. MARY H. FULTON, of Canton, referring to the offerings of the old Hebrews, pleads for just the earrings of her sisters in the United States, with which to help on the work of the Lord in China.

THE tallest man sees the farthest, if his eyes are good, and he who has the greatest moral elevation has the wisest prevision and forecast.

THE duty of doing our best where we are is quite as pressing as the duty of trying to do something better somewhere else.—*H. C. Trumbull.*

REV. I. H. CORRELL writes from Japan that Unitarianism, which a year or two ago asserted itself in a pompous way, is beginning to take its place in the rear.

TWENTY-SIX lepers were recently baptized at Purulia (Chota Nagpore), India, making in all 118 adult lepers received into the Church since the commencement of the Asylum at this place two years ago.

FOR many centuries the Armenians were either independent or, at least, a distinct people, fixed within definite boundaries; but in 1604 they finally lost, like the Jews before them and the Poles in later times, their national existence, and ever since have been scattered far and wide through all the lands of the East.

THE bulk of the estate of Mrs. Elizabeth S. Newton, who was killed on the steamship *Soala*, while en route to Europe in June, and which is valued at \$200,000, goes by her will to the Domestic and Foreign Missionary Society of the Episcopal Church in the United States, for its sole use forever.

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