

The Missionary Outlook

is my Parish.
"The Field is The World"

A Monthly Advocate, Record and Review.

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JULY, 1892.

[WHOLE No. 138

Field Notes.

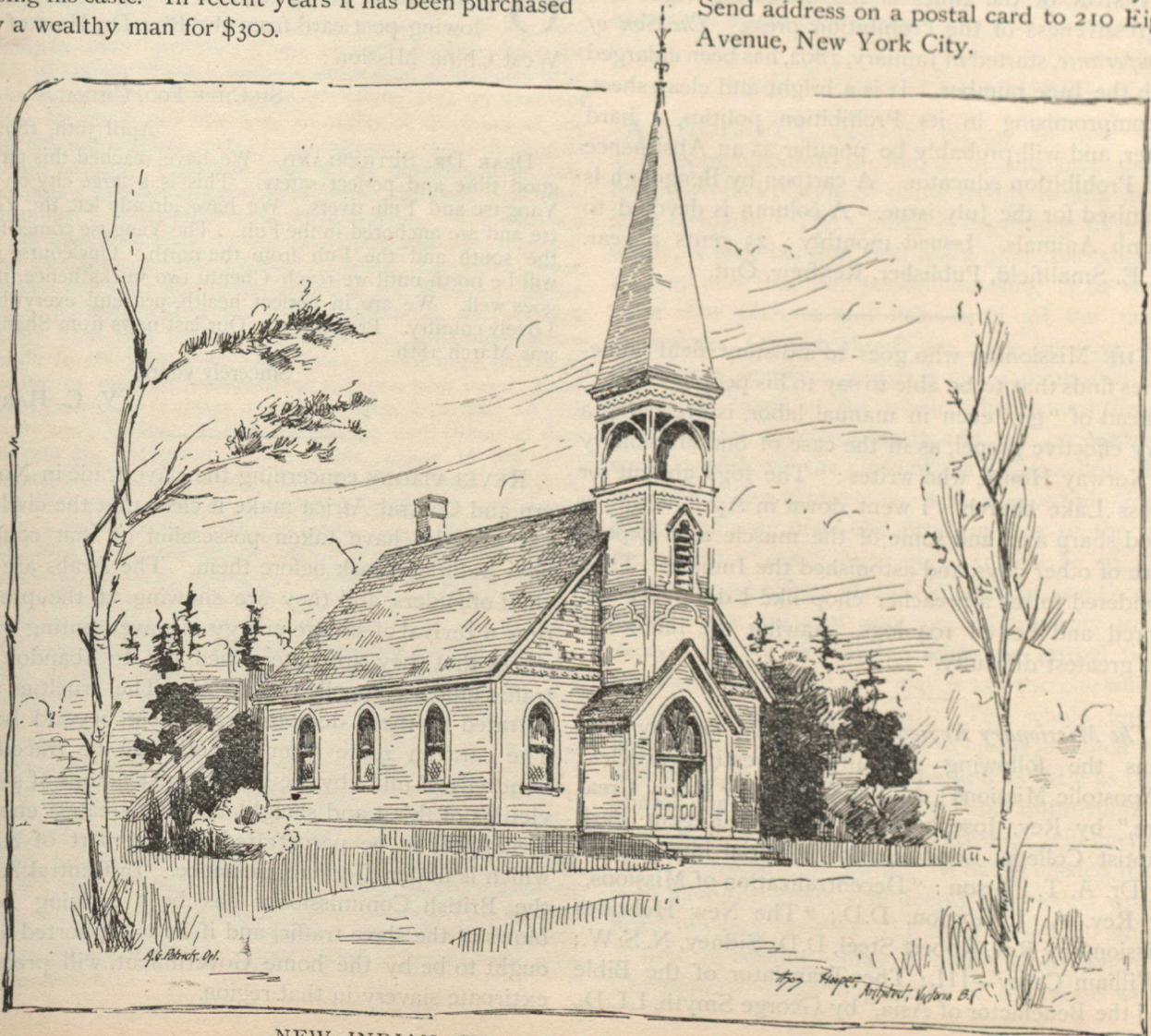
DURING the past year, in the field covered by the North India Conference of the Methodist Episcopal Church, baptisms of converted heathens have aggregated 16,000.

CASTE is giving way in India. Seventy or eighty years ago it cost a man \$100,000 to be reinstated after losing his caste. In recent years it has been purchased by a wealthy man for \$300.

FIFTY years ago there was not a native Christian in the Fiji Islands; now there is not a heathen. Recently fifteen missionaries were required for dangerous and unhealthy work in New Guinea, and forty volunteers responded.

BISHOP TAYLOR requests us to announce that he has instructed his publisher, Rev. Ross Taylor, to send to all who may apply for the same his beautifully illustrated *African News* for three months absolutely free.

Send address on a postal card to 210 Eighth Avenue, New York City.



NEW INDIAN CHURCH AT BELLA BELLA, B.C.

THE Toronto Conference gave Sunday evening to the Missionary Anniversary this year. A full house, and addresses by Rev. Dr. Carman, Hon. J. C. Aikins, and the General Secretary.

THE Rev. George Meacham, D.D., well known to many of our readers, for some years pastor of the Union Church, Yokohama, Japan, is home on a furlough granted by his congregation. He is looking remarkably well, and is good, we should judge, for many years of effective service.

THE Rev. Jesse Heyfield, of Lower Island Cove, Newfoundland, writes: "A good work of grace has visited us since 1892 came in. Backsliders have been reclaimed and sinners converted to the number of about 160 on this circuit so far. Other circuits have been reaping spiritual harvests also, and our joy has been great."

A SIGN of the times is the increasing vigor and aggressiveness of the Prohibition press. *The Son of Temperance*, started in January, 1892, has been enlarged with the June number. It is a bright and clean sheet, uncompromising in its Prohibition politics, a hard hitter, and will probably be popular as an Abstinence and Prohibition educator. A cartoon by Bengough is promised for the July issue. A column is devoted to Dumb Animals. Issued monthly; 25 cents a year. W. E. Smallfield, Publisher, Renfrew, Ont.

THE Missionary who goes to a distant field sometimes finds that to be able to say to his people "come," instead of "go," even in manual labor, is preaching a very effective gospel, as in the case of our Missionary at Norway House, who writes: "The logs are cut for Cross Lake church. I went down in April, taking a good sharp axe, and some of the muscle and experience of other days, and astonished the Indians. They wondered to see a preacher chop like I did. We cut, scored and hewed 104 logs. Sawing the lumber is our greatest difficulty."

The Missionary Review of the World for July contains the following specially interesting articles: "Apostolic Missions; or, The Gospel for Every Creature," by Rev. Joseph Angus, D.D., of Regent Park Baptist College, London, with editorial introduction by Dr. A. T. Pierson: "Decentralization of Missions," by Rev. A. J. Gordon, D.D.; "The New Hebrides Mission," by Rev. Robert Steel, D.D., Sidney, N. S. W.; "William Carey—III.: The Translator of the Bible and the Benefactor of Asia," by George Smyth, LL.D.,

F.R.G.S., Edinburgh, Scotland; "Discerning the Signs of the Times," by Dr. A. T. Pierson; "Twentieth Anniversary of the McCall Mission in France," as reported by Anna W. Pierson; "Answered Prayer," by A. Bunker, D.D.; Toungo, Burma; "The Work in the Diamond Mines," by Mrs. H. B. Allen, Meriden, Conn.; "A Protest Against Needless Exposure in Mission Work," by W. R. Lee, M.D. The other departments, besides "Literature of Missions," have the usually wide range of topics. The Chinese Exclusion Bill comes in for a considerable attention. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

Editorial and Contributed.

LATEST FROM CHINA.

ON the eve of going to press we received the following post card from the Rev. Dr. Hart of the West China Mission:

SU-CHEU-FOO, CHINA,

April 30th, 1892.

DEAR DR. SUTHERLAND,—We have reached this city in good time and perfect safety. This is a large city on the Yang-tse and Fuh rivers. We have already left the Yang-tse and are anchored in the Fuh. The Yang tse comes from the south and the Fuh from the north. Our course now will be north until we reach Chentu two weeks hence, if all goes well. We are in perfect health, peaceful everywhere. Lovely country. Pray for us. Our last news from Shanghai was March 18th.

Sincerely yours,

V. C. HART.

REVELATIONS concerning the slave trade in Northern and Central Africa make it clear that the civilized nations who have taken possession of that country have a difficult task before them. The Arabs are the chief offenders, and they are showing at the present time a revival of savage energy in slave-hunting which shows that they are determined not to abandon the traffic unless compelled to do so. The cruelties perpetrated by these demons are almost beyond belief. The caravan route from Tripoli may be traced for hundreds of miles by the bleaching skeletons of slaves, victims of thirst and slaughter. The greatest enormities appear to be perpetrated in that part of Africa which is under German influence. In Central Africa the British Commissioner has been striking heavy blows at the slave-traffic, and if he is supported as he ought to be by the home Government, will probably extirpate slavery in that region.

THE PROBLEM OF THE DOMESTIC MISSIONS.

THE letter which we publish below was sent as a private communication to the Secretary nearly two years ago. The topic is not a new one, and has frequently engaged the attention of the General Board; but how to apply the remedy is the question. Our correspondent's facts and figures have as much force now as when they were written, and although they present only one side of the question, are well worth careful study. The following is the letter:

I feel prompted to write you, and hope you will give the matter of my communication your earnest consideration. In the first place I would say that, while attending a recently held Financial District Meeting in a city, one of the lay representatives spoke in strong opposition to the proposal for a large grant from the Missionary Fund toward the support of a minister of one of the churches, and positively affirmed that the missionary income of the church in the city with which he was connected had decreased last year in consequence, and would again this year. The Superintendent of the Circuit corroborated what was said. The reply made was to the effect that the brother appointed to the charge had a large family, etc. I began to wonder whether similar objections to liberal missionary giving were likely in other quarters. I was cursorily looking over the Bay of Quinte Minutes, and was astonished to find how little was subscribed toward ministers' salary, etc., on many of their Missions, and how large an outlay of the funds of the Society was required each year to support—or partly support—the pastors. I enclose a list of 16 missions, their subscriptions, deficiency, grant from Board, and final deficiency sustained by the brethren on those spheres. The question I ask myself is, Have we not been—and still are—multiplying our Missions too rapidly? During the present year, several new ones have been formed in the Montreal Conference, notwithstanding the large deficiencies the brethren suffer from year to year. Are not the recommendations made by the Stationing Committee, for the most part consisting of men on independent circuits, who never know what deficiency in salary means? Surely it is time to seriously consider this question, and adopt such means as shall prevent the formation of new fields, unless in extremely urgent and necessitous cases, as in the North West. I think, too, that some of the weak missions might be united, and form a strong circuit. As you know, this is the practice in England. As a rule the British Conference will not appoint a second preacher unless the circuit will be prepared for a married man at the end of four years. Could it not be possible for the Mission Board to take the matter up resolutely and have such legislation adopted as shall require the chairman of each District, with some influential laymen, as a deputation to see the officials of the weak missions, and ascertain whether improvement cannot be effected, or whether the Church is justified in spending so much of missionary money on places some of which have been in a state of dependence for many years. Is it a wise policy to insist upon our probationers a high standard of attainment—and, of course, the higher the better—and when received send them to a mission with an insufficient amount of salary, where often discouragement and financial embarrassment are experienced, resulting in many instances that we have known of young men leaving our ministry for the Methodist Episcopal Church of the United States, or some other communion.

Raised on Mission for Salary, Board etc.	Deficiency.	Grant from Missionary Society.	Deficiency of Missionary at end of year.
\$80 00	\$678 00	\$367 00	\$302 00
16 00	301 00	138 00	162 00
50 00	625 00	352 00	272 00
101 00	588 00	227 00	260 00
30 00	634 00	392 00	251 00
53 00	297 00	141 00	155 00
35 00	240 00	131 00	108 00
97 00	590 00	332 00	317 00
60 00	640 00	422 00	267 00
11 00	688 00	380 00	307 00
115 00	565 00	332 00	302 00
100 00	570 00	327 00	247 00
110 00	570 00	352 00	217 00
129 00	527 00	312 00	215 00
116 00	549 00	282 00	266 00
25 00	259 00	145 00	114 00
\$1,028 00	\$8,326 00	\$4,632 00	\$3,762 00

Sixteen missions contributed an average of *sixty-four dollars*.

Sixteen missions received from Society a grant of \$4,632.00, or an average of \$289.00. Do please ponder this, and as an accurate and thorough business man come to a conclusion as to the effect upon our contributors if the matter was placed before them.

"TO EVERY CREATURE."

A HOPEFUL sign in regard to the world's evangelization is found in the fact that the happy-go-lucky style of doing things is less in favor than formerly. The Church is beginning to perceive dimly, it may be, that God has a plan concerning this matter, and that her paramount duty is to find out what that plan is, and harmonize all her methods therewith. Of two things we may be sure: God's plan is not sectional, and it is not a temporary expedient. It takes in the whole Church and the whole world, as Dr. Pierson puts it, and will be carried forward steadily till the close of the dispensation. In the meantime the Church is held responsible for one thing, and only one—the proclamation of the gospel message to "every creature." If this be so, all our methods and efforts should be ruled by one thought—What is the quickest and most direct way to make every creature acquainted with the gospel tidings? Beyond controversy that way is not the one which the Church is using at present. The whole tendency, until quite recently, has been to spend as much money and effort as possible at home, and as little as possible abroad; and although there is some improvement, the Church, at the present rate of advance, will never overtake the world's necessities. What is needed just now is to have this conviction deeply impressed upon the heart of every believer—"I must either go or send." A time is coming—may it come soon—when every Christian congregation worthy of the name will give

as much for foreign missions as it does for its home work. At present there are only about six thousand Protestant workers in the foreign field; but if the churches could be persuaded to send out one missionary for every four hundred communicants, the missionary force would number one hundred thousand; and in order to evangelize the world in twenty years each missionary would have to reach only four hundred heathen every year.

AN INDIAN ON RUM SELLING.

MISS LAVINIA CLARK, of the Coqualeetza Home, B.C., sends us a report of what an Indian said recently in regard to the introduction of strong drink among his people under the iniquitous license system. "Indian Billy" is evidently a good way ahead of many of his white brethren on this important question. Miss Clarke's letter is as follows:

CHILLIWHACK, B.C., May 27th, 1892.

At an enthusiastic gospel temperance service, held in the Coqualeetza school last Sabbath evening, Indian Billy, of Skowkale, gave the following testimony, which we think too good to keep:

DEAR FRIENDS,—My heart has been very sick for the past week on account of what I have heard from some of the white people in this valley. They want to get a shop here where rum is to be sold, and when I told them I thought it was bad they laughed at me, and they laugh at all the people who are trying to keep it out. I cannot laugh about it; my heart feels too sore. I remember the hundreds of Indians in all the camps along the river; where are they now? Gone—destroyed by the white man's rum. And now that we are beginning to help ourselves, and feel that in this valley we are free from this evil, some bad people want to bring in this serpent, and our young men will be bitten as well as the sons of the white people.

Some time ago I saw in a book a picture of the flood. The bad people laughed at Noah as he was preparing the ark, and asking them to give up their evil ways; but when the water came their laugh was turned to a cry for mercy, as the floods overtook them, and they with their families were lost. Their cry for mercy came too late. So it makes my heart sick to think of the people in this valley, who can save themselves and their families, but they only laugh. Oh, what a bitter cry theirs will be, when some of them have to be buried in drunkard's graves! And we poor Indians will have to suffer with them, because we cannot help ourselves.

THE BAPTIST FROTEST.

THE *Manitoba Free Press*, of June 3rd, devoted its leading article to the memorial of the Baptist Ministerial Association, of Toronto, about Government grants to Indian Schools under the control of the various denominations. The article in question is a dispassionate and broad-minded survey of the situation, and is in marked contrast alike with the memorial and with the comments of sundry newspaper editors and correspondents who rushed into print to denounce the policy of the Government without waiting to ascertain the facts. After referring to the well-known

attitude of the Baptists in regard to state aid, tax exemptions, etc., the *Free Press* says:

However consistent and sincere they may be in having their cherished principle applied in every possible case, it is quite certain that they will have little sympathy in their latest protest. Very few of those who know the good those denominational schools are doing among the Indians of the Northwest will stop to consider the degree of connection they involve between Church and State, or care the value of a fig what the extent may be. The Catholics were the pioneers in the noble work of Christianizing our Indians, and they were followed by the Episcopalians, the Presbyterians and the Methodists. These several denominations are now doing, with the aid of their schools, more than all other influences combined to redeem the Indians from their condition of paganism, and to educate their minds to the higher and better possibilities of a Christian civilization.

Those schools are a heavy charge on the revenues of their respective denominations, and as they are performing a national work, and of the very highest value, it is but proper that the Government of the country should come to their assistance. The Indians are peculiarly the wards of the State, and it is fitting that the State should recognize and encourage the agencies best adapted to rescue them from barbarism and open their minds to the realization of a better life. Those schools are doubtless making converts to the particular religious faith taught in them; but they are doing something immensely more and greater than that—they are bringing hundreds of Indians within the pale of Christianity; they are active and potent civilizing agencies, which are doing work the State would otherwise be unable to accomplish. The State can well afford to contribute a few hundreds or thousands in support of them, and the man who stops to reckon the exact degree of connection with the Church which these grants are supposed to involve cares a great deal more about the theories of government than the practice of the Christian religion.

It may, in the opinion of some, be a misfortune that those Methodist schools are making Methodists of those Indians who would otherwise remain pagan. This, however, so far as the State is concerned, is merely an incident of the greater work of making Christian men of them, and in consideration of the latter the former will be readily pardoned. Perhaps if our Methodist friends were to turn them out Baptists there would be less heard of a protest against increasing the wretchedly small grant which has heretofore been voted in aid of their schools. A Baptist Indian would probably be as great an improvement on a pagan as a Methodist, a Presbyterian, an Episcopalian or a Roman Catholic one; and if there were more Baptist Indians there might possibly be more Christian charity. But these are considerations which do not necessarily appeal to the Government when aiding in the rescue of its Indian wards; its chief anxiety is to bring them into a condition of civilization, quite indifferent as to the denominational stamp that may be affixed to them in the process. And in this work of redemption as carried on, a broad-minded man will look in vain for the slightest trace of a connection between Church and State.

STUDENTS' MISSIONARY MEETING.

THE General Secretary had the pleasure of addressing the members of the Students' Missionary Society of Victoria University, in connection with the recent convocation exercises. This Society gives signs of vigor, and if wisely directed will yet be an important factor in missionary work. It was

intended to send out and support a missionary in Japan, but just at present a suitable man for the work is not in view, and the Society is wisely waiting for clear Providential indications before taking action. The Rev. R. Whittington, M.A., pointed out that the Society could accomplish a wider work by providing for the training of a number of native candidates for the ministry, than by sending out a single representative of their own. This suggestion is deserving of careful consideration by the College Societies. Some sixty or seventy dollars a year will support a student during his College course in Tokyo, and from two to three hundred dollars a year will support him in the active work. Thus four or five native missionaries can be supported as easily as one married missionary sent from this country; and although a limited number of foreign missionaries will be needed for years to come, to guide and supervise the work, yet the evangelization of Japan will be accomplished chiefly through native agency.

ANOTHER TESTIMONY.

WE are permitted to print the following letter from a member of the Dominion Parliament. It will be read with interest, as an unsolicited testimony to the value of our mission work among the Indians:—

HOUSE OF COMMONS, 25th April, 1892.

REV. ALEXANDER SUTHERLAND, D.D.,

Missionary Secretary, Toronto, Ont.

REVEREND AND DEAR SIR,—For a number of years I have had frequent opportunities of visiting and becoming acquainted with the Indians on the Alnwick reserve, where you have a most interesting and flourishing mission and school. The last time I was there, now nearly two months ago, I was struck with the many evidences of progress and improvement in the condition of this people. My interest had previously been aroused by a number of circumstances, some arising out of my political correspondence on their affairs, and the discussion of their interests with the efficient land Indian agent, Mr. John Thackery, also the Chief and members of the band, and by items of news in the daily press respecting school work of the mission. It is my duty to let you know some of the good results flowing from the mission work you are carrying on there under the immediate superintendence of the Rev. Mr. Lawrence.

One of the most significant facts is that drunkenness, instead of being characteristic, is now almost entirely eradicated. Much credit for this is due to the watchful pastoral care and faithful instruction of your good missionary, and much to the rigid enforcement of the law against all offenders by the indefatigable Indian agent. Habits of industry, thrift and self-respect are now more manifest. A rapidly increasing number are now tilling their lands. "They now raise twenty times as much grain as they did eight years ago." These are the words of the Indian agent, who also informed me "the children are from 200 to 300 per cent. better than when the Rev. John Lawrence first came to Alderville, now four years ago." "It is my duty," said the Indian agent, "to visit the school once each month, conse-

quently, I know something about it." There are some remarkable facts worth mentioning respecting these schools. The *Montreal Witness* opened a competition to encourage young people in composition and the study of literature. Prizes were offered to the public school children of the Dominion for the best stories of events of actual occurrence in Canada. Two of these were won by the pupils of the Indian school, as entitled to the county prizes, Miss Franklin, an Indian girl, taking the first prize. Then when all these stories from all parts of the Dominion were published in the *Witness*, week after week, three prizes were offered and awarded by the votes of the readers of the *Witness*. When these votes were counted, it was found that Miss Franklin's story had received the highest number, and that written by Mr. Arthur Lawrence, the son of the missionary, the second highest. Another competition was held granting prizes for the best budget of stories from a school of the fifty standing highest in the previous competition. In this contest the mission school came out first! It also was again awarded the first county prize for the county of Northumberland. This prize was a magnificent engraving of Her Majesty the Queen, which I saw hanging over the Chief's chair in the council hall.

It is but simple justice to the Rev. Mr. Lawrence to say that, under Providence, he has been chiefly instrumental in effecting this advancement. I have the testimony of the local Indian agent, Mr. Thackery, J.P., to confirm my opinion. In a recent letter, he says, "The Rev. John Lawrence is a painstaking and efficient school teacher, and tries in every way to advance the children under his charge. In fact, I never knew a man more anxious, or one who works harder. Last year one of his pupils passed the entrance examination to the high schools, and he is preparing four more for the present year. He is a good preacher, and I believe that he is faithful in his pastoral duties also."

Pardon me for troubling you, if at too great length, but I felt that you would be interested in my observations of the progress of your work in this mission, and I have pleasure in bearing testimony to the successful labors of a most worthy and devoted missionary.

I have the honor to be

Yours very faithfully,

GEO. GUILLET.

THOSE PATIENT AND PASSIONLESS STATISTICS.

BY REV. W. HARRISON.

IN looking over the reports of the General and also the Women's Missionary Societies for 1890-1, our thought was stirred more than usual as we scanned the pages of figures as they met the eye as leaf after leaf was turned. At first the process threatened us with a period of unexceptional dullness as the wearisome succession passed before us. No brilliant dash of eloquent address, no words of touching pathos or thrilling adventure redeemed the massive monotony of those three hundred pages of dreary figures. To marshal them with exactness, the finest capital of human patience has again and again been well nigh bankrupt, and the exasperation of approaching despair has not unfrequently made sad havoc with the peace and amiability of the most benign and brave officials as they have toiled hour after hour at their uncongenial task. Figures, figures, everywhere, until the most heroic gaze is conquered and subdued by the apparent soulless and audacious page! No poet has yet had the daring to build his magic verse from any inspiration drawn from your charmless presence as you stand in silence in that desert of your own. No witchery

of sound or form, and no dramatic recital of some thrilling scene ever escapes your cold and leaden lips, and printers' art has always failed to clothe you in some winsome dress. There you stand in serried ranks reminding us more of the memorable valley of prophetic vision than of the field, with its waving harvest of ripened grain.

And yet you have a mission, for as we wait in this far-spreading wilderness of type, unsung and unadorned, we feel the beatings of a noble life—an under current of gracious vitality reaching far and wide in a ministry of blessing and good.

If these dry and passionless pages of statistics are not doxologies incarnate, they are certainly the humble, though oft despised messengers of a great and sacred impulse which is moving among men and is moving the world. They are unmitred apostles of a gospel of ever increasing benefactions to a cause worthy of the largest sacrifice and the deepest love. From year to year these columns pass before us, reporting the latest news from the field of battle, where the struggle between human selfishness and greed, and the power of the great evangel goes on continually with ever increasing gains on the side of right and truth. It is the old, old story of the clenched hand and the open palm with fresh victories for the latter as the days speed on. Cramped fingers and hearts are gradually relaxing, and from sources once unresponsive and repellent, from quarters once obscure and with little promise of generous deeds, there begins to flow a current of practical sympathy to God's dear cause, which is full of encouragement and hope.

Those patient and uncomplaining statistics also tell us how dollars and cents may be redeemed from insignificance and applied to noblest ends. The moral possibilities of money are opening before us in a manner very wonderful indeed. The evangelization of earth's heathen myriads is being reduced by the providence of God largely to a question of dollars and cents. All other equipments are ready save this. And this essential is beginning to move Christward as never before. These columns of monotonous figures are creatures with real, loving hands, bearing to the wide areas of human need at home and to the distant regions beyond, help which nothing else can supply. Who shall map out the good done to body, mind, heart and soul of the vast multitudes for whom the Master died, by one year's contributions to the treasury of the Lord? Christianity is never so spiritual or heavenly in its teaching as to ignore or doom to pitiless obscurity the material side and commonplace duties of our everyday life and world. Unless the great power of the Cross and the spiritualities of the gospel dispensation in some way materialize into churches, missionary organization, charitable institutions and practical method of living and doing, they would soon become lost forces in the actual world when men sin and suffer and die.

There is often more, true, loving gospel in the unimpassioned and oft neglected figures in a missionary report than in many a loud and eloquent address, attractive story or pleading prayer. Wings and hands represent the twofold character of all true, godly life. The call now comes with incessant cries for the ministry of the helping hand. However men may resent, or quietly pass out of sight, and in some way hush out of hearing the appeals for money, let those faithful, uncrowned watchmen as they stand in the weary column, keep assuring us that along this leaden road of figures, as they represent the material side of all Christian aggression, must travel the movements and messages which are to bless the world and the chariot of the king.

Then our neglected friends in the pages of the missionary reports do not stand alone, they are members of a growing family the world around. Fractions of a great organism which is inspired and sustained by the mightiest impulse this earth has ever known. There is a fellowship of figures

as well as a fellowship of saints. A uniting bond clasps into one great unity the givings of the Christian world for the onward and universal work of the Church of God. Not solitary and alone do those pages of passionless statistics stand to-day, but reaching out to the great brotherhood of similar representations, they present the grandest aggregation in the line of gospel giving that the years have ever seen.

And yet all our increasing totals, with a touch of history in each, are but prophecies of better days to come. To him that is worthy shall be brought riches from many conditions and many lands, nor will the process close until the tabernacle of God is with men in all its amplitude, blessedness and power.

"And when I beheld, lo! the sinews and the flesh came up upon them, and the skin covered them above . . . and the breath came into them, and they lived and stood up upon their feet an exceeding great army."—*Wesleyan*.

GOD'S WAY CONCERNING MISSIONS AS REVEALED BY THE HOLY SPIRIT IN THE NEW TESTAMENT.

A paper read at the Stratford Missionary Convention, Feb. 22nd and 23rd, 1892, by REV. B. SHERLOCK.

I CANNOT pass this question of missionary finance without pausing to admire the grand independence of money as the one thing needful, and *first necessity*, exhibited by Peter when he spoke to the lame man at the beautiful gate of the Temple. "Silver and gold have I none," said he. Anxiety for wealth on the one hand, and trust in wealth on the other, had been consumed by the indwelling Holy Ghost. So untrammelled by the influence of filthy lucre, and insulated from the attraction of the world, divine power of healing could flow through him unhindered, and as he grasped the hand of the cripple, a stream of invigorating life flowed into him, and he "leaping up, stood and began to walk." And again, when Simon Magus offered to purchase the Holy Ghost from him, see the scornful, yet holy indignation with which he thunders, "Thy silver perish with thee; thy heart is not right with God." Peter in both these positions is but the embodiment of the true Christian idea, and his words the utterance of the normal Christianity of Christ.

Just here let me quote the words of Cyundylam Jones, "The Pentecostal Church had the water of life to give freely to all who were in need. The modern church has cisterns in abundance. What glorious cisterns are the missionary societies of this country? They have silver pipes connecting them with every country under heaven; the waterworks are laid to convey the water of life to every thirsty soul. But the results are seldom proportionate to the expenditure. The cisterns too often run dry. The coffers may be full of money, or they may be empty; but in either case Mammon claims the report to himself, and says to the assembled multitudes in the annual meeting, "Without me ye can do nothing."

As modern missionary effort is so largely concerned with the ten hundred or more millions yet unevangelized, let us look at the first entrance of the gospel into the Gentile world. After Peter's prejudices against the admission of Gentiles into the Church received their death-blow by the vision he saw at Joppa, *the Spirit* said unto him, "Behold three men seek thee." He goes with these men, and preaches to the gathered company at Cesarea, and "the Holy Ghost fell on all them that heard the word." Philip's converse with the Ethiopian eunuch, and that foreigner's conversion, is the result of the Spirit saying to him, "Go near and join thyself to this chariot." Quite a piece of missionary strategy

that, to get one so near the throne of a foreign nation converted to the faith. Peter in justifying himself before the council at Jerusalem for his action in admitting the Gentiles, based his plea on the fact that God had put them on the same level as the Jews, "Giving them the Holy Ghost even as unto us." *That*, in his estimation, was the unique and unquestioned peculiarity of a Christian, and that it was which furnished the true bond of unity between the two sections of converts. And after the council had completed its work, and settled the burning question of how far the law of Moses was to be binding on the consciences of Gentile converts, its decisions were sent to the churches in the form of a circular letter, which had this for its explanatory introduction, "*It seemed good to the Holy Ghost and to us.*" Yes, the Holy Ghost always *first*, first in the order of time, first in the order of thought, first in the order of authority, first in prompting the actions of apostolic men as individuals, supreme in settling the great questions of sin and holiness for all time to come. The words of Christ uttered previous to the fulfilment of the promise of the Father were not appealed to either in the discussion as reported, or in the circular letter. The authority is this, "*It seemed good to the Holy Ghost and to us.*" That is deemed by the apostles sufficient authorization, and it settled the question for the evangelists who laboured among the Gentiles. It is by loyally accepting the Spirit's teachings that believers are led, into the land of settled questions, it is by putting ourselves under His guidance that we are led, not into moot points, or disturbing and disheartening doubts, but into all truth.

But we read also of a gathering of prophets and teachers at Antioch, which city had then become a great centre of gospel power and light. What other previous design was in the gathering does not appear. But they "ministered to the Lord and fasted"; prayed, gave thanks, praised and talked to each other about Jesus, and allowed the dinner to stay in abeyance. While shut in from the noises of commerce and pleasure they heard the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them," and they did so, laying their hands upon these two in obedience to the Spirit's mandate so plainly given. "So they, *being sent forth by the Holy Ghost*, went down to Selencia," is the way Luke begins the story of their mission.

In the modern sense of the word missionary, this was the first missionary enterprise on record. And the sequel shows that it was eminently successful. And in accordance with the Master's promise that the Spirit was to take His place as director of their movements, by guiding them into all truth, we here meet with His guidance, distinct, definite, intelligible and efficient.

Not long after this, Paul and Barnabas separate; Paul choosing Silas as his companion. Of these it is narrated that "they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia, and when they were come over against Mysia, they assayed to go into Bethynia, but the Spirit of Jesus suffered them not." Another instance of His guiding in the way of check and prohibition, and selection of the place where, and people to whom they were to preach. And of course they were guided aright, and made no mistake. Had they trusted to reason and common sense, of which they had at least an average share, they would have done wrong. But that work was done by others in these parts, for Peter, when writing to the Bethynians and others, reminds them of what had been announced unto you "through them that preached the gospel unto you by the Holy Ghost sent forth from heaven." Nobody, it seems, in these days preached under apostolic sanction, who did not share the same fulness as the original Pentecostal baptism.

Thus intimately is the third person of the Divine Trinity identified with the missionary action of God and His people,

in the first days and years of Christian history, even as He was identified with the first acts of original creation. Apostles and apostolic men, to whom the facts set forth in the former part of this paper were familiar, dare not put the Holy Ghost in any subordinate place, would not think of Him as a thing, an influence, an emanation, or an operation merely. They would not use a neuter pronoun in speaking of Him, they would not sing, as a modern poet teaches us to sing, "Yea, let thy Spirit in every place, *It's* richer energy declare." They would not *first* lay their plans and then call for the Spirit to endorse their human arrangements, assuming Him to be a servant helper instead of their divine director and guide. How is it with us in 1892? He spoke to them distinctly, and there is no hint anywhere that it was the divine plan that such distinct direction should ever cease. They were certain of the mind of God. Are we at the mercy of inferences and suppositions? If Israel was led by God's pillar of cloud and fire, are we to be led by a comparison of the views of shrewd calculators? No; no! The Master said, "When the Comforter is come He shall abide with you forever."

Along the Line.

WEST CHINA.

Letter from O. S. KILBORN, M.D., dated CHUNGKING, April 15th, 1892.

MY last note to you was mailed from Ichang one month ago to-day. We were at that time moving into our two house-boats from the steamer. Started up river from Ichang, March 18th, and arrived at this point Tuesday, April 12th, making the journey of 500 miles in 26 days. This is considered a fair average run. At this season of the year the river is low, and the passage consequently easier and less dangerous than later on with higher water. Yet even now there are many rapids, some of which are often the scenes of wrecks of these clumsy native boats. But we have been mercifully preserved from any accidents, except of the most trifling character. We have passed through some of the finest river scenery in the world. Those magnificent gorges just above Ichang are already winning a world-wide reputation. The last 200 miles, however, though still mountainous, was much less rugged. The curse of this province became visible very soon after entering it. Those broad fertile slopes extending back to the mountains on either side of the river were almost wholly covered with tall, well cultivated and beautifully flowering plants, the producer of the deadly opium. As we came along past scores of miles of this excellent land, it seemed as though three-fourths or four-fifths of it was given up to the growth of the poppy.

Our time on the house-boats is spent in study of the language and in reading, such as will be profitable to us hereafter. The weather is rapidly growing warm; this now is about like July at home. We have had a very pleasant three days' stay with the Methodist Episcopal missionaries at Chungking; their medical work is indeed flourishing, under the consecrated energy of Dr. McCartney. They have a fine large hospital, an opium refuge and a dispensary.

To-morrow morning, 16th, at the first glimmer of dawn, we are away on our last 500 miles, for Chentu, where we hope, God willing, to arrive early in May. Each of our party of seven is in best of health and spirits. Remember us and our work.

Address: Care Rev. Spencer Lewis,
Chungking, Sze-Chuen, China.

THE INDIAN WORK.

Letter from REV. G. F. HOPKINS, dated BELLA BELLA, B.C., March 17th, 1892.

FOR quite a while we had desired to go to Rivers Inlet, but circumstances were such that it seemed impossible to get away. But at length the way seemed open, so on the 28th of January, about eleven o'clock, we started. There were five of us in the canoe, one of our Bella Bella men, his wife and child, another Indian woman, and myself. We were pretty heavily loaded, as the Indians were going to Rivers Inlet to seek work, and consequently, carried quite a quantity of household goods, besides provisions. My own intention was to reach my destination in about three days, and so be able there to catch the steamer leaving Victoria, February 1st. We rowed and paddled on against a head wind for about an hour, when one of the women said in the native language, "Take your gun." Her husband did so, not knowing what he was expected to do with it, till we heard a rustling and saw two medium-sized deer spring up from the beach and disappear in the woods. They were gone before a shot could be fired. All felt sorry at the loss, as fresh meat is generally very acceptable on this coast.

After having a cold lunch in the canoe we pressed on, still with a head wind. Just before dusk we ran in behind some islands, about fifteen miles from home, to find a camp. Here we found an abundance of mussels. We soon had the canoe unloaded, the things carried up above high-tide mark, and a roaring camp fire going. While the potatoes were boiling for supper, the native took his canoe sail and spread it up forming one side of a tent, the open part being towards the fire. We had supper of mussels, potatoes, bread and butter and coffee. The Indians also had dry salmon.

Soon after supper we had prayers, and prepared to retire. I had intended to spread my blankets under an overhanging tree that helped form the tent, but finally I was persuaded by the others to retire under the sail, but near the end of it. It was a lovely night, when we went to bed; the moon was shining, the stars dancing, and no wind, but frosty. There was no snow on the ground, so everything seemed to be settled for a good night's rest. But about 2 a.m. I was awakened by water streaming down my face and head. Jumping up, I discovered it had been snowing and raining. The snow had settled over my head, and then melted with the rain, giving me the full benefit of a shower bath. After arranging the sail to better shed the rain and turning over my wet blankets so as to be a little more comfortable, I again fell asleep; but in about two hours down came the water again. I now arose and sought the shelter of the overhanging tree, but sleep had gone for that night. Before daylight, however, a similar occurrence happened to one of the Indian women, under their part of the sail. She was considerably frightened, and called for a light before she could satisfy herself as to the cause. At daylight we had a light breakfast and were off again.

We rowed on with no wind, but a head tide, which caused us to follow the shore line very closely. By 11 a.m. we reached a deserted hunting camp, and refreshed ourselves with a lunch and a cup of hot coffee. Then we saw there was a wind that would carry us across the channel, so we put up our sail and away we went over to the other hunting camp of our people. We arrived there wet and cold, about 2.30 p.m., and found three families there; one of these had a very sick baby. It was impossible to go further, as the wind was strong and would be against us, if we proceeded. Then, my man had complained of not feeling well ever since we left Bella Bella, but now became quite poorly; so with the best grace possible, we remained.

That night we slept in a house, rather one-half of a house, consisting of one side of a roof and two side walls, the rest open, made of split cedar boards. However, this was a palace to our camp of the previous night.

The next day, Saturday, our man was no better, and the wind was thought not to be favorable, so we remained there. About noon another canoe of our people came in, containing parts of three more families. One of these proved to be a sister of the sick babe's father, as well as sister to the wife of the man who was with me. That afternoon the child died. It seemed so providential that the poor father had his relatives drop in as they did, as he felt very keenly the loss of his only child.

Sunday we had three very good services. The rest of the day was occupied by the Indians eating. I can not tell you how many meals they had, but suffice it to say that all the time between 7 a.m. and 9 p.m., except the time of the services, was occupied in cooking and eating. They had dry salmon, coffee and tea, bread, pilot bread, clams, deer, potatoes, soup, berries, flesh and fat of hair seal, rotten salmon, eggs, and other Indian delicacies.

Monday morning, finding my man still further indisposed, and not wishing to proceed or return, and fearing that I was too late to catch the steamer at Rivers Inlet, I returned home with the canoe which bore back the little corpse for burial. We arrived in the evening, after a very pleasant run. On the way back the Indians shot about thirty water snipe. We took the next steamer down to Rivers Inlet, spent a week there, and returned home by the return steamer. Fortunately for me the boat called both ways that time.

Christian Island.—I have just returned from my other appointment, Beausoliel. For some days previous to my visit to this Island the weather was very unfavourable, heavy winds and rain; the day before we started I prayed to the good Lord who has all things at His command, to give us favourable wind and weather; I don't think there was anything wrong in this. No more direct answer to prayer could be realized; no mortal man could desire more favourable winds and weather, both going and returning. The mission boat, *Wasayaubun*, "Morning Light," never sailed better or faster since she was built. We sailed eight to twelve miles per hour on an average. Just as we got back to the dock it commenced to rain, and rained all night and next day, and is cold and stormy still. I found the Indians all home. We had a blessed time during the services, more especially during the love-feast and sacrament. When I intimated that it was quite probable we would never meet again until we would meet in our Father's home in Ishpeming (heaven), they became very sad, and the tears flowed freely. When I asked them all to meet me in heaven, they pledged themselves by rising to their feet. They followed us down to the shore, when we had another sad parting; they waited on the shore until we were nearly out of sight. This appointment at Beausoliel will at no very distant date become obsolete. I am informed that the island is offered for sale for pasture land, the only thing it is fit for, and the few Indians that are there will have to leave for some other reservation. There are only eleven members there belonging to our church, and one family belonging to the Roman Catholic church. Those belonging to our church are chiefly old women, a few grandchildren, and too old men. The land is poor, and the people are very poor, and nearly half naked. Their houses are very old, ready to tumble down. The ladies of the Women's Missionary Society would be doing a good act if they would send those poor people some clothing. Poor as these old people are they gave me, unsolicited, a \$4 subscription for the Missionary Society; truly a rebuke to rich white people.

P. SPARLING.

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

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

N.B.—By request of Board of Managers, Auxiliary reports limited to fifteen lines.

“Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; . . . And let the peace of Christ rule in your hearts, to which also ye were called in one body; and be ye thankful. . . . And whatsoever ye do in word or in deed, do all in the name of our Lord Jesus, giving thanks to God the Father through him.”
COL. iii. 12, 15, 17.

THE vacation season is upon us. Many of our Auxiliaries have adjourned till September. The members enjoying rest and recreation during the summer will doubtless return with fresh stimulation to work. We wish to each and all a happy holiday. Let us not be unmindful of the bounty of the Great Giver, who lavishly bestows the beauties of land and sea for our delight and profit, that to Him sweet incense of praise may ascend, and all gifts return in cheerful, loving service.

THE Conferences are over, and our Women's Missionary Society representatives, so far as we know, have faithfully performed the duties assigned to them by the respective Branches. These addresses by our women are now a regular feature of the Conference sessions. Some years ago it would have been considered almost unpardonable in women to seek to address audiences of men, though they were composed of ministers of religion. To-day the right is accorded, the women are courteously received, and our woman's work for woman is formally acknowledged with thanksgiving and a “God speed.” What

has made this possible? What, but the progress of true Christian principles, with its rich educative tendency? It shall not rest here, but, with the blessing of God, women, the most indefatigable toilers for humanity's uplifting, shall be free, as God's children, to apply their endowment of talent wherever they may feel called.

IT is often tritely observed that “Nature did not intend women to be” or to do “thus and so.” But, we take it, God is indicating with women, as with men, by inclination, taste and ability, what He intends. Conventionality has subordinated women for many ages, notwithstanding the emancipation by Christ Jesus; but, in this day, we know that all knowledge is the inheritance of the women who choose to claim it, and that the number is increasing daily. What we want to teach women especially, and above all, is the necessity of a personal consecration of their powers to God for humanity's service, that in the practical vindication of their woman's right to all human privileges the whole world, social, intellectual, political, as well as religious, may be blest. Too long have women played on the stage of a frivolous and fictitious life, and that without exciting opposition or distrust. That time has, we believe, gone forever. With awakened powers, a new life, pulsating with new issues and making new demands, is presented. The frivolous gives place to the serious; the false to the true.

SOME years ago a woman in our country might take the platform, to sing or act or dance, for the amusement of an audience, but to preach, or lecture, or give an address, would have provoked unfavorable comment. Now, however, things are changed, and our sisters are rising to the demands made by the Christian progress of the age. From the papers, timidly read with downcast eye and trembling lip, they have gained the courage to look into the eyes of their brother co-workers, and speak to their hearts. We should rejoice at this. It is one of the best results of our Women's Missionary work, that in our Churches, women are thus stirred. God is leading us on to greater responsibilities. He is teaching us many things, and “A wonderful method He hath.” Just and honest men must sooner or later discover the re-inforcement which woman's concentrated power will bring to them, for the conquest of all organized iniquities.

THE “Deaconess movement” is meeting with favor from our Conferences and the churches generally. It is another of those methods by which the age is recording its recognition of the value of woman's work. True, the Romish Church has pursued this

plan of organizing women for such work, from the first, and it owes much to them, but, false to the spirit of Christianity, it has chained its nuns by perpetual vows, and robbed them of personal liberty. Fears are entertained in some quarters lest Protestantism, in this new movement, is leaning Romeward, but these are groundless. There will be no vows extorted, no confessional to control the consciences of the workers, and none of those restrictions by which Rome turns her vassals into machines, without will-power, obedient only to priestly tyranny.

THE Methodist Ecumenical Conference, at Washington, discussed the "Deaconess movement," and the usual stock arguments, that it would interfere with the home, was heard. Bishop Ninde recognized the holy duties of the family and motherhood, but said, "What of the women who were to mother thousands of the homeless and the helpless? If we could not trust our mothers and our sisters, in God's name, whom could we trust?" He believed God's work would never be consummated without their aid.

REV. DR. W. D. WALTERS, Secretary of London Mission Wesleyan Methodist Church, spoke of Methodist brotherhoods and sisterhoods. He said it would have been far more fitting if a sister had been here to present her own cause. He hoped that at the next Council a woman would be permitted to take her place on the platform. (Applause.) All professing Christ should have the brotherly and sisterly feeling. What was the effect of the women's work? Changed neighborhoods.

DR. BENJAMIN ST. JAMES FYE, Editor *Central Christian Advocate*, said: "The way to determine the proper sphere of woman's work in the Church was by the same rule that applied to men—their individual fitness for their duties."

PROF. J. P. LARDIS, said: "Woman had achieved no mean results in various avenues of human activity, but nowhere more so than in the Church. Women might, could, would and should preach the Gospel, if they wanted to."

REV. DR. REID, Methodist Episcopal Church of the Japanese Mission, paid a high tribute to the work of women missionaries that had come under his observation. He asked for woman the ultimate privilege, that when she had brought a soul to Christ, she should be permitted to perform the rite of baptism. (Applause.)

DR. BOURNE said if St. Paul's words were to be literally rendered, woman would be prevented getting married in church, inasmuch as it prevented woman speaking in church. He had no patience with this narrow and bigoted version.

FROM all these remarks it will be seen that much favor is accorded, and much justice done the movement to establish Deaconess work. It is really only organizing and giving place and permanence to work and workers with which all the Churches are more or less familiar, and is practical Home Mission work, which in all our large centres, at any rate, is greatly needed.

MISS AGNEW, of New York, says *The Missionary Review*, when only eight years old, gave her heart to mission work. She went to the Island of Ceylon, and spent forty-three years there. A thousand girls passed through her school. She taught the children and grand-children of the first generation. She led 600 girls to Christ. They became wives of the chief men, and were shining lights. There are also forty Bible-women in India who were trained in her school.

DR. ASHMORE, in *China Recorder*, says of missionaries' wives, that their work is not always reported, and is not always reportable. The husband has to do a little civilizing, but the wife has to keep her eye on him to prevent him being barbarized while he is about it. She does a thousand things necessary and valuable to missionary work which are of no account in a "report."

WE ask the attention of Auxiliaries, especially Presidents and Secretaries, to our Literature Department, Room 20, Wesley Buildings, Toronto. Miss Annie L. Ogden will gladly respond to any orders for literature. Leaflets suitable for reading in Auxiliaries or public meetings are kept on hand. Also the *Gospel in all Lands* and *Missionary Review* may be procured there at reduced rates.

MRS. FANNY DICKSON'S appeal to the women of our Church is touching hearts, and will, we trust, be met with response in increased membership. Circulate it. Also Mrs. Ross' attractive booklet on Romanism. The "Questions for Juvenile Bands," prepared by a committee, is full of instruction and helpfulness.

AN INNOVATION.

DR. PENTECOST tells of the presence of lady delegates at the National Indian Congress, and of a native lady high caste who delivered an extempore address in pure English. In the universities of India women are doing excellent work.

THE Woman's Foreign Missionary Society of the Methodist Episcopal Church, U. S., presented their Quadrennial Report to the General Conference, which lately met in Omaha. The Society is closing its 23rd year, during which time a great Missionary interest has developed among the women of the Church, resulting in increased intelligence and a deeper spiritual consecration. There has also been a marked development among the young people. There are 5,481 Auxiliaries and a membership of 144,264. In the last four years they have raised \$916,793. An extensive work is carried on in the territory of nine German Annual Conferences, and within these the amount raised during the quadrennium was \$17,301. The Society supports 128 Missionaries. The publication of literature has been a special feature of the Society's work. *The Heathen Woman's Friend* has reached a circulation of 20,401, and for twenty years has been supported without premiums or other special inducements. The present editor, Mrs. W. F. Warren, has had charge from the beginning. So well has this paper been managed that not only has it met its own expenses, but from its surplus funds sufficient has been appropriated to meet the expenses of the general literature issued by the Society. In the last four years this little paper has contributed over \$10,000 for this purpose. The Society also publishes a German paper not wholly self-supporting, whose deficit is made up by *The Heathen Woman's Friend*. About eight million pages of literature in leaflet form have been issued, and much has been gratuitously distributed throughout the churches. *The Heathen Children's Friend*, an illustrated monthly also published by this Society, has a circulation of 10,000. Also again, the Zenana paper called the *Woman's Friend* is published in India fortnightly, in four dialects, for which the foundation fund of \$25,000, established since the last Conference, has been completed. The Society continues its work in the countries occupied by the Missionary Society of the Church. No tabulated statistics can show the great regenerating work going on among the women and girls throughout the various mission fields. Orphanages and school buildings are overflowing; women are calling for teachers; many have turned from their idols to serve God. The schools represent every grade from the ordinary village school to the Christian boarding school, of which last there are thirty now in successful operation. The Girls' High School in Lucknow has been raised to the grade of a Woman's College. The medical work of this Society comprises nine hospitals and dispensaries, and about 40,000 women are annually treated by these Christian physicians. A number of girls in China are preparing to enter this branch of missionary work, and four Chinese girls graduated in medicine at Foo-Chow this past

year. A new hospital has been built at Foo-Chow, China, called the "Woolston Memorial," in honor of two sisters who gave twenty-five years to this work in that heathen city. The value of the real estate owned by the Society in its various fields amounts to about \$300,000. The report is signed by the ten corresponding secretaries of the Branches.

CORRECTION.

IN connection with the article on the New Brunswick and Prince Edward Island Branch Reading Circle an amusing and rather singular mistake was made by the printer, which we are desired to correct. In the address given Miss C. B. Jordan, Portland Public Library, St. John (North End), the words in parentheses were printed *Methodist*; and our sister who has been gratified at receipt of letters of inquiry regarding the reading circle, has also been amused at the announcement "Methodist" appended to her name.

SEED THOUGHTS.

"THE best example of self-denying liberality in the Bible is recorded of a woman. The best example of loving service is recorded of a woman. The best example of conquering prayer is recorded of a woman."
—*Dr. H. Johnson.*

THE greatest of faults is to be conscious of none.

THE basis of missions is the Divine command.

DISTRICT CONVENTIONS.

THE Belleville District Convention met in Foxboro', May 19th. Most of the appointed delegates were present, besides a great many visitors from the Belleville Auxiliaries and Mission Bands, and from the other circuits. The morning session opened at 10.30, with Mrs. Massey, district organizer, in the chair, and after devotional exercises, was taken up with an hour's discussion on "The Constitution," the President's address, and a profitable testimony meeting conducted by Mrs. Maybee. Two memorials were voted on, to be presented at the branch meeting, one in reference to the extra 10 cents per member, to form an expense fund, and the other regarding the appropriation of membership fees.

After partaking of a sumptuous dinner, prepared by the ladies of Foxboro', the Convention met to receive a delegation from the District Meeting, led by the Chairman, who, with two or three other ministers, gave encouraging speeches, and were responded to by Mrs. Massey in an eloquent and forcible address. The session proper opened with singing, prayer, and a Bible reading on "Work," by Mrs. Elliot, after which Mrs. Sing presented cordial words of welcome, Mrs. Gilbert, of Bayside, responding in a beautiful address. Interesting papers on "Our French" and "Our Indian Work," and on "Prayer," were read by Mrs. Perkins, Mrs. Ashley, and Miss Cole; Miss Sanderson and Miss Lazier gave fine recitations, while Miss Chisholm and Mrs. C. J. Massey delighted the audience with appropriate solos. Reports from eleven Auxiliaries and six Mission Bands were inter-

persed through the programme, all showing progress and increasing interest in the great work. A concise report of the work of the whole Society for the year was read by Mrs. W. W. Chown, and Mrs. Carman's quick wit found ready answers to the queries in the question drawer. Hearty votes of thanks were presented to the Foxboro' ladies for their genial hospitality, and to all who had assisted in the programme, and after a collection of \$9.23 had been taken up, this very interesting Convention closed with the hymn "God be with you till we meet again," and Mrs. Carman pronouncing the benediction.

BRADFORD DISTRICT.

THE Bradford District Convention of the Women's Missionary Society held their annual meeting in Aurora on May 26th, presided over by Mrs. W. D. Walker, the District organizer. The morning session was opened by singing and prayer, and most of the ladies repeating passages of Scripture, the number and beauty of these texts making a very helpful and refreshing time to us all. Then followed a piece of choice music by the Misses Joy, of Toronto, after which reports from Mission Bands from Pennville, Belle Ewart, Newmarket and Schomberg, and from Aurora, Newmarket, Newton, Robinson, Schomberg and Kettleby Auxiliaries. A hymn, "Blest be the tie that binds," was sung by the Misses Joy, and was much appreciated by all present. A conversation on the best methods of conducting Mission Band and Auxiliary work followed, and among other things spoken of was a meeting where each one who wished to brought as a thank-offering to the Lord an envelope with money enclosed, a text of Scripture, and *no name*. Entertainments of various kinds were favorably spoken of, but the plan of getting children to earn their money or save it by self-denial seemed to be most approved. In the afternoon session reports from the two Aurora Mission Bands, and Alliston and Beeton Auxiliaries, also from the Presbyterian and Disciple Mission Circles of Aurora. A reading by Mrs. Widdifield, of Newmarket, a paper by Mrs. Wallace, of Newmarket, on "Faithfulness in little things," and a paper by Mrs. McDowell, of Aurora, on "Our responsibility," together with a solo by Miss M. Stevenson, a letter of sympathy to Rev. Mr. Savage on the death of his dear wife, the recommending of Miss Roach as organizer instead of Mrs. Walker, who intends to resign, and of Miss Stone, as secretary, occupied about two hours and a half. Then came the most pleasing and unexpected incident of the coming in of a deputation consisting of Rev. H. S. Matthews and Mr. E. J. Davis, M.P.P., bearing the fraternal greetings of the ministers and laymen of the District meeting then in session, and wishing us God speed in our work. Our testimony meeting which followed was a season long to be remembered on account of the presence of the Master.

Our evening session consisted of a public meeting held in the main body of the church—the choir assisting, the pastor in the chair, the organizer giving her report, and short addresses by Rev. Mr. Addison, Rev. Mr. Matthews and Miss Craig, of Pennville, an essay by Mrs. Brown, of Lloydtown, on "Giving," and a piece of missionary music rendered by twelve little girls. I think every one went home more enthused with a missionary spirit, and feeling that it was good to be there. The collections for the day were \$8.35.

MRS. R. McDONALD, *Sec., pro tem.*

UXBRIDGE.—The Second Annual Meeting of the Women's Missionary Society of the Methodist Church, in the Uxbridge District, was opened by devotional exercises, after which reports were read from the Auxiliaries and Mission Bands of the district. On the district there are seven Auxiliaries and five Mission Bands, which were represented by between forty

and forty-five delegates. After the reports were read some time was spent in business. A testimony meeting closed the morning session. After the opening services in the afternoon, a feeling address of welcome was read and replied to, followed by greetings from the sister societies of the town. Interesting papers and discussions on Auxiliary and Mission Band work completed the afternoon programme. In the evening able and interesting addresses were delivered by Mrs. Kendry, of Peterboro', and Mrs. Young, of Markham, interspersed with music by the choir and Miss DeGeer. The most pleasing feature of the afternoon session was the report of the District Organizer, Mrs. H. A. Crosby, in reference to the \$80.00 to be raised for the support of two children, one in the Crosby Home, B.C., the other in the proposed Japan Orphanage. \$76.00 of the amount had been raised by special effort of the Auxiliaries and Mission Bands, and with the collection of the evening meeting the full amount was realized. During the work of the Convention the District Organizer was ably assisted by a Secretary, Miss Hassard, of Vroomanton, who is a graduate of Whitby Ladies' College, and who has offered herself for the Foreign Mission Work.

THE INTERNATIONAL MISSIONARY UNION.

THE Ninth Annual Meeting of this great body of returned missionaries met, by the cordial invitation of Dr. Foster, at the Clifton Springs Sanatorium, N.Y., for the third time, from the 8th to the 15th of June.

It was presided over by the Rev. Dr. J. T. Gracey, to whom, more than any other man, the Union owes its existence. About 150 missionaries and workers from foreign lands were present, some of them were over eighty years of age, and had given upwards of half a century of faithful service to the Master in foreign fields. Others, after but short service, had prematurely broken down by malarial fever or torrid heats, and reluctantly returned for rest and recuperation.

The aggregate years represented by the whole company foots up to over two thousand years of actual service away from home and native land.

Thirteen great Churches and denominations were represented in this wonderful gathering, where nothing but the Spirit of Christ in its oneness was manifested.

From sixteen of the great mission fields of the world they came to thrill us with their stories of patient endurance and glorious success.

We could only regret that more Canadians were not present at this unique and most profitable gathering.

Many soul-stirring and practical addresses were given by different missionaries from various lands. For all of them had been realized the fulfilment of the promise of Him, who having said "Go," was with them even unto the ends of the earth.

Among the many papers presented to the Union by the women missionaries several attracted much attention. The papers from Miss Hattie Phinney, of Burma, in reference to successful evangelistic work, and as to the best methods of instructing the Bible women for the faithful discharge of their duties, produced a profound impression. She referred to the natural anxiety of faithful missionaries for success, and the danger of impoverishment of spiritual life by the constant solicitude for others, and stated that this must be guarded against resulting to the missionary's loss by daily study of the Word of God and much private communion alone with God.

Miss Porter, of China, gave a beautiful address on the "Power and influence of women missionaries in the village homes in paganism," and showed the elevating influence which a devoted missionary's life exerts among the natives.

Of intense interest to every lady present were the reports of the lady medical missionaries, who by their medical skill were able to obtain access to the homes of the secluded and down-trodden women of India and other lands. Very affecting were some of the incidents narrated, of how not only had the poor body been healed, but the Great Physician in soul-cleansing power, had been most lovingly accepted.

Perhaps the most thrilling session of all was that of Tuesday evening, when were uttered the farewell words of between twenty and thirty missionaries, who were returning again to their foreign fields. Some were leaving their families behind with but little prospect of seeing them again for many years. Others were going out to far-off lands, made sacred to them by the graves of loved ones, who there had finished their work, resolved never to return to this land again, but to toil on as long as strength was given, and then by their converts be laid beside those who had earlier fallen, that together they might hear the summons of the Judge at the Resurrection morn, and the welcome "Well done."

ELIZABETH YOUNG.

FROM OUR AUXILIARIES.

BELLEVILLE.—An interesting union meeting of the several auxiliaries and Mission Bands was held in the Holloway Street Church, June 1st. Miss Wilson, President of that auxiliary, presiding. The altar and platform were artistically draped, and decorated with flowers and growing plants, reflecting great credit on those who arranged them. Devotional exercises were conducted by Mrs. Elliott, in a Bible reading relating to the Jews, and by Mrs. Woodcock and Mrs. Swazie in prayers, having special reference to the subjects for the month. The President's address was full of kindness and strong interest in the work, while the reports all indicated marked progress, and were calculated to give fresh inspiration to the members. A paper on "The Jews," by a lady from Albert College, a recitation from Miss Spafford, solos by Mrs. Bourne and Miss Reid, a report of the District Convention, by Mrs. Roblin, and a reading by Mrs. Burns, filled up the afternoon, and all retired expressing pleasure and satisfaction.

BETHANY.—Our auxiliary was organized the 2nd March of this year, by the District Organizer, Miss Hawley, who proved how earnestly she wished to help us by pointing out many things we did not understand. We have only seven members yet, but the earnest way in which they are working goes far to prove how thoroughly their hearts are in the work. There have been held three regular monthly meetings, all of which were both interesting and successful. With the Master's help and the prayers of sister auxiliaries, we hope to push our little band forward until it shines brightly in the Lord's vineyard. We meet the first Tuesday of each month. Under the efficient presidency of Mrs. (Rev.) J. A. Jewell, our interests are not allowed to flag. We feel encouraged, and hope to make our first year one of success.

MERCY WOODCOCK, *Cor. Sec.*

BOWMANVILLE.—Two months ago we did away with our regular meeting, and held an open meeting instead. We held a short business meeting first, and then a programme, consisting of music and those two interesting and pathetic readings, "The Voices of the Women" and "A World of Gratitude." At the close of this meeting we had secured six new members. A month after this our auxiliary held an evening meeting by the invitation of our President, Mrs. (Rev.) T. W. Jolliffe, at the parsonage. After a short business meeting the evening was spent socially. The music and recitations given by our younger members were much

appreciated, and added much to the enjoyment of the evening. We have a good Mission Band in connection with this auxiliary. The members, though very young (from four to eleven years of age), take a great interest in the work. On the 2nd June the Band held a very successful meeting. They held a public entertainment, and every person was delighted with the singing, recitations and instrumental music contributed entirely by these young members. A collection was taken up in aid of these young workers, amounting to \$5.75. The quilt patched by the Band was hung in a conspicuous place to show their industry. We can truly say we thank God and take courage.

M. E. H., *Cor. Sec.*

NEWMARKET.—You will rejoice with us when we report that the past year has been one of the most prosperous in our history. In answer to earnest prayers the missionary spirit has filled our hearts, and it has been a labor of love to engage in the Master's service. Our monthly meetings have been seasons of delight and profit, and we are alive to the grand opportunities for holy toil. We are pleased to say that our membership has grown during the year. Among the many pleasant features of our work was the preparation of a bale of clothing, etc., for the McDougall Orphanage, and our thank offering, when our ladies enclosed in envelopes the sum which they wished to give, accompanied with some suitable motto or text. And while with grateful hearts we consecrate ourselves afresh to God, we gladly sing,

"Take myself and I will be
Ever, only, all for Thee."

A. O., *Cor. Sec.*

LONDON, DUNDAS CENTRE.—Our Easter thank-offering service was a profitable and interesting occasion. Rev. Mr. Speller, of the Baptist Church, gave us an admirable lecture on Wm. Carey, and the selections of Scripture, enclosed with the thank-offerings, were appropriate and inspiring. The financial result amounted to \$43.80. We have also added a life-member to our number, a young lady who is an energetic and efficient church worker. Her fee was contributed by her associates in her Sunday School class as a mark of appreciation and affection. She has kindly taken charge of the organ for our Auxiliary meetings. We are planning a good programme for our annual meeting in September, giving the members something to think of during the holidays. We close our June quarter with an income of \$74.00.

A. G. McM., *Cor. Sec.*

NOTICE OF MOTION.

The attention of the Branches is called to the notice of motion on page XVII. of Report, viz.:—"That Mission Band Corresponding Secretaries be made members of the Board of Managers, but not members of its Executive." The word Branch should be inserted before the words Mission Band.

WALKERTON.—An Auxiliary of the Women's Missionary Society was organized at Walkerton, on April 20th, by Miss Barker, of Guelph, in the absence of Mrs. Scarff. We begin with eighteen members. The following are the officers elected:—President, Mrs. (Rev.) Walker; 1st Vice-President, Mrs. McKay; 2nd Vice-President, Mrs. Sheffield; Recording Secretary, Miss Rolston; Corresponding Secretary, Mrs. Wiles; Treasurer, Mrs. Williams. Miss Barker read a very interesting paper on the objects and work of the society. Mr. Cocking (returned missionary from Japan) gave an instructive address on the work of the Women's Missionary Society in that country, and in the evening gave his celebrated lecture and exhibition of lime-light views to a large and appreciative audience.

C. WILES, *Cor. Sec.*

The Missionary Outlook.

BALTIMORE.—This Auxiliary was organized December 15th, 1891, by Miss Bennett, with seventeen members, Officers:—President, Mrs. (Rev.) Peake; 1st Vice-President, Mrs. R. Teney; 2nd Vice-President, Mrs. P. Smith; Recording Secretary, Miss M. Williams; Corresponding Secretary, Miss Berta Mitchell; Treasurer, Miss L. Peake.

BERTA MITCHELL, *Cor. Sec.*

WELLINGTON, ONT.—(*In Memoriam.*)—It was with feelings of sadness that we met in our last Auxiliary meeting, as one of our most esteemed and beloved members, Mrs. J. Dorland, had been called home. She had been a faithful follower of Christ from her youth, and her influence was always on the side of the truth and right. She will be much missed, but our loss is her gain, and she has gone to be forever with the Saviour whom she so dearly loved while on earth. Knowing that "there remaineth, therefore, a rest unto the people of God," we can truly say she is "at rest."

M. LAMBLY, *Cor. Sec.*

CAVERHILL Auxiliary held an Easter service in the church on Sunday evening, 17th April. The musical part was well sustained by Miss Saunders (teacher) and a choir of Sunday School scholars. The offering collected by the children amounted to \$6.60, which is to go to help rebuild the Coqualeetza Home.

MRS. B. HALLETT, *Cor. Sec.*

WATERVILLE.—Easter is one of the oldest of Christian festivals. It is a movable feast, but commemorates a fixed and fundamental fact of Christianity. It marks the greatest event in history, and from the morning that Mary looked into the open sepulchre until now it has been celebrated. On the evening of Easter Monday, Waterville Auxiliary held a service in the Methodist church, with a view of awakening a deeper interest in missionary work. The room was tastefully decorated with evergreen flowers and mottoes, presenting a grand appearance. The house being filled, a breathless stillness seemed prevalent, all giving their best attention. A choice programme was presented, consisting of music, recitations, etc.; the assistant pastor, Rev. B. Howard, gave a stirring address, appropriate to the occasion. The collection at the close, "in aid of missions," amounted to \$5. Our society has a membership of twelve, with one honorary member, the Rev. B. Howard. We rejoice that it reveals no relaxing of energies, or wearying in well-doing, but shows indications of a fresh impetus in the work. Although small in numbers, we are not disheartened, remembering it is "not by might, nor by power, but by My Spirit, saith the Lord."

MRS. FRED. JEWETT, *Cor. Sec.*

ORANGEVILLE.—Our Auxiliary, which was organized last October, is meeting with a reasonable share of success. A lecture delivered by the Rev. E. I. Hart, B.A., son of our heroic missionary in China, was well attended and good was accomplished. An entertainment given by Rev. Charles Cocking added to our funds. The interest is growing. Our President, Mrs. Dr. Smith, and all the officers are energetic. The prospect in this place is encouraging, we highly appreciate the OUTLOOK. We are now preparing a box of clothing for shipment.

H. A. R. PEARSON, *Cor. Sec.*

ROCKWOOD.—Our regular monthly meetings have been well attended during the winter months, and were pleasant and profitable. We have cause for thankfulness in the love and harmony which has prevailed since we organized, six years ago. Two members were appointed to visit absent members, distribute the monthly letters, and try to get others interested in this great and glorious work for the

Master. Through the untiring zeal of our President, Mrs. J. Harris, the interest in the cause of missions is increasing, and we are still looking for showers of blessing.

M. CLARKSON, *Cor. Sec.*

FROM THE BANDS.

AYLMER, ONT.—A Mission Band was organized here Feb. 16th, with a membership of twenty-three. The officers elected were Miss Wickett, President; Miss Morton, Vice-President, and Miss Knott Secretary-Treasurer. The Band meets the third Tuesday in every month, from four to five o'clock. The programme consists of devotional exercises, reading of missionary items, letters, and a talk on the customs and habits of some heathen country. At our second meeting mite-boxes were distributed among fifteen members. These are to be opened every three months. On opening the boxes at the May meeting they were found to contain \$7.75. We have distributed five and ten cents among some members to invest in some way. ROSA KNOTT, *Cor. Sec.*

ST. THOMAS, FIRST.—A very successful missionary prayer-meeting was held in connection with our "Light Bearers' Band," Wednesday, April 20th. Two very interesting letters on imaginary travels in India and China were read by Winnie Graham, President of the Band, and Bessie Morford, Recording Secretary. The pastor, Rev. R. J. Treleaven, gave a stirring address on China, and a collection was taken up amounting to \$6.78. Our Band is in a flourishing condition, and we are working harder than ever this year. The first week in April we held a bazaar, at which we realized \$23.60. We meet every two weeks to sew on a quilt which is to be sent to the Coqualeetza Home at Chilliwack. It will be the second we have made this year.

ALICE BROWN, *Cor. Sec.*

ROCKWOOD.—In January, Mrs. Clarkson met with a number of young people and organized a Mission Circle. We have now twenty-four members. Meetings are held the first Monday in every month in connection with the Epworth League. The following officers were elected: President, Miss A. Wright; Vice-President, Miss M. Hyer; Secretary, Miss E. Strickland; Treasurer, Miss J. Jolliffe; Organist, Miss J. Jolliffe. Our regular monthly meetings have been profitable. We have taken up a different country for each month.

EDITH STRICKLAND, *Sec.*

BLENHEIM.—Our Mission Band held its first open meeting May 24th. After a lunch of cake and lemonade had been served, a good programme was rendered by the members of the Band, assisted by the Vocophone Band and Dr. Varrinder's toy symphony, from Chatham. The programme consisted of readings, recitations, dialogues, vocal and instrumental music, and choruses. Two essays on mission work were read. Our President, Mrs. Scott, occupied the chair. We took in \$25.30, but our expenses were \$8.70, leaving \$16.60 clear.

G. CARRIE, *Cor. Sec.*

GREAT success accompanies the work of the Methodist Mission in Central India. Agra District reports 1,200 baptisms since the beginning of the year 1891, and Aligarh District, 1,972. The number of workers has doubled, and the contributions of the native Christians increased more than three-fold.

A CHICAGO writer tells of a woman who would not call the minister of her church to her death-bed, because "every time during her illness that he had entered the room to bring the consolations of the blessed Gospel of love, peace, and purity, there came also with him the strong and unmistakable fumes of tobacco."

"LOVED MUCH."

MRS. S. K. WRIGHT, London, Ont.

WHEN Mr. Wilfred told his wife the result of the afternoon's meeting, she received the news with a merry outburst of laughter. "It is too comical for anything, Wesley, me a president of a missionary society, and I don't know the first thing about missions."

"Perhaps, May, God has called you to this work," Mr. Wilfred tenderly said, while his hand fell with caressing touch on the golden-crowned head.

"Called to that work,"—and there was a mischievous twinkle in the blue eyes as Mrs. Wilfred said—"Why, Wesley, is it possible you have not discovered long ere this that the highest form of work I am called upon to do is fancy-work?"

"And what of our baby, Doris?"

For one-half moment an almost solemn look came over Mrs. Wilfred's face, but vanished as she again laughingly replied: "The baby Doris; we will manage her most beautifully! You no doubt will endeavour to bring her up on theology and Church discipline, while I will provide the more substantial diet and embroider her little dresses most artistically, so she will be well done for."

"May, can you not for a time at least lay aside this joking mood and seriously consider what to us means a most serious question?"

After a half-hour's talk, Mrs. Wilfred said: "Well, I will do it; it will be a change, anyway, and how startled the girls will be when I write them the new role I am thinking of adopting."

Stifling a sigh, Mr. Wilfred sought his study, there to lay this matter where he had learned to bring every troubled question.

As the weeks and months drifted on little by little, Mrs. Wilfred commenced to realize the responsibility resting upon her. Then came such a sense of unworthiness, of utter inability, as had never before troubled her unruffled spirit.

"I must give it up, I dare not longer be President," she said one day to Mrs. Mervin; "I don't understand it at all. I wish there was no such thing as a Women's Missionary Society," she continued in half-petulant tones.

"Would you not rather, Mrs. Wilfred, understand all about the work, and the great need for us, as women, engaging in it?" gently queried Mrs. Mervin.

"Yes, I really would, I do feel so ignorant about all these matters," was candidly responded.

Mrs. Mervin supplied all information possible in the shape of leaflets, pamphlets, books, and with an earnestness of purpose which seemed quite foreign to the gay, careless nature, Mrs. Wilfred read, studied, thought, prayed.

One afternoon in February found her in her cozy sitting-room reading a work on "Girl Life in Heathendom." With a strange sickness of heart stealing over her at the awful portrayal of misery, she laid the book aside and buried her face in her hands. Could it be possible such degradation existed; such anguish endured by her own sex? Then came the thought, why had she been so highly favoured? Lower sank the head, for conscience now was busy. Her whole life passed in review before her from earliest childhood days when in luxuriant home she had enjoyed every advantage wealth could procure, and had what wealth could not purchase—the tender guardianship of a loving mother. How happily, too, her school-days had passed, for butterfly-like she had only sipped at life's flowers where the honey was sweetest; and, lastly, this new life of wisdom and motherhood in which, if having to lay aside the many luxuries of her old home, there was enough of true womanliness in her to feel that loss had been more than counterbalanced by the tender love of her husband and ever-winsome Doris, and

at the thought of her baby-girl, and how they had rejoiced in the sweet ownership, tears filled her eyes for those other baby-girls who were so unwelcomed that the horrors of infanticide was oftime resorted to; and, shudderingly, she thought the ones spared were less fortunate, for alas! to so many of them life held nothing but anguish and sin and shame; parents so dead to every parental emotion that their little daughters were unhesitatingly made merchandise of, and for infinitely less in some of the Chinese provinces than they would sell a silk quilt. She had been so utterly selfish in her happiness, so entirely forgetful of those to whom He was as yet unknown, that she wondered if she could ever dare ask forgiveness, knowing "unto whom much is given, of him shall be much required," and she had given absolutely nothing in return for all the love and tenderness so lavishly bestowed upon her.

The daylight was fast fading, and twilight shadows filled the room and enveloped her in the soft mist. Still, with bowed head and accusing conscience, she lingered. Then bringing a tiny ray of light and hope came the thought, she would love the Great Giver in a way she had never done before, the remainder of her life would be too short to prove this love that even now she felt welling up in her heart. Quick as lightning-touch the words, "Her sins which are many are forgiven, for she loved much," flashed into her mind, and she took them as a seal of God's forgiveness.

The lamps were lighted, the shades drawn, when Mrs. Wilfred entered her husband's study. Her face still bore marks of the afternoon's sorrow, yet a happy light beamed in her eyes and helped tell the glad story.

"Wesley," she brokenly said, "I understand now, as I never understood before, how sinful my past life has been; I was so wrapped up in self that I never gave a thought to God's suffering children." Her voice faltered now, but in lower tones she added, "And, Wesley, I promised Him this afternoon that the rest of my life would be consecrated to this work, because I do love Him, and want to have a little share in sending the glad tidings to those who sit in darkness, and I think, because of this, I will be a greater help in the church work at home, a better wife to you, a better mother to Doris."

"Let us thank God together, May, for answered prayers," said Mr. Wilfred, in a voice husky with emotion; "I believed this time would come, for 'He is faithful that promised,' but I never dreamed God would use the Women's Missionary Society as a channel in which to do so, and such is the perversity of human nature that with shamefacedness I acknowledge a year ago I was so opposed to its workings that had I thought of such a thing, my prayer might have been, 'Lord, any other way than this'; now I thank Him from the depths of my heart that He ever sent me to Clintondale, and that an organization of the Women's Missionary Society was effected here."

At the close of the first year the Auxiliary held an open meeting, presided over by Mrs. Wilfred, whose love for the work had banished her natural timidity.

The church was crowded from altar steps to farthest pew, and yet there was scarcely a face that did not, in some form or other, bear traces of emotion as Mr. Wilfred was speaking. He said, "My dear people, I feel to-night that it is my imperative duty to publicly confess how opposed I was to the work of the Women's Missionary Society. Had it been possible, I would have vetoed an organization here, but I dared not take so much upon myself; and I thank God I have not the sin on my conscience of stopping a work which so bears the marks of His approval. I was selfish enough to think only of ourselves, while had I but bent my ear and listened I would have caught the echoes of an anguished cry wrung from suffering millions clamorous for Life's Bread,

which I in my selfishness would fain have withheld, and instead of helping, would only have hindered the home work, for our church has grown and prospered during the last year in a way it has never done. Who will say that much of it is not due the self-sacrificing efforts of the sisters who, while forgetting self in labour and prayer for those less favoured, have been spiritually blessed and quickened, and we as a church are reaping the reflex benefit. Personally I have been so wondrously blessed through this Auxiliary that I would be a renegade to every grateful emotion did I not, wherever our future lot be cast, strive for the upbuilding of this work, and in the most practical way wish it God speed. I could not well do other than this," he added, half-smilingly, "for my wife would scarcely pardon me did I not, and together we hope to labour unto life's end in a cause that this year has become so dear to us."

As he resumed his seat he caught the faintly-whispered words, "loved much," and he knew that would be her watch-word for all time.

Missionary Readings.

NO DOCTOR BILLS IN JAPAN.

THE San Francisco *Chronicle* is responsible for the following curious information:—A Japanese doctor never dreams of asking a poor patient for a fee. There is a proverb among the medical fraternity of Japan, "When the twin enemies, poverty and disease, invade a home, then he who takes aught from that home, even though it be given him, is a robber."

"Often," said Dr. Matsumoto, "a doctor will not only give his time and his medicines freely to the sufferer, but he will also give him money to tide over his dire necessities. Every physician has his own dispensary, and there are very few apothecary shops in the empire."

"When a rich man calls in a physician he does not expect that he will be presented a bill for medical services. In fact no such thing as a doctor's bill is known in Japan, although nearly all the other modern practices are in vogue there. The doctor never asks for his fee. The strict honesty of the people does not make this necessary. When he is through with a patient a present is made to him of whatever sum the patient or his friends may deem to be just compensation. The doctor is supposed to smile, take the fee, bow, and thank his patron."

Our Young Folk.

THE LITTLE BOY'S HYMN.

IN April, 1764, there appeared in the *Gospel Magazine*, a hymn entitled "Shame of Jesus Conquered by Love," by a youth of ten years. It was the production of a boy named Joseph Grigg, who wrote it about the year 1738, and who in 1743 became the co-pastor of the Presbyterian Church in Silver Street, London, but who at this early period of his life had been touched at heart by the Gospel, and led to believe on the Lord Jesus Christ, and to know Him as his Saviour and his Friend. This hymn, though written and published so long ago, has not yet lost the sweetness of its savor, but is precious to many a Christian heart to-day. Here is the hymn, as slightly altered by Benjamin Francis, who gave it to the public. We hope that some of our young

friends may learn it and love it, and that older persons may recall to mind one of those precious songs which was so dear to their hearts in days gone by:—

"Jesus, and shall it ever be
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?"

"Ashamed of Jesus, sooner far
Let evening blush to own a star;
He sheds the beams of light divine—
O'er this benighted soul of mine.

"Ashamed of Jesus, just as soon
Let midnight be ashamed of noon;
'Tis midnight with my soul, till He,
Bright Morning Star, bid darkness flee.

"Ashamed of Jesus, that dear friend
On whom my hopes of bliss depend?
No; when I blush be this my shame,
That I no more revere His name.

"Ashamed of Jesus? yes, I may,
When I've no guilt to wash away,
No tears to wipe, no good to crave,
No fears to quell, no soul to save.

"Till then—nor is my boasting vain—
Till then I boast a Saviour slain;
And, O, may this my glory be,
That Christ is not ashamed of me."

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