

# The Missionary Outlook

is my Parish.  
"The Field is The World"

A Monthly Advocate, Record and Review.

VOL. XV.—No. 1.]

JANUARY, 1895.

[NEW SERIES.

## Field Notes.

THE General Secretary's list of engagements is full till after the end of March. He regrets his inability to meet all requests, but has undertaken everything that time and strength will allow.

DON'T forget, dear friends, that the call of the Board is for \$250,000 from subscriptions and collections and juvenile offerings. This represents an average of about one dollar from each member of the Church, and is quite within reach. Let there be an earnest effort all along the line to reach this average.



THE COQUALEETZA INDIAN INSTITUTE, CHILLIWHACK, B.C.

A GREAT many missionary anniversaries have been held, and not a few of them with very encouraging results. Notwithstanding hard times, some of the brethren have been prompt in making remittances, and the Treasurers will be glad to hear from others, as demands upon the treasury are heavy at this season of the year.

A MISSIONARY Conference is to be held in Victoria College, Toronto, January 11-13. It is intended not only for students of Victoria and other colleges, but for all Christians interested in mission work. Chancellor Burwash and others will speak at a mass meeting on Friday evening, January 11, and numerous papers and discussions will be introduced by the



students during Saturday. On the following Sunday afternoon, at four o'clock, there will be a missionary sermon by Rev. G. J. Bishop. All the meetings will be in the college chapel.

OWING to lack of space, we are obliged to hold over an interesting letter from Rev. Charles Follett, descriptive of work in Labrador; also the first instalment of a paper by J. R. Patterson, of the Wesleyan Theological College, Montreal, on "Thibet and its Opportunities for Missionary Work."

THE Rev. W. W. Baer, Secretary of the British Columbia Conference, expects to visit Ontario shortly and will remain for about a couple of months. Bro. Baer has a large number of beautiful stereopticon views of British Columbia scenery, including views of nearly all our mission buildings in that country. He will be prepared to give lectures during his stay either on "British Columbia" or on "Methodist Missions in British Columbia," illustrated with the views above-mentioned. Address him at the Mission Rooms.

## Editorial and Contributed.

### Next Year's Reports.

WE beg to call the attention of all concerned to a change made in the constitution of the Missionary Society, which affects those entitled to receive a copy of the Annual Report. Hitherto everyone contributing *four* dollars received a free copy, but hereafter only those contributing *five* dollars or collecting ten dollars will be entitled to a free copy.

### Toward the Quarter Million.

THE Rev. J. Henderson, of Woodslee, London Conference, writes as follows concerning his missionary anniversary. It shows what can be done when work is thoughtfully planned and a judicious use is made of missionary literature:

"*Dear Doctor*,—Woodslee will do her part toward that quarter of a million. Enclosed you will find \$100, which is our first instalment. Sunday was our missionary day. Two weeks before we issued a missionary letter, setting forth the state and claims of our society, and requested our people to make a cash contribution, if possible, or if they had not the cash, to state what they would give later on. In each letter I enclosed three of your tracts, viz., 'Information for the People,' 'Advance or Retreat—Which?' 'Brother Brown's Gifts.' I preached at all the services the Sunday before on our missionary work. We had Rev. G. W. Henderson, of Windsor, with us. He did well. We circulated no subscription lists during the day, but made good use of the collection plates. Besides the above cash we got promises that will materialize, in a few weeks, sufficient to put us quite in advance of last year, when the collectors and juvenile workers are through. We recommend our experiment to the brethren."

### The Executive Committee.

ON the 19th ult. a meeting of this important Committee was held at the Board Room, Toronto, nineteen of the twenty-two members composing the Committee being present. The General Secretary read a detailed report of his recent visit to

British Columbia and the North-West, touching especially upon the Chinese and Indian work, and the condition and prospects of the various Institutes under the care of the Society. The different parts of the report were made subjects of conversation, and such action taken as the circumstances seemed to call for.

The report of a joint committee, representing the Executives of the General Society and the Woman's Missionary Society, was presented. As this report is, in part, still under consideration, publication is deferred.

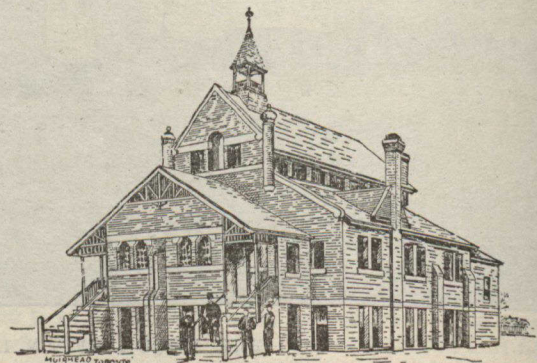
A letter was received from the Rev. C. S. Eby, D.D., tendering his resignation as a missionary of the Board. After some consideration the resignation was accepted, Dr. Eby's relation, as a missionary on furlough, to be continued till the end of the Conference year.

Matters relating to several of the Institutes were advanced a stage, and further action by the Secretary was ordered.

A letter was read from Rev. Prof. Wallace, on behalf of the Students' Missionary Society of Victoria College, proposing to found a scholarship of the value of \$300 per annum, tenable for three years, open to any Japanese missionary or probationer for the ministry selected by the Japan Conference or other suitable authority. The object of this scholarship is to give the holder three years' training on special lines with reference to the work in Japan. The Secretary was directed to correspond further in reference to the matter.

### A Unique Church Enterprise.

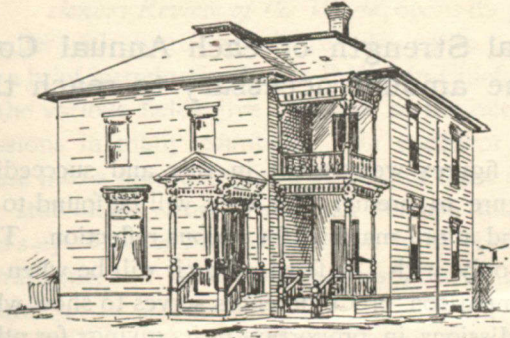
IN church building, as in ordinary business enterprises, a wise and safe rule is, "pay as you go;" but this can be done only where there is a well-to-do congregation, able and willing to furnish the necessary money, and there may be cases where exceptional circumstances justify another course. The new church and parsonage at Walkerville, Ont., supplies a



case in point. For more than twenty years Methodism had no footing in the place, but in 1891 it was resolved to begin operations, and the Rev. J. P. Rice was appointed to lead the "forlorn hope." At his own request he was left free to obtain help where he could. A personal canvass in the London and other Conferences elicited a liberal response, and on November 11th, 1892, the first Sabbath service in the



new church was conducted by the General Secretary of Missions. In the meantime a new and commodious



parsonage had been erected, and the whole enterprise placed upon a good footing. At present there is a membership of over one hundred, and the prospect that this will soon be a vigorous, self-sustaining cause. The cuts which accompany this notice give a good idea of the appearance of the buildings.

### A Circular Letter.

*The General Secretary of Missions of the Methodist Church, by authority of the General Conference, to all our Young People's Associations, of whatever name, sendeth greeting :*

At the recent session of the General Conference held in London, sundry memorials were received relating to our young people and mission work. These were carefully considered by the Committee on Missions, and a report was submitted embodying sundry recommendations. Whereupon it was ordered by the Conference: "That a circular be prepared by the General Secretary, setting forth these recommendations, addressed to all Methodist Young People's Societies, and cordially inviting their co-operation in developing the missionary spirit and increasing the resources of the Board. Such circular shall state that a separate record of receipts from Young People's Societies shall be kept and duly published. Further, the circular shall contain a list of specified objects in the mission field for their special interest."

Let me now submit for your information the recommendations above referred to, as they were adopted by the General Conference.

1. "Your committee recognize a tendency among some of our young people to engage in raising missionary money for objects outside the work of our own societies. While admitting the right of individuals to select the objects of their benevolent gifts, your committee hold that no organized society connected with our Church should appeal to our congregations for the support of missionary schemes outside of those carried on by our own societies, and we recommend that our ministers press this point with kindness and fidelity upon our young people.

2. "Your committee are also of opinion that all our people can best aid the missionary cause by helping to support and extend the work carried on by our own Church, and that all missionary moneys raised should be placed at the disposal of the General Board of Missions, except such as may be raised by the Auxiliaries, Mission Bands and Circles of the Woman's Missionary Society. Nevertheless, with the view of encouraging and developing the missionary spirit, it is recommended that the missionary authorities endeavor to meet the wishes of Epworth Leagues, Sunday Schools,

etc., by applying, as far as practicable, the funds raised by such organizations towards the support of any department of the Missionary Societies' work which the donors may request.

3. "And inasmuch as our General Board of Missions is extending its operations into the 'regions beyond,' as rapidly as the resources of the Society will permit, we earnestly advise our young people, through this General Conference, to stand loyally by the Board in its great work, and not to ask for the expenditure of money in places where there are no missions under the control of our Church."

I feel assured that these enactments of the General Conference will commend themselves to all our young people, and will elicit a hearty and generous response. If the great missionary work of the Church is to be successfully prosecuted, it must have the united support of all our people, young and old. Divided effort is always an element of weakness; and when we remember that in a few short years those who now sustain and direct our missionary affairs will have passed away, and that the weighty responsibilities will devolve upon those who are now our young people, how important it is that the latter should at once identify themselves thoroughly with our missionary interests, and prepare themselves to do better work than their fathers have done.

While the General Board of Missions would much prefer that all contributions be given to the general fund, leaving the Board to apply them where most needed, they desire, nevertheless, to meet as far as practicable the wishes of our young people to have some special object or objects to the support of which their contributions might be devoted. For the present the following are suggested:

#### CHINA.

1. Support of a boy or girl in one of the schools. This, at the present rate of exchange, will require say \$25 for one year. So many are adopting this object, however, that there is a possibility of over-doing it.

2. Aid to the hospital work at Chen-tu or Kiating. Any amount will be helpful.

3. Aid to purchase and set up a printing press at Chen-tu, to print and circulate Christian literature. At least \$1,000 will be required for a start, but every little helps.

N.B.—We have no native missionaries as yet in China.

#### JAPAN.

4. The support or partial support of a native worker. This, at the present rate of exchange, which is very low, will require from say \$50 to \$150 per annum.

#### THE INDIAN WORK.

5. The support of an Indian pupil in one of the Institutes or Homes at Chilliwhack, Port Simpson, Morley, Red Deer, or Brandon (the latter to be opened soon). This requires say \$50 per annum.

#### FRENCH WORK.

6. Support of a pupil in the Institute at Montreal, say \$50 per annum.

Those who desire may contribute towards the support of any of our missionaries in the foreign or Indian field.

Commending this whole matter to the prayerful interest of the young people of the Methodist Church,

I am, yours faithfully,

A. SUTHERLAND,

Mission Rooms, Jan. 1st, 1895.

General Secretary.



# Figures that Talk!

Statement showing approximately the Financial Strength of each Annual Conference, the amount raised for Missions, the amount necessary to reach the \$250,000 line, etc., etc.

IT is a common saying that "figures are dry," but, if the figures we present in this and succeeding numbers of the OUTLOOK are carefully studied, we venture to predict that they will be found to be anything but dry. To say the least, they are very suggestive, and afford material for serious reflection. This will not be quite so apparent in the first table, which deals only with Conferences, as it will be when we come down to details of Districts and Circuits; but even a comparison of Conferences serves to show what grand results might be attained if each Conference gave to Missions in proportion to its givings for other objects.

In preparing the following table the first thing necessary was a basis of computation, something that would show, at least approximately, the financial strength of each Conference. It was seen at once that a membership basis would not answer, because the worldly circumstances of our people do not bear any necessary relation to their numbers. After looking over the whole ground, it seemed that the closest approximation would be reached by ascertaining the aggregate of givings in each Conference for all Circuit and Connexional purposes, except Missions, especially if such aggregate did not vary largely from year to year. Let it be clearly understood that, in preparing these tables, there is no intention of levying an assessment for Missions or anything of that kind. The design is merely to show what is required if a proportionate amount of the \$250,000 is to be raised by each Conference, according to its estimated financial ability. We trust the following figures will be carefully pondered, as an introduction to other tables that will be given subsequently.

**TABLE I.—Estimated Financial Ability of Conferences—Amount Raised for Missions—Amount Necessary to Reach \$250,000, etc., etc.**

CONFERENCES.	1 Total Amount raised in each Conference in 1893-4 for all Circuit and Connexional purposes, except Missions, showing approximately the financial ability of the Conference.	2 Percentage of preceding total raised by each Conference.	3 Raised for Missions from subscriptions and collections and juvenile offerings, 1893-4.	4 Amount to be raised by each Conference in order to reach \$250,000 on basis of estimated financial ability (see col. 1) Percentage same as in col. 2.	5 Proportionate increase necessary in each Conference to reach the \$250,000 line.	6 Figures opposite each Conference show what would have been raised on \$250,000 line had each of the other Conferences given in the same proportion.
Toronto .....	\$329,402	15.7	\$35,665	\$39,250	\$3,585	\$227,165
London .....	234,614	11.2	17,531	28,000	10,469	156,527
Niagara .....	240,055	11.4	25,834	28,500	2,666	226,614
Guelph .....	228,879	10.9	19,285	27,250	7,965	175,318
Bay of Quinte .....	235,829	11.3	22,619	28,250	5,631	201,681
Montreal .....	360,776	17.2	37,956	43,000	5,044	221,964
Nova Scotia .....	108,878	5.2	12,213	13,000	787	234,865
New Brunswick and P. E. I. ....	109,634	5.3	7,566	13,250	5,684	142,756
Newfoundland .....	43,721	2.1	8,087	5,250	.....	385,095
Manitoba and North-West ....	147,511	7.0	9,591	17,500	7,909	137,014
British Columbia .....	58,253	2.7	3,555	6,750	3,195	131,666
	\$2,097,552	100.0	\$199,902	\$250,000	\$52,935	

There is little in the foregoing table that calls for explanation, but, to prevent possible misapprehension, one or two Conferences may be cited in illustration. Thus, the Toronto Conference, in 1893-4, gave \$329,402 (column 1), or 15.7 per cent. (col. 2), of the \$2,097,552 (footing of col. 1) given by all the Conferences for all Circuit and Connexional purposes, except Missions. Now, if the Toronto Conference gave 15.7 per cent. of the \$250,000 asked for Missions, the amount would be \$39,250 (col. 4), or \$3,585 (col. 5) more than the same Conference gave in 1893-4 (col. 3). In like manner the Newfoundland Conference gave \$43,721, or 2.1 per cent. of the whole amount raised for all Circuit and Connexional purposes, except Missions. A similar percentage of the \$250,000 asked for Missions would be \$5,250, which is \$2,837 less than was actually raised by that Conference in 1893-4. Thus, it will be seen, if our basis of computation is approximately correct, that Newfoundland leads the Connexion in Missionary givings, having contributed not only her proportion of the *first* quarter of a million, but \$2,837, or more than half her share of the *second* quarter of a million, which we hope to see before we die.



### "The World's Outlook."

THAT foremost missionary periodical, the *Missionary Review of the World*, opens its January number with an article under the above title. Following a brief introduction by the Editor-in-Chief, experts in the various fields give glimpses of the outlook for missions in many countries. We endeavor to condense into a few sentences a number of these interesting statements, from which our readers may get a bird's-eye view of what is going on in the broad field of missions, and what are the prospects for the near future.

ARABIA may be called the last-born of the missionary family. About ten years ago God put it into the heart of Keith Falconer to undertake something for that country. He was a wealthy Scotchman, who cheerfully consecrated his means and personal service to the evangelization of Arabia. Within a year and a half he died, a victim of the climate; but others, inspired by his spirit took up the work, and the Keith Falconer mission still lives and flourishes. The Reformed Church in America has also entered the field, and the North Africa Mission has undertaken work among the Bedouins near Mount Sinai, "Things are waking up in the Keith Falconer Mission," writes one; "take courage, the redemption of Arabia is drawing near." Well might the Churches join in Abraham's prayer: "Oh, that Ishmael might live before thee!"

The outlook for PERSIA is not bright. Commercially the country is stagnant, politically it is decaying, and ultimately may be partitioned between Russia and England. The law of Islam—death to the convert to Christianity—has been reasserted, which defers the day of religious toleration. Among the Nestorians the work is much more encouraging.

In INDIA the conflict thickens. There have been large gatherings from among the depressed classes, as they are called, the low caste or non-caste people in Northern and North-western India. "Unto the poor is the gospel preached." But the poor who receive the Gospel will not remain poor, it will lift them out of their poverty. The great conflict at present is between the advocates of temperance, purity and national righteousness and their opposites. Men have been imprisoned by English officials for no other crime than preaching and protesting against these public evils. The Government of India is the producer, manufacturer, exporter of vast quantities of opium, and the Government distilleries produce vast quantities of intoxicating liquors. Thus the battle is joined, and there can be no peace while these abominations last. On the other hand, native opinion is changing under the influence of Christian teaching; preaching in English to audiences of educated natives is common; there is much earnestness and activity in Sunday School and temperance work; and on the whole Christianity is surely and steadily advancing.

In SIAM there are two distinct people—the Siamese and the Laos. In respect to mission work there are many favoring circumstances. The people for the most part are simple-hearted, peaceful, receptive and

accessible. The rulers, with few exceptions, have shown themselves friendly, and have often aided by grants of money, land and influence. Among the Laos there has existed for fifteen years a proclamation of absolute religious toleration. The nominal religion is Southern Buddhism, but as this satisfies neither head nor heart, the way is open for a religion that can do both. Years ago a Siamese nobleman said: "Dr. Bradley has gone, but he has undermined Buddhism in Siam."

THIBET.—The attention of many is being turned to this hitherto inaccessible country. Miss Taylor's account of her heroic travels in Thibet excited much interest, and she found no difficulty in enlisting a band of missionaries to accompany her in another attempt. Their way has been blocked, however, by the English authorities at Darjeeling, in the Bengal presidency, who seem to think that the entrance of the mission party might imperil trade relations. At last accounts the party had obtained passes as far as Gnatong, in Sikkim, where they will spend the winter studying the language and waiting for a providential opening. The town referred to is not in Thibet, but some two days' march on the Indian side of the frontier. If the testimony of natives may be trusted, it is not missionaries but traders that the diplomats of China are anxious to exclude from Thibet.

We may expect to hear in the near future that the "great closed land" has at length been entered by the heralds of the cross.

We must reserve reference to other countries to subsequent issues.

### The Flowing Tide.

BY REV. W. HARRISON.

IT is a matter for encouragement and hope that amid all the confusion and vast network of eager activities of this busy and progressive age, that the forces working for the world's redemption were never so potent in their influence and so bright with an ever-expanding promise as at the present time. It is becoming more and more evident, as the years pass on, that all merely human experiments for the moral and spiritual regeneration of earth's unhappy millions have, after amplest opportunities, proved complete and hopeless failures. Peoples, in the wide areas of heathenism, left entirely to themselves, have failed to work out their emancipation from the degrading fetters of superstition and error, and instead of advancing in the path of a true progress, have, as a rule, sunk into deeper depths of social misery and of religious darkness and despair.

All the systems of paganism are doomed. Their decay and everlasting ruin are only questions of time. No past veneration, and no memory of far-off superstitious influence and power, can prevent the forces now at work from removing one and all from off the face of the earth. The pressure of present-day civilization now bearing down on the old fabrics of ancient error is increasing from year to year, and all attempts to hinder their universal overthrow are impotent and vain.

Desperate efforts to restore and popularize these dying fictions of a troubled and unholy past are being made here and there, but the consciousness that their authority and power have vanished is creeping with increasing clearness over the opening minds of the world's heathen multitudes of to-day. No man, with anything like an intelligent outlook, would dare to predict a growing and influential future for those colossal but waning superstitions, which for ages have held such myriads in degradation and cruel chains. Independent altogether of the utter incapacity of



these old historic faiths of the East to meet the deepening wants of awakening hosts of men, the very tendencies of the world to-day are such as to leave all these creations of pagan centuries a mass of shapeless and hopeless ruins. Behold, the feet of them which have buried many of the old myths of the past in deep graves of oblivion are already at the door, and shall not fail to put away into the shadows of forgetfulness the old errors which remain. As the momentum of the Christian influences of the nineteenth century strikes the dull, drowsy lands of the Orient, a breaking up of age-long slumber is the result, and the very conditions which made heathenism a possibility and power are assuredly passing away.

Without hesitation, or fear, or one touch of pity, this great process of demolition and spoliation goes on, and gradually the older world begins to lift itself, and feels the thrill and quickening of some new and better day.

In striking contrast to all this stands one force which looms up full of vitality and victorious energy. The progress of centuries, and all the laws of change and decay, have not lessened its power or arrested its march among the nations of the earth. Christianity stands committed to the work of a world's evangelization, and after the most malignant and prolonged opposition, its eye is not dim nor its natural force abated. With calm and lofty gaze it looks down upon the perished systems of the past, and, with a tone and attitude confident of final and universal conquest, watches the elements of dissolution as they proceed in the gradual but absolute overthrow of the dark citadel of heathenism the wide world around.

However strongly the politicians may claim that the "flowing tide" is with their favorite party, one thing is clear, that the great forces which are set for the remaking of this world are turning towards the missionary movements as never before, and whatever oppositions may protest, they are only like so many eddies in the deep and broadening tide.

Can the Parsee, the Buddhist, the Confucianist, the Mohammedan, or any one of the poor remnants of an expiring heathenism say for a single moment that the "flowing tide" is with them? No! Absolutely no! Can any form of irreligion claim the friendship of the best powers abroad in their high mission to-day? No! Forever, no! The richest sympathies, the noblest manhood, the spirit and ambition of the worthiest civilization, the trend of all true progress, of all purified and instructed consciences, the deepest convictions; in fact, the great, grand aggregation of all upward and onward movements of the age are shaping into line with the purposes of the Gospel, which contemplate the moral enfranchisement of the race and spiritual enlightenment and redemption of a world.

This, then, is the inspiration and hope of all the toilers engaged in the advancement of the missionary enterprise—an enterprise which has, in itself, the elements of an indestructible vitality, a past marked by the most sublime achievements, and an outlook on the future as wide as the world's vast need and as lasting as all the eventful and enduring years.

## Along the Line.

### The Indian Work.

#### BRITISH COLUMBIA.

*Letter from REV. THOMAS NEVILLE, dated KITZEGUCLA, Skeena River, B. C., Sept. 25th, 1894.*

BEFORE the river closes I will send you a brief account of our trip up to the Forks of the Skeena. But, as preliminary to this, perhaps a few words about the summer's work at the mouth of the river will not be out of place. Leaving Victoria on the 11th of June, I arrived at Simpson on the 16th and was there met by Brother Crosby. I stay at Simpson until the following Tuesday morning. I can assure you I was agreeably surprised to find such a manifest interest among the Indians regarding spiritual

things. To attend one of their meetings is to be taken back to the days of Whitefield, Ousley, Nelson and the Wesleys. There must have been nearly five hundred Indians at the morning service, yet I was informed that many had left for the different canneries on the Skeena.

Perhaps a programme of Sunday's work will give you a better idea of how Sunday is spent at Simpson: 6.30 a.m., prayer meeting, and from that until the time of the eleven o'clock service there seems to be class and prayer meetings in almost every room you go to. After the morning service there is a text-school, where many stay to learn the text in English and also in their native tongue. After the text-school, questions are asked, many of which would puzzle some of our best theologians to answer.

At 2 p.m. Again there is public service held in the church, and at the same time two Sunday Schools (one for Indians and one for whites) are kept going by Brothers Bolton and Richardson, ably assisted by the ladies from the Girls' Home, Hospital and Mission-House.

After the afternoon service the missionary and helpers usually go through the village and visit the sick, and speak a few comforting words by the way.

In the evening there is again public service, after which there is held a prayer and praise meeting. This meeting usually lasts from seven o'clock until nine, and later, if the interest is well sustained and souls are being blessed.

I would like to say a few words for our noble workers at Simpson, but hate anything that would seem like "puff," so will abstain this time.

On Tuesday morning I left Fort Simpson for the mouth of the Skeena, and was there met by our missionaries, Dr. Bolton and Brother Pierce. Here I found the same good work going on in and around the eight different canneries, where from two to three thousand people meet ever summer for the fishing season.

The missionaries go from cannery to cannery by boat, and tell of the Great Healer of all Spiritual diseases.

During the summer Dr. Bolton makes periodical visits from cannery to cannery, carrying in his hand a medicine chest that which will heal the body; while, at the same time, he carries in his heart that which will heal the soul.

On August 15th, after spending nearly two months at the mouth of the Skeena, we (Brothers Pierce, Cole, our new teacher for Hugwilget, and the writer) left Essington for our future homes in the interior. We had a good forty-foot canoe (which had a little too big a load of freight to ensure any comfort for passengers) and a strong crew of four Indians and a captain.

Our first day out was not very encouraging, as after going about five miles the tide turned, and we had to camp, as it was raining hard and a strong head-wind blowing. At 11 p.m., the tide having turned, we resumed our journey, and until 5.30 a.m. next morning. What a night! As dark as pitch, head wind, and the rain beating in our faces. I have spent nights on the bank of the Ottawa River, and have slept on the shores of Lake Temiscamingue when it has been from 30° to 46° below zero, but don't believe I ever put in such a miserable night. Our legs cramped and stiff with the cold and our clothing soaked with the rain, we went ashore at an old fishing camp and tried, but in vain, to find a spot where the rain did not come through the roof.

On the 16th we started at 1 p.m., and at 4 p.m. overtook about thirty canoes (about 200 people) which had left a day or two before ours. We camped with them at night, and after service and prayers with our crew, we retired for the night. From the time of retiring until next morning there was an incessant downpour of rain, and long before getting-up time our blankets were wet through.

17th.—Rained hard all day. Our run was ten miles. During the day one of the canoes, about fifty yards behind ours, met with what might have been a very serious accident. In ascending one of the rapids, for which the river is noted, the canoe got into an eddy and was hurled on to the rocks. The canoe was turned over with lightning rapidity, and had it not been for two canoes which were in the near vicinity all lives (seven in all) must have been lost. Had a prayer and praise meeting in the evening, which was well attended. It rained heavy during the night, and our clothes and blankets were again soaked with the rain.



18th.—On account of the continual rains the river is rising rapidly. Only moved about two miles to-day, to gain higher camping ground for Sunday. A canoe has just arrived, and brings the information that the body of one of the seven men drowned in the canyon in the spring has been found about two miles from our camp. They brought the body in a box to the camp, and it has caused great excitement. They recognize the clothing as that of a brother of one of the men who happens to be in camp. The heathen are greatly excited, both men and women wailing their heathen songs around the box. After prayers we retired for the night.

19th (Sunday).—It rained all last night, but stopped at 8 a.m. this morning. The writer conducted the service at 11 a.m., and Brother Pierce the one at 2 p.m. Brother Pierce led the evening meeting, when we had a blessed time. The meeting was prolonged until a late hour, as poor sinners were coming home, and it was 11.15 p.m. when Brother Pierce called upon the writer to pronounce the benediction. We had a blessed day, and God's Spirit was with us.

20th.—River has risen more than six feet during the night. Cannot leave this place until the river falls. Rained all day. Brother Pierce and the writer held meetings in the evening at different parts of the camp.

21st.—Morning bright and fine. River very high and still rising. Had Bible class in the morning, singing class (led by Brother Cole) in the afternoon, and Gospel meeting in the evening.

22nd.—Fine day. Had usual Bible and singing classes during the day and service in the evening.

24th.—Beautiful morning. Not a cloud to be seen in the sky any place. Had to move our camp, as there had been too many people camping on the one small piece of land (Small Island). We moved up the river about two miles. After prayers with our crew we retired for the night.

25th.—Raining hard. Did not move out of camp until 12 o'clock. Our canoe had a narrow escape to-day. She got into one of the eddies which shot her out into the swift current, which immediately turned her on to her side, and had it not been for the coolness of our captain, it might have proved very serious. Travelled about four miles, and camped for the night. After prayers we retired.

26th (Sunday).—Beautiful day. Most of the large band of canoes are camped where they were last Sunday. Brother Pierce, with a Christian band of Indians, returned and spent the day with them. Brother Cole and the writer attending to the services at our present camp.

27th.—Water too high to leave camp. Our provisions are getting short, as we only provided for about twelve days, as they usually make the trip in nine or ten. In the evening we had a good evangelistic meeting, after which we turned in for the night.

28th.—Beautiful morning. Reminds one of the middle of June in Ontario. Made a run of twelve miles to-day. River high and very dangerous in many places. Had a meeting in the evening and prayers with our crew.

29th.—Left camp at 7.30 a.m. Morning fine. Made a good day's run, arriving and camping at Kitkalkalem for the night. Slept in chief's house, and though we had but the soft side of the floor, we were thankful it was dry. Had service in the school-house with the village people, and prayers with our crew, and retired for the night.

30th.—Left Kitkalkalem at 7.30 a.m. Had a good run of twenty-five miles. Caught about thirty-five canoes which left nearly a week before we did. After having prayers at different parts of the camp we retired, feeling thankful that God had spared us thus far. During the day an accident happened which the writer will long remember. When climbing one of the rapids, and helping to pole, his pole slipped and out of the canoe he went like a shot. The river was taking him down when he caught hold of the side of the canoe and was helped in. Had he missed or let go his hold nothing could have saved him. How appropriate the words: "I am with thee, and will keep thee in all places whither thou goest." (Gen. xxviii. 16.)

31st.—Beautiful day. Arrived at the Canyon about 11 a.m. Unloaded canoe. Packed our freight to the other side of the Canyon (about a mile) and camped there over night. Had prayers in an Indian house at which there were about twenty present.

September 1st.—Reloaded canoe and made a good day's run. Camped about ten miles below Lorne Creek. Had prayers with crew and retired.

2nd (Sunday).—Fine morning. Have not many people with us. Our captain wanted to push on having been so long on the way. We held service in the morning, Bible class in afternoon, and prayer and praise meeting in the evening.

3rd.—Beautiful morning and a fair wind. First fair wind of the trip. Called at Lorne Creek at noon, then we pushed ahead and did not camp until 7 p.m. Having made a good day's run.

4th.—Arrived at Rev. R. Tomlinson's at 10 a.m. and stayed there for dinner. Arrived at Kitwauga in the evening. Camped in chief's house. Had prayers and retired for the night.

5th.—Left camp at 8 a.m. Arrived at Old Kitzeaguca (where the writer is now making his home) at 4 p.m. Camped about three miles above this place for the night. Had prayers and retired.

6th.—Left camp at 8.30 a.m. Arrived at New Kitzeaguca at 10 a.m., and at the Forks (Hazelton) of the Skeena at 4 p.m. We thanked and praised God for bringing us through safely.

We are now busy making preparations for the winter, as it is as cold here (I am told) as it is in many places in Manitoba.

Letter from REV. A. E. GREEN, dated Eburne, B.C., August 14th, 1894.

THE packing of salmon for food is one of the leading industries of British Columbia, affording employment to thousands of people and yielding an annual income of several million dollars. The Fraser is the greatest salmon-producing river, and on its banks there are many canneries. On this mission there are sixteen of these canneries, and Steveston is the centre of operations. In the winter season it is a small village of 250 or 300 souls, but in the summer has a population of over 5,000, representing nearly every nation—about two-thirds are Indians, mostly pagans. In no other portion of the province is there such a gathering of those who most need to be reached by the Gospel, and living for several months so near together that it is easy to reach them in large numbers, while to try to reach these same Indians when scattered in their own villages would necessitate hundreds of miles of travel, months of time and great expense.

The Indians commence to settle at Steveston the middle of June, and by the middle of July thousands were there. Those from the west coast of Vancouver Island spend the time in wild dances and gambling. The President of the Conference sent a young man (Brother Sharp) to help carry on the white work, so I could be free for the season to do missionary work among these fishermen.

The first of July some sixty of the Port Simpson Indians arrived, and quite a number from Naas River, and have been a great help in carrying on the Master's work, singing in church and on the streets the soul-inspiring hymns, and testifying everywhere to the power of Jesus to save from sin. Having lived thirteen years among these people, it was sweet for me to hear the language again and to join with them in the work of the Lord. Some of the Naas men walked six miles several times to the parsonage with their Bibles, for me to translate texts of Scripture for them.

Steveston is a hard place. Sabbath desecration prevails, and traffic in liquor is carried on to a fearful extent. As there was no church in this place, services were conducted in the open air, or in the "Opera" (dance house), and proved very unsatisfactory. A year ago, in the fishing season, a friend from England, who takes great interest in mission work, visited Steveston, saw the people and the need of a building. This summer, just as the Indians began to settle there to be ready for the fishing, he cabled me to buy two lots for building a church, and that he would send a draft for the same. Within a week I had the lots secured and the contract let. The floods delayed the mills in cutting the lumber, but the building was finished and opened by ex-President White, July 14th. Indians and whites crowded the building, and a blessed season of



refreshing was realized. I expect in six weeks to have the whole paid for. It was difficult to commence. A few years ago a subscription was taken up for a Baptist church, the foundations were laid, but after a time was sold to another Church, who put up part of the frame. This blew down two years ago and was then abandoned. So the residents, when I asked for help to build, would reply, "I subscribed once, paid the money, but no church; won't do that again."

The church is 24 x 40 inside, nicely finished for a plain building, costing \$800. It was much needed as a basis of operation among the thousands of poor souls who are in darkness. God's blessing is upon it: souls have already turned to Jesus, both Indian and white. We have preached to many pagans, and precious truths have been instilled into their minds and hearts, which we hope and believe will germinate and bring forth fruit in godly lives to the glory of God.

Besides Indians representing nearly every tribe in British Columbia and white men from many nations, Japanese and Chinese attended the church and listened to the Word on the streets. The Gospel seed is being scattered broadcast, Bro. Tate and his helpers going from camp to camp on both sides of the river, carrying the message of free salvation to all races and conditions of men.

The white people here say, "What a difference between the Christian Indians and the pagan! Can see it in their faces." How different their actions are, too! Only a week ago—right here—James McRoery, a Christian white man, went from church on Sunday night to his own house on his little farm. On Monday morning he was found murdered in his bed. A drunken Indian was arrested, and confessed the crime. He said: "I drank the whiskey; then I began to think I would go in and kill him, and I did so." Of course, he was a pagan Indian. The white man who sold him the liquor gets only six months. The Indian goes to the scaffold.

*Letter from REV. W. H. PIERCE, dated PORT SIMPSON, B.C., September 13th, 1894.*

I INTENDED to take our first trip around the west coast of Vancouver Island immediately at the close of the fishing season on the Skeena, as the weather is most suitable for the trip at that season of the year; but we were in need of a captain, and some of the machinery needed repairing; so, while Bro. Crosby was getting the Gospel steamer, *Glad Tidings*, in readiness, I thought it wise to accompany the Indians on their way to their homes in the north.

The revival of God's work had been continued at the several canneries on the Skeena throughout the summer, and the Kishpeax and Kitzequcla—converted men and women—have each formed themselves into a band of workers, thus showing their earnestness for carrying on the good work among their heathen brethren.

Several canoes left Essington on the 13th of August, and on the 15th Bros. Neville, Cole and myself also were on our way for the Upper Skeena. We at first thought that there would probably be thirty or forty canoes, and were surprised to find that there were fully seventy canoes, which contained at least 500 people, half of whom had accepted the Gospel during the late revival. The usual time which it takes to make the trip from Essington to Hazelton is eight or nine days, but owing to high water it took us twenty-two days in going up. In one camp we were delayed over five days; even after we were started again our progress was very slow. While at one camp some of our people found the body of a man, identified as Wm. Morris, who was converted during the winter on the Skeena, and was baptized by our chairman at district meeting. A short distance up the river another body was found, that of a young Kitsolass chief, whom I mentioned in my last letter. The bodies were found about fifty miles from the canyon. These found were the only Christians out of the seven that were drowned through the canyon last May, and it seems a direct answer to the prayer of the Christians, "That these bodies be given back to their dear friends." At this camp we also had some very profitable meetings; like a great camp-meeting, sinners listen to the preaching of the Gospel, and have been converted. During the daytime had some Bible

reading and a singing class. It is very encouraging to us to see the people so anxious to learn the Word of God and the singing of His praises. Even the Kitzequcla dog-eaters, the leaders among them were converted this summer at Aberdeen cannery, and are now among the most eager to learn the way of a better life. Many earnest testimonies were given in our meetings, one of which we may here mention. Hobeids, who had been a leading man in heathen dances, said, "For years I have gone to the coast to make money and load my canoe with goods, but this time I have not many goods in my canoe, but I have something better in my heart—the pearl of great price."

Bro. Neville had a very narrow escape from drowning just before reaching Kit-somkalum, his pole slipped and he was thrown overboard into deep and rapid water, going directly under the canoe, but we are very thankful that the mishap did not result more seriously. We stayed at Kit-somkalum one night, and had service with them. On Monday we stopped at Mr Tomlinson's mission, and were kindly received by him and his people. While here, a canoe came along bringing the remains of Fred. Sullivan, a Kitzequcla young man, who had died just a few minutes before from blood poisoning. The poor fellow had been a pupil of Rev. A. E. Green on the Naas a few years ago, but had since wandered again into sin; his friends told us that he repented and was heard to say, "It is well with my soul," just before breathing his last. We arrived at Hougmilget on September 6th. Bro. Neville is comfortably settled at Kitzequcla and Bro. Cole at Hougmilget, at present preparing for a busy winter. Our earnest prayer is that the Upper Skeena may be shaking by the mighty power of the Holy Ghost.

#### CORNWALL ISLAND.

THE Rev. E. Tennant, who has charge of the Indian Mission on Cornwall Island, writes encouragingly of his work: "The work is progressing favorably. The first year we had a membership of twenty-seven; last year eleven were added, making thirty-eight. This year, so far, we have, in various ways, taken eleven more, and lost one—a young married man who was drowned—so that we now have forty-eight on the register, with prospects of others being reached." The missionary further intimates that the people are learning to give. In three years missionary givings have advanced from \$13.80 to \$40. "Meetings are excellent, good singing and testimony lively."

#### The Home Work.

**Kemble** (Guelph Conference).—This is one of our Home Mission Fields, yet dependent on the Missionary Society for aid; not either hopeless or useless. We have four churches and a parsonage all paid for, or very nearly so; we report 130 members. We have three Sabbath Schools, three prayer meetings with Bible classes combined. In common with adjoining mission fields in Grey and North Bruce, we suffer yearly depletions by our energetic, lively, intelligent young members moving to other parts; some to the cities and towns of our Dominion, some to the rich lands of our far North-West. This unceasing drain on our membership would be very discouraging if we did not know that the great centres of wealth and influence, such as Toronto, Hamilton, London, Winnipeg, Brandon, etc., were being built up by what leaves us. The managers of our Missionary funds do not need to be told of the self-denying, hopeful, cheerful labors of men on these fields. (Your correspondent says nothing of himself.) I am thankful that I have been associated with such men for twenty-nine years.

I come in contact from time to time with ripe, old Christians who speak respectfully and gratefully of Greene, Ralston, Hilts, Watts, Smith, Tyndall, Foster, Danard, Newcombe, Woodman, who labored and "endured as seeing Him who is invisible." There is still work to be done for Christ and humanity on these fields. If the Methodist Church will foster and care for her Home Missions as in the past, it will be well; if not, some sister society will gladly lay hold on our outcasts, and have the blessing of heaven and the respect and love of the weak and poor of Christ's people on earth.

ROBERT CARSON.



1881



1895

# Woman's Missionary Society

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\* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

## Editorial Notes.

WE wish each reader of the OUTLOOK, in the broadest, fullest sense of the term, a very happy New Year. Happy, because spent in tender thought and ministry for others, your motive power, for such "the love of Christ constraineth." Life is so short—let us endeavor to get the very best out of it as we pass along—why not make this year the red-letter year of your existence, by thinking, praying, working and living for those upon whose lives sombre shadows rest?

NOT as a mere echo from the Galilean shore should Christ's question to Peter—"Lovest thou me more than these"—come to us, but as a living, potential power actuating us to *practically* answer, "Lord, thou knowest that I love thee." It may be that over and over again, as we have read of that tender scene enacted on the shores of Tiberias, with the grey of the early dawn lighting up alike the swarthy faces of the fisherman disciples and the kingly face of the risen Lord, our hearts have echoed Peter's answer, "Lord, thou knowest that I love thee." And yet—and yet is this love, of which we have spoken so confidently, strong enough and deep enough to bear the test of sacrifice for His sake?

No doubt many of you are familiar with the wonderful incident which transpired this past October at the Convention of the Christian and Missionary Alliance, which convened in New York. We are told that the burden of the immediate need of doing "greater things" for heathendom pressed in such a weighty manner upon this convention, that in response to a quiet suggestion from one of the workers that those wishing to exchange their gold watches for less expensive ones, or give of other articles of jewelry for the cause of missions, might be allowed to do so, immediately an extraordinary outpouring of watches, jewels and other treasures upon the missionary altar was spontaneously begun and continued until the entire plan of the meeting had to be set aside. This happened on Friday evening, but on the closing Sabbath the blessing of sacrificing for others reached a higher flood-tide, when Dr. A. T. Pierson—whose name has become a synonym for "labors more abundant" in the cause of missions—rose, and proposed "that they, the members of the Missionary Alliance, should solemnly undertake to increase the income of the Society during the coming year to \$200,000, and have 300 missionaries on the field by the close of the next year."

And then, we are told, at once the offerings began, one after another rising and offering various amounts, ranging from one dollar to four thousand—some contributing out of their penury, others of their abundance. Before the day ended, \$50,000 was pledged, and the free-will offering is still going on. Diamonds, watches and other jewelry are still being emptied into the Lord's treasury. To those who have stood this test Peter's reply means no empty, idle praise, but a living experience.

To us is accorded the same privilege of showing forth our love for Him by self-sacrificing deeds for "the least of these," knowing that it will be accepted as done directly unto Him.

As you will notice, the subject of prayer for this month is "That missionaries, officers, members and converts may surrender themselves to God's will and direction" (John xv. 14; Acts. ii. 18). It does not seem a hard condition, does it, to be God-guided, God-directed? A most precious reward is offered to those obeying. "Ye are my friends, if ye do whatsoever I command you." To think that we, full of imperfections and stained with earth's dross, may enter



into the sacred association of becoming a friend of the Most High God, yet that is His promise, and we would not so dishonor Him as to doubt it. Then we cannot begin to measure the good accruing from each one connected with our Society—from the one holding the most important and responsible position down to the youngest, weakest member—being completely under God's direction, knowing no will but His. There would not be the hindrances we now have to encounter, but the work of our Society would move gloriously forward. Let us as individuals besiege the throne of grace that we may first be made willing to surrender our wills to God's; and, secondly, that the surrendering may be most complete and entire.

WE would like to take this opportunity to thank the many friends for kindly wishes expressed—verbal as well as written. We could not well tell you how much they have helped to "strengthen the weak hands;" and even if we have appeared to receive them in silence, because fast-speeding time would not allow us to reply individually, they have been none the less appreciated. We thank you one and all most heartily, and can but say:

"If any deed, or thought, or word of mine  
Has ever given delight or consolation,  
Ye have repaid me back a thousand fold,  
By every friendly thought and salutation."

### A Fireside Chat With Discouraged Workers.

"**F**EAR thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Again our fireside circle is complete, again the ruddy glow of the flames seems to almost transform the tired, discouraged lines on each face into lines of placidity and restfulness. But we know such change can be only momentary, and so, in the beginning of the New Year, we want each discouraged worker to claim as her especial property for the entire year the above promise, which will appear each month in your corner. If you do we cannot but predict that before the year has again numbered her days our circle will be most perceptibly lessened. Dare we be entirely cast down, dare we be completely discouraged with such a strong tower in which to flee?

Well, we find that to Corresponding-Secretaries of Auxiliaries there is no exemption from drawbacks and discouragements, although the burden of responsibility may not rest as heavily upon them as upon some of the other officers.

"That is just one of the difficulties," said a Corresponding-Secretary. "There seems so little we can do to brighten or help our monthly meetings; the Recording Secretary and Treasurer always have some kind of a report, and so often we are obliged to say 'no report;' except quarterly, we have little or no correspondence so what are we to do?"

We have experienced the same difficulty, and in reply would say, "report something." Could you not

make it your special duty during the month to be on the lookout for some particularly important item of missionary intelligence? Do not here fall into the error of giving or reading anything lengthy—let the selection be brief, pointed and enthusing. This will not only be helpful to your Auxiliary but to yourself as well. Then, dear Corresponding-Secretary, do you pray for the success of the monthly meetings as you should, or do you pray *at them*? We have attended Auxiliary meetings time and again and never once heard the Corresponding-Secretary open her lips in prayer. Perhaps the other officers did not, but does their non-doing free you from the responsibility of a lost opportunity of helpfulness; perchance some timid member in the rear ranks wanted and felt she should take part in the devotional exercises, but she kept waiting for you or some of the other officers, and more than one lost the blessing and privilege of intercessory prayer for those in darkness.

What about the OUTLOOK subscribers? In the smaller Auxiliaries this work devolves upon the Corresponding-Secretary; in the larger places another member is usually appointed to take charge of the interests of the OUTLOOK. If the latter is your position, then do not imagine no further responsibility rests upon you; bring the matter up occasionally at the monthly meetings, urging every member to become an OUTLOOK subscriber; inquire if all are getting their paper regularly, etc. Show the importance of all taking *Leaflets* and *Reports*. If we would have missionary enthusiasm, missionary information must precede it.

Do you keep others informed about your local work? It might become a source of encouragement to many to learn of how you are prospering. When you have anything especially noteworthy, embody it in a short, bright article. (If for the OUTLOOK, please remember not longer than fifteen lines.)

What about your Quarterly and Annual Reports? "Ah, there you have touched upon a sore point." A chorus of voices exclaim, "I never feel as if my annual report at least is correct, but somehow it seems so hard to make the Treasurer's and my report agree," etc. Yes, that is all too true. We have a very distinct recollection of a certain Branch meeting in particular, when a certain long-suffering Branch Corresponding-Secretary made such an appeal for more careful preparation of the reports, basing her remarks on the fact that out of the one hundred and fifteen reports sent in only *eleven* were found to be correct. If you studied and followed carefully the printed directions, you could not go far astray, could you? Do not do the work hurriedly; be painstaking and systematic. Give of your best to the work. Magnify your office. Pray much for the wisdom and guidance which cometh from above—it will be granted, and difficulties will melt away. Lean heavily this year on *your* promise, and the discouragements will vanish. But, there, actually the last faggot spark has faded away. Have we woman-like talked too long? "Gude night," and good-bye, until in a month's time we again gather around our fireside.



### Commendatory Resolutions.

"THAT we, as a Board, express our extreme regret at the absence of the Editor of our department in the OUTLOOK, and of our most hearty appreciation of the untiring efficient service rendered by her in her capacity as Editor of our Official Organ." This was carried by a standing vote.

LONDON (Dundas St.).—At a very largely attended meeting of our Auxiliary, held Nov. 12th, the following resolution was unanimously carried:—*Resolved*, "That, as an Auxiliary we present our cordial thanks to Mrs. Parker, for the years of faithful service to the W. M. S., in freely giving the time and talent necessary to the arduous duty of Editor of our department of the OUTLOOK. Our prayers will follow her that her well-earned rest from active duty may be a season of spiritual growth and blessing."—M. B., *Rec. Sec.*

### Missionaries Wanted.

The Board of Managers of the W. M. S., at its recent annual meeting, authorised the sending of a medical missionary, a nurse, and a teacher to Chen-tu, West China.

There is also urgent need, *at once*, of a missionary to take charge of the vocal department of music in the Azabu school, Japan. One skilled in the Holt system is preferred.

Applications, with references, to be sent as soon as possible to the Corresponding Secretary of the branch in which the applicant resides, or to the Corresponding Secretary of the Board.

Mrs. E. S. STRACHAN.

163 Hughson Street North,  
Hamilton, Ont.

### Subjects of Prayer for 1895.

*January*.—That missionaries, officers, members and converts may surrender themselves to God's will and direction. Jno. xv. 14; Acts ii. 18.

*February*.—The Indians, Methodist Orphanage, Newfoundland. Psa. lxxii 8, 9.

*March*.—Japan, Corea and Islands of the Sea. Isa. xli. 18, 19.

*April*.—French-Canadian Missions and Papal Countries. Rom. xii. 21.

*May*.—Work among the Chinese. Isa. xlix. 12.

*June*.—India. Jer. xxxiii. 3.

*July*.—That covetous hindrances to Christianity may be removed. Prov. xxiv. 11, 12.

*August*.—Africa, Missions to Jews. Hos. xiv. 5, 6, 7.

*September*.—"Another Year for Jesus," Retrospect and Prospect. Psa. cxvi. 12, 13, 14.

*October*.—Board of Managers, Supply and Literature Committees. Prov. i. 2.

*November*.—Thanksgiving, Thanks-living, Thanks-offering. Mal. iii. 10.

*December*.—Medical Missions. Matt. ix. 35.

### Systematic Benevolence.

BY MRS. G. N. FRASER, NAPANEE.

(Continued from October Outlook.)

THE question is sometimes asked, Does God require a poor man or a man in debt to give one-tenth of his earnings? We might reply by asking, Should a poor man or one in debt keep the Sabbath? Time is essentially money to ninety-nine per cent. of us. And he might reason like this, "to me time is money. I can make one dollar a day. There are fifty-two Sabbaths in the year; now, that means fifty-two dollars out of my pocket. I don't think God requires a poor man to lose so much time, and therefore, on what I regard as the

principles of common honesty and justice, I will work on Sunday as well as Monday. Would you advise a man on four thousand a year to keep Sunday, and the poor man on four hundred to work?" Certainly not. The only way to account for it is, because it is a law of God. By actual experiment on the part of individuals and nations, a man can accomplish more in his life-time, by working six days and keeping the seventh day. What is said of the Sabbath may be just as truly said of every other law of God, *viz.*, that it was framed in the interests of man. When God commanded a tenth, He also pledged himself to pay back. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Now, if these promises are *true*, there does not seem to be much danger that we will impoverish ourselves by giving. God will *allow no man* to be His creditor. The commandments of God are not grievous, but joyous, and in keeping them there is great reward. Then, if it is profitable for a poor man to keep God's time law, it must also be profitable for him to keep God's money law. Both precepts come from the same great law-giver.

That material prosperity in itself is to be compared in importance to spiritual prosperity; for comparatively, one is dross and the other is gold, one is the bubble on the ocean and the other is the ocean, one relates to time, the other to eternity, and there is no comparison. The Bible promises material blessings, and the reason is likely founded in the fact that our material condition very greatly affects our spiritual advancement. It is easier for a man with health and wealth to be good, than it is for a man stricken with disease and oppressed by poverty. The grace of God can and does equal any difficulty that may be in the way of any man's piety; but granting that two men are equally good, and that they represent the conditions referred to, one has a great advantage over the other. Now while it would not be right for us to give with the purpose of getting more back, and therefore make it a kind of insurance against want, yet I do not see that it is dishonorable or mean for us to expect God to fulfil what He has seen fit to promise us. Whether it is meaner for a man to give expecting to be paid back, or not give because he is afraid he won't get it back? I leave you to decide. People's motives are not always the purest in other lines, and we see God does not withhold the blessing. A man who does not work on Sunday because the law of the land will not allow him, or that he may be able to do more work in six days by resting on the seventh, could not be said to have the best motive, and yet he does derive the benefit of the rest. He gets the material, but he robs himself of the spiritual blessing. We may commence to give from very imperfect motives, perhaps because God demands it, and we are afraid to withhold, or because others expect us to and we can't get out of it, or we might give large sums of money to found some institution, more to perpetuate our name than to relieve the suffering or do good. This would not be ideal giving, but God receives and blesses us, and we then give because the love of Christ constrains to, not grudgingly or of necessity, "For the Lord loveth a cheerful giver."

One advantage of tithing is, that it systematizes one's benevolence. A man who has a system and then works to it, always knows what he is doing; persons who give without system, give according to their feelings. Sometimes they feel poor and refuse aid to that which is deserving; at other times when their feelings are touched,



and their hearts are made tender by some appeal, they are inclined to give, though they are in no better financial condition. In such case a man gives more from feeling than principle. Another advantage is, each one does his share, and the sustaining of a church does not rest on a few who are liberal and are too often left to do it. It would only be a matter of distribution. How much can we afford to this and that. We would not have to resort to questionable methods of raising money, such as old-fashioned tea-meetings, pea-nut socials or pumpkin teas. As congregations we could meet together, and if we wished have some light refreshments, and give an opportunity to get acquainted with strangers and promote social and friendly intercourse, and this can be secured far better, when it is no part or purpose of the meeting to raise money. These methods check the liberality of the people. If money is needed, instead of giving the sum directly, and pay it as we would any other honest debt, it is "Come, what can we get up *now* to draw the crowd, and if we can get the money out of them, we may as well save our own and we will be just that much in." Why pay or treat God's cause in a way we would not dare treat anyone else?

Then these methods greatly hinder the spirituality of a church. Half of the time and energy of the people are spent in devising ways and means. We heard a minister say (and a Methodist minister at that), he fully intended to have a couple of weeks of special services during the winter, but there had not been a clear two weeks that the Ladies' Aid had not something going on.

When the public press suggests that we need an opera house attached to the church, it seems *high* time we realized our responsibility, how and in what way the Church is educating the people to give; and what is the influence it is likely to have on our children.

Now, suppose we adopted tithing in this church. We have 160 or 170 families; say, 150. Average their income at \$500. This is a very low average, very many families get over \$500; then others get under, but say \$500. That would be \$75,000, and a tenth would be \$7,500. Now suppose every other church in Canada and United States would do likewise, how long do you think it would take the Methodist Church *alone* to evangelize the world. The work of evangelization progresses just as fast as the zeal, love, and liberality of the Church increases and no faster. We have men and women whose hearts God has touched, and whose souls are aflame with missionary zeal; we have a Gospel that meets the needs and requirements of all sorts and conditions of men. Full provision has been made for the salvation of the world, "For whosoever shall call on the name of the Lord shall be saved." How then shall they call on Him in whom they have not believed? And how shall they believe in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? And how can they be sent without money? And how can they get the money except it be given? The prayer of the Church has been, that God would open the doors of heathen nations and admit the missionary, which He has most graciously done. Then we prayed for workers; hence we see the army of young men and women, some of the best cultured and from the very best homes of our fair Dominion waiting to be sent. There seems to be one of two things to be done, stop praying and give more money. We sing, "Were the whole realm of nature mine, that were a present far too small;" and "Take my silver and my gold—not a mite would I withhold." We mean just as much of these hymns as we are willing to do and no more. If consecration means anything to us, it will reach the *depths* of our purse as well as the depths of our hearts. Let us as women and members of these auxiliaries be practical, and do what we can and what God has commanded, and do it now. No matter if we are in the minority, it is no guarantee that we are right to be with the majority; you remember how the majority fared in the time of the flood. The widow who fed Elijah did not sit down and waste her time wishing for a lot of meal and assuring Elijah if she only had how gladly she would give to him. Nor did she say, "Charity begins at home; if I don't look out for *myself* who will;" or, "It's unreasonable to expect me, a widow with a child, and a famine in the land, to give what little I have;" but she obeyed

and gave what she had and she *gave first*. We are often told that the day of miracles is passed and it is no wonder. God can't do great and mighty things for us, because of our unbelief.

The power and ability to accomplish anything comes from Him. He can give the mechanic greater skill and the thinker clearer thoughts, and make his productions of greater demand, and save the business man from making investments that will not pay; and us, as housekeepers, better methods of doing our work, and teach us how to buy more serviceable and useful things, and how to make the best use of our money; all we have to do is "to obey" and learn to trust. We can trust God to forgive us our sins and keep us faithful, and at last take us home to heaven. How much more should we be willing to trust Him for minor blessings! We give because it is a Divine command; because the Church of God has always been supported by material means. That God will accept our offerings and make them contributory to His great designs, is great condescension. He receives our gifts that we may be elevated into co-partnership with himself in His labor of love, and share in the dignity and joy of doing good. And when the account is closed forever, then shall the King say to those on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Napanee, Feb 24, 1894.

### Montreal Auxiliaries' Quarterly Meeting.

THE quarterly meeting of the City Auxiliaries was held in Douglas Church the last Tuesday in November. A large and representative gathering was present. The president of the Douglas Auxiliaries presided. After the opening hymn, Mrs. Johnston read the Scripture lesson, which was followed by prayer, offered by Mrs. Hall, of the French Methodist Institute.

Mrs. Sawyer then spoke a few words of welcome, closing with the following thoughts: The question which has brought us together is, How can we, as Christian women, help to make this needy, suffering, sin-stricken world less needy, less suffering? The one reason why we are here is, to consider what we can do to help bring in the *great* commonwealth of love, the kingdom of heaven upon the statute book, of which there will be but one law, and that, the new commandment: "That ye love one another."

As Christians, we know that there is only one purifying, eradicating influence for the sin and sorrow of this life, and that is the Gospel of Christ Jesus. To-day we have met together to unitedly ask God's blessing to rest upon the work of our hands in sending abroad this Gospel message of light and love to those who still sit in darkness. We have met together to be an inspiration to each other, and from one another to receive new conceptions regarding this high and glorious work to which every child of the kingdom is called.

The bright educative programme that followed was replete with helpful suggestions and ideal hopes, which, if crystallized into action at the various auxiliaries represented, will usher in a year of unprecedented success.

Following the words of welcome came the reports of the City Auxiliaries and Mission Bands. There were eleven societies in all represented. The reports uniformly showed an increase in membership, and the work which was reported as being done spoke of strong faith in missions. That submitted by Mrs. Lang is worthy of especial mention. After listening to these encouraging reports, which were rich with new suggestions for workers, the audience sang, "Now the Sowing and the Reaping."

Mrs. Knox then read a paper on "Suggestions for Programmes Gleaned from Different Sources." She said, "A bright, instructive programme does not come by chance. It is idle to suppose that people are going to be interested in something that is not interesting, and no missionary meeting



is going to be interesting unless some one plans to make it so. The programme should have its birth in an atmosphere of prayer, then, having sought divine guidance, select a subject plan for real study and improvement." After giving many helpful, novel suggestions for programme-makers, Mrs. Knox concluded by saying: "The characteristics of a good programme may be summed up as follows:—It is bright and entertaining, with never a suspicion of being prosy. It combines interest and instruction, entertainment and profit. It is not too long. It is varied by song and poem and story. There are both original and selected articles, without an undue preponderance of either. Above all, it should be spiritually stimulating, and lead one to love the dear Lord so fervently, that lips and heart and hands will be cheerfully consecrated to His service."

Following this paper, Miss Daly sang a song of trust. The rich, sympathetic voice of the young singer carried her hearers into a rest-land, where, for the time, dull, corroding care fell from our shoulders as an old garment, and the ills of life were forgotten as we were carried away upon the wings of inspiring thought into the world of true art.

Mrs. Phillips then read a paper on "Enlisting the Sympathies of the Young in Mission Work." We dare not take space to quote largely from this very excellent paper, with its heart-searching questions, but here are just a few thoughts:—"What efforts are we personally, individually, or even collectively putting forth to bring the youth of our city into direct contact with this growing vital question? Are we doing all we can, or might we do more? Do we talk about our monthly subjects at home, in the Sunday School, in our junior or senior societies? Do we ask them to join in our Sabbath hour of prayer? Do we realize that their present and future interest in perishing humanity is, and will be, just what we help to make it?"

"Oh! the many lost opportunities that are staring us in the face this afternoon. God has opened these doors of opportunity, and is still opening them, and we, as frequently, have taken upon ourselves the terrible responsibility of closing them. There is not one of us but must plead guilty. We have not been *living* with all our might.

"In the face of the fact that so many are yet without a knowledge of the name of Jesus, shall we not renew our consecration this afternoon, and do all in our power to enlist these youthful recruits for the whole war? Raise high the banners and march on to victory, while the *tramp, tramp, tramp*, of the mighty throng shall make the very gates of heaven ring with the joyful news as we unitedly sing, 'Praise God from whom all blessings flow.'"

Mrs. (Dr.) Stevenson, president of the Young Women's Christian Association, followed with an address, which will be remembered because of the persuasive message it brought, pleading with us all to enter the life beautiful of perfect trust.

After the offering was received, Mrs. Ross spoke a few appropriate, closing words. The ladies then adjourned to the parlors for a social hour.

As our thoughts linger for a moment over this delightful afternoon, we cannot refrain from saying: "The Lord truly did make His face to shine upon us, and He was gracious unto us."

FLORA MAY SAWYER.

### In Memoriam.

THORNDALE.—Our auxiliary has again been visited by the grim messenger Death, who has taken from our midst a devoted member of our society, in the person of Mrs. Waugh. Although she could not be present with us at all our monthly meetings, we had her sympathies and prayers. She was ever ready to help on a good cause, and her generosity and faithfulness will long be remembered by those who knew her best. God doeth all things well. Our loss is her eternal gain.

S. MCKENZIE, *Cor. Sec.*

MEDICAL Missionaries have been the instruments, wholly or in part, of opening up Siam, Korea, Jeypore, Cashmere and portions of Burmah and China.

### Keep Sweet.

DO burdens press sorely? Just ask Him for grace;  
He'll give it, and help thee "keep sweet."  
Let sunshine and gladness illumine thy face,  
'Twill help someone else to "keep sweet."  
Do troubles oppress thee? Let God be thy stay,  
'Tis easy to sigh, but 'tis better to pray;  
Thy sunshine will come in His own blessed way;  
So trustingly try to "keep sweet." —*Selected.*

### Encouragements.

AN American exchange says: "In this country 2,500 women are practising medicine, 275 preaching the Gospel, more than 6,000 managing post-offices, and over 3,000,000 earning independent incomes. Since 1880 the patent office has granted over 2,500 patents to women, and in New York city 27,000 women support their husbands."

Writing about the opening up of nearly all the United States universities to women, the *Chicago Signal* remarks: "With a young woman distancing the senior wrangler at Oxford, Eng., another taking the prize in oratory at Cornell, New York, and three carrying off prizes in the Lutheran University at Gettysburg, Pa., with almost every college door open and the professions now free to women, it becomes all wise men and educational leaders not only frankly to accept the situation, but to glory in the discovery that in all lines of life 'it is not good for man to be alone.'"

Those of our own Woman's Missionary Society who signed the World's Petition, will be interested in reading the following: Rev. Dr. Lunn, a well-known Wesleyan minister in England, has recently been formally presented to the Queen at court as a necessary preparatory step to accompanying Lady Henry Somerset and Miss Willard to the courts of Europe to present the great petition of the World's W.C.T.U. against the traffic in opium and liquor and the State regulation of vice. The petition has now 2,000,000 signatures, many of whom are Canadians.

Methodism makes substantial progress in Rome, and the Woman's Missionary Society of the M. E. Church keeps step in the march. The corner-stone of the new M. E. Publishing House was laid May 9 by Bishop Newman. The new M. E. Church is built over a monastery, which in turn was built over a heathen temple. An institution for girls, the property of the W.F.M.S., was dedicated on May 10 also by Dr. Newman. In his inaugural, Dr. Newman said: "To day is the age of women. For four thousand years she was considered only as an 'annex,' but Christ recognized her dignity and importance. The greatest defence of woman in all history is made by Jesus. . . . Many modern evils will last until woman has her just place in public life."

### Notes From Workers.

#### LONDON QUEEN'S AVENUE AUXILIARY WOMAN'S MISSIONARY SOCIETY.

THOUGH somewhat late in forwarding to you the annual report of our Auxiliary, the delay was not occasioned by any lack of interest or because of lack of good news to communicate.

While nothing special has occurred to mark our monthly meetings, we are glad to report a growing interest in this noble mission work. We rejoice also to notice a stronger conviction on the part of the members that "Giving as the Lord hath prospered" is the proper method for all God's children to adopt in the work of advancing His cause. Thus our finances have largely been made up by individual contributions, and the amount raised represents more self-denial and more given as thank-offerings.

A visit from Bishop Ninde, of the Methodist Episcopal Church of the United States, in the early spring, at our monthly meeting was greatly enjoyed; and our Easter meeting also was one that called forth general thanksgiving, and every heart was made to rejoice and feel glad.

Our Treasurer (Mrs. Owrey), who for so long has filled the position to the satisfaction and delight of the society, earnestly desiring relief from official duty



the ladies reluctantly accepted her resignation. Mrs. William Saunders and Mrs. J. H. Chapman were also appointed Recording and Corresponding Secretary, respectively, in the places of Mrs. A. B. Powell and Mrs. J. C. Hazard, who also asked relief from office.

One of our members, much beloved by us, has been called home by death—Mrs. J. H. Belton. Her sweet spirit passed to the better land, leaving to us the precious heritage of a good name, which is rather to be chosen than great riches. Many homes among us have, likewise, been dwelling in the shadows of bereavement, and our Secretary has been called upon, at almost every meeting, to write letters of sympathy and love to those thus bereaved. We, as a society, felt very deeply the removal by death of one of our most zealous and effectual workers in the foreign field in the person of Miss Lund. In our missionary work the loss will be great, in that a faithful watchman and worthy standard-bearer on the walls of Zion has fallen in the conflict. We feel much poorer to-day on account of that tongue lying silent in death. May her mantle fall on some waiting Elisha, that the work of the world's Saviour may not suffer. We are greatly cheered as we look upon the interest our young people in the Mission Circle are taking in this missionary cause, and we rejoice in the prospect of successors, equipped with a thorough knowledge of the work.

Our total membership is 115, an increase over any preceding year. The receipts of the year amounted to \$681.34, the largest amount yet contributed by this Auxiliary. We had but one entertainment during the year, which netted \$109, the balance being made up by individual contributions and the handsome sum of \$300 from our enterprising and zealous circle. Seventy-five copies of the OUTLOOK are taken, and we hope to make it one hundred this year.

We go forward to the work of another year with renewed zeal and hope, thankful that we are permitted to have a part in the glorious work of bearing to those weary, dark souls who know it not "The gladdening, strengthening power" that fills our own. We rest upon the promise that, "In due season we shall reap if we faint not."

SARA L. HAZARD.

GORRIE.—Our Auxiliary has held twelve regular meetings during the year, with an average attendance of seven members. Three extra meetings have also been held. There are twenty-two names on the roll, ten of whom have been added during the year. Scattered helpers are also working in connection with our Auxiliary. The total receipts of the year have been \$26.31, and our expenses \$3.00. The Auxiliary has also been the means of sending \$10.00 to help the new hospital at Chentu, China. It was raised by our Sunday Schools and members of the Auxiliary, and given as an Easter self-denial offering. The members are now engaged in filling a box with quilts and other comfortable clothing, which will be forwarded to the Indian boys' school at Red Deer, N.W.T. We do not write these lines with a spirit of boastfulness, but, we trust, with true humility of feeling, thankful that we are thus engaged in gathering up the crumbs, gleaning in the great vineyard, and doing something for the Master, ever looking to Him who alone will be our "exceeding great reward." This has been the most prosperous year since our organization, and we trust with our Master's approval to still be more prosperous in the future.

MRS. LAWRIE, *Cor. Sec.*

BELLEVILLE (Holloway Street Auxiliary)—We are grateful to report a fair measure of success during the past year. The average attendance has improved. We have lost some members by removal, but have a good prospect of an increase for the coming year. We have a few members deserving honorable mention, who must prove a blessing to the Society. "They know they give their dollar," but give it cheerfully; with such sacrifices God is well pleased. We feel truly thankful for the earnestness manifested, and hope that many may be enthused in this noble work. The district convention held in June proved to each of us a season of grace and sweet delight. Our thank-offering amounted to \$5. Amount realized during the year, \$65.67. Election of officers

for the ensuing year resulted as follows: Miss Maria Wilson, President; Mrs. Swayzie, Mrs. Dunbar, Mrs. Scholes, Mrs. (Rev.) McCamus, Vice-Presidents; Miss Galey, Recording Secretary; Mrs. J. B. Ashley, Treasurer; Mrs. C. G. Row, Cor. Sec. Standing Committee: Mesdames L. Grills, J. Shearing, H. Creber, H. Cobb, S. Lawrence. Collector for OUTLOOK, Mrs. J. G. Vanduson. Programme Committee: Mesdames Shearing, (Rev.) McCamus, G. Swayzie. May He who has so lovingly guided us in the past give us increased wisdom and grace in the future.

Laura Row, *Cor. Sec.*

GLADSTONE.—Would you not like to hear from the Princess May Mission Circle, of Tilsonburg? We have only been organized a year, but we have a splendid society. Since last September we held a bazaar and had a strawberry social. The proceeds amounted to \$63 in all. We have a difficulty in supplying work for the members. They are greatly interested in missions, and are willing to do whatever we can get for them. In order to keep up the interest we have decided to support a missionary, if the parent society will allow us. We do not do this because we think we can use the money more wisely than the Woman's Missionary Society, but because the members want to see where all their money goes, and to come more directly in touch, with someone in the mission field. We hold meetings twice a month, and at every business meeting we take up a collection to get books to send to the Indians this fall. On the whole, we have great reason to be proud of our Circle, because we feel that God is continually blessing us, not only in our growth and in our large attendance, which shows the interest taken in the work, but in keeping the boys in the society, and in their willingness to do all they can for the missions. We pray that God may bless the work, not here only but abroad.

EDITH KENNEDY, *Cor. Sec.*

PRINCETON.—Our first annual meeting was held Sept. 4th. Officers elected were: President, Mrs. Mills; Vice-President, Mrs. (Rev.) Bowers; Recording Secretary, Mrs. Thorn; Corresponding Secretary, L. E. Nott; Treasurer, Mrs. Staples. Each quarter we have held a missionary prayer-meeting on our regular church prayer-meeting evening, and have found the interest in our society increased thereby. The mite-boxes returned \$27.01, the Easter thank-offering \$6.34, and Mrs. Bowers' Sunday School class \$10.32, an increase of eleven five-cent pieces. The total receipts of the year amounted to \$52.92. Numerically we have not increased, but while some have dropped out others have filled their places. All our members (eleven) take the *Monthly Letter* and OUTLOOK, while six "Scattered Helpers" receive the *Monthly Letter* and mite-boxes. "Thy kingdom come" is our earnest prayer.

LIZZIE EVELYN NOTT, *Cor. Sec.*

CLANDEBOYE AND NURSERY.—On September 17th an Auxiliary was organized here by our pastor's wife, Mrs. E. A. Chown, with Mrs. D. Cobbleck as President. We have begun with a membership of twelve, but have bright hopes of a decided increase in numbers. A lively interest in missionary work has been created, and we enter upon our career as a society full of zeal and anxiety to accomplish something in this department of church work.

ETTA BLACKWELL, *Cor. Sec.*

HARRISTON.—The usual interest in the Harriston Auxiliary of the Woman's Missionary Society has been fully maintained during the past year. While owing to removals and other circumstances over which we had no control our membership is not as large as last year, yet our zeal for the cause has not abated. A Sewing Circle was started early in the year, and as a result on August 1st we forwarded a box of clothing and supplies, valued at \$45.00, to Mrs. E. Nicholas, who labors with her husband as a missionary among the Tscim-shean Indians at Bella Coola, British Columbia. The success of our Society is due in a measure to the untiring efforts of our President, Mrs. (Rev.) W. Casson, and Miss I. V. Phoenix, our Recording Secretary. We report eleven subscribers to the OUTLOOK and thirteen subscribers to the *Leaflets*, with a fair prospect of at least doubling the number during the coming year.

MRS. J. L. EEDY, *Cor. Sec.*



NORWICH (Happy Workers' Mission Band).—Our band has much to be thankful for during the past year, though there have been several cases among them of severe illness from a very fatal contagious disease, the Lord has preserved their lives and left them still to continue to work in His vineyard. We have sent two boxes of clothing to Mary Newton, the Indian girl we undertook to clothe; these boxes also contained articles for any other little girl in the home who might need them. Mary Newton, whom we loved dearly, being called home to Jesus, the band has adopted Mary Tennis in her place, thirteen years of age, and we have just sent away a box of clothing, etc., valued at \$21. In addition to this work we have a Flower Committee, who have distributed a large number of bouquets among the sick, with appropriate Scripture texts, which have been welcome visitors and cheered many hearts. We have to some extent taken up "Our Work Series," and hope to continue these. We do praise God for His abiding presence during the past year, and we pray that He will still guide us in our work, and that all we undertake may be done with an eye single to His glory.

AMELIA E. POLDEN, *President*.

KINGSTON.—The October meeting of the Woman's Missionary Society of Sydenham Street Church, was held at the home of Mrs. H. Skinner, Maitland street. A very interesting report of the Eastern Branch meeting was given by Mrs. McRossie. The meeting was specially convened to bid farewell to one of the members, Mrs. E. Adams, who has been a member of the society since its organization, and has always been a faithful worker in it. As she was about removing to Ottawa, the society felt they could not let her go without some expression of good-will. On behalf of the society Mrs. (Rev.) A. C. Courtice, president, with a few well-chosen remarks, presented Mrs. Adams with a dozen and a half sterling spoons. Mrs. Adams greatly regretted her departure from Kingston, where she has so many friends. A very pleasant social hour was then spent, when all present enjoyed the hospitality of their hostess. Many kind wishes were expressed for Mrs. Adams, and all wished her a life of happiness and usefulness in her new home in Ottawa. With much feeling all joined in singing, "Blest be the tie that binds," knowing that they would "still be joined in heart" and hoping "to meet again."

M. L. CHOWN, *Cor. Sec.*

BRANTFORD (Sydenham Street).—Our Auxiliary has been organized now two years, and we are pleased to report progress and increased interest in the work of the Woman's Missionary Society in our church. Our meetings are held the first Monday of each month, with a good average attendance. Our membership is eighteen, with prospects of increase. At our last election of officers, two months ago, the following were duly installed into office for this term: Mrs. Eastcott, president; Mrs. Isaac, vice-president; Mrs. Scruton, recording secretary; Mrs. Strachan, corresponding secretary; they have all entered upon the good work this term with a determination to do what they can to still further the good work, and earnest prayers are ascending daily to the throne of Divine grace, asking the blessing of our Heavenly Father on the labors of the Woman's Missionary Auxiliary in this church. Our total remittance during the past year to Branch Treasurer was \$47.16, so that we are doing some share of work in the vineyard of the Lord, and look for greater results in the future. Sisters, pray for us in our work at Sydenham Street.

Mrs. A. SCRUTON, *Rec. Sec.*

BEULAH (Man.).—An Auxiliary on this Circuit was formed October 4th, 1894, with the following officers: President, Miss Ella Lynch, Beulah P.O. Vice-Presidents—Mrs. Lyons, Beulah; Mrs. Lynch, Arrow River; Mrs. Harrison, Lucas; Mrs. Irvine, Arrowton, and Miss Webb, Carlingville. Treasurer, Mrs. D. Hill, Beulah; Recording Secretary, Mrs. Roles, Blaris; Corresponding Secretary, Miss Ida Lynch, Arrow River. The Beulah Circuit is quite large, and comprises six appointments, a vice-president being selected from each, except the one where the President lives. The secretary reports that although only two meetings had yet been held, there was "a membership of between twenty and twenty-five, with a bright prospect of

more." The organization of this Auxiliary is due largely to the earnest, prayerful effort of Rev. F. G. Huntsman, who felt persuaded that this would form a strong bond of union between the several churches and the scattered members of his flock, some of whom would have to drive fourteen miles to the central appointment. We join with him in the anticipation that, while blessing others, much good spiritually will result to these self-denying, persevering workers, and pray that they may indeed live in "Beulah Land." Cannot many other Circuits follow this good example?

E. L. STRACHAN

PORTAGE LA PRAIRIE.—To-day closes the fifth year of our existence as an Auxiliary, and we desire to express our devout gratitude to a kind Heavenly Father for the way He has led us. Numerically we have nothing to boast of; our number is about twenty. Financially we have made some progress during the later years of our existence. But our greatest cause of thankfulness arises from the fact that a growing interest in the cause of missions is evinced by our members; and as from time to time information comes to us from the OUTLOOK and other sources as to the great needs of other lands and other people for the refining and elevating influences of the Gospel, earnest desires have gone forth that our little society may bear some humble part in disseminating the blessed truth. Death has not entered our circle during the year, though one, our Corresponding Secretary for three years, has made a new home in California. We miss her, yet fondly hope her sphere of usefulness may be widened in that sunny land. Monthly meetings have been held. Mite-boxes and members' fees have been our sources of income. A large box of clothing was sent to the Moravians in April. They are settling in Edmonton and are said to be needy.

ELLEN M. RUTTAN, *Cor. Sec.*

CHATHAM.—During the past year the Gleaners have raised \$50 for the support of Nellie in the Crosby Home by a concert on Thanksgiving day and a cantata, "The Twin Sisters," on May 4th. We began the year with Miss Maude King as our President, but owing to the necessitated absence Miss Richards kindly accepted office, and to her we are indebted for a great measure of our success. Believing that that light shines farthest which shines brightest nearest home, we have taken flowers to the hospital to cheer those who have not the privilege of enjoying God's bounties as we have. This year it was suggested that we raise our own flowers, where before we had used our collections to purchase them. Our membership for last year was eighty-three. At the annual meeting held in September, the following officers were elected: President, Mrs. Geo. Cowan; Vice-President, Miss A. McKeough; Recording Secretary, Ella Sprentall; Treasurer, Hattie Shaw; Pianist, Clara Gammage. During the year, one little member, Nellie Wrighton, was called home to heaven, and as we meditate on the pure young life so innocently lived out here we each wish to some day join her in all her happiness. We have every reason to be thankful for this year's blessings, and we feel encouraged to go on and work still more earnestly for our Master.

MAY MITCHELL, *Cor. Sec.*

KINCARDINE.—As it is some time since we have sent any report from our Auxiliary to the OUTLOOK, we think it time to let our sisters hear from us. For some time we had nothing good to report; our members seemed to lose their interest in the meetings. Our President proposed giving an At Home in the lecture-room of the church inviting all the lady members of the congregation; the members of the Auxiliary providing the refreshments. We had a very pleasant meeting; six ladies joined and many more promised. It gave us fresh courage to go on in this grand work. Last November we prepared a box of clothing valued at \$90.00 and sent it to Rev. Mr. Carson, Cape Crocker, who was much pleased to receive them. There was quite a quantity of new clothing contributed by Messrs. F. and D. Collins. We have about twenty-seven subscribers to the OUTLOOK. All our members take the *Leaflets*. We have one life-member, Mrs. S. W. Perry. We trust that, by the blessing of God upon our efforts, the future may be more abundant than the past.

Mrs. D. COLLINS, *Cor. Sec.*



COMPTON.—A Mission Band was organized at the Methodist parsonage on October 17th, with the following officers:—President, Miss D. Farnsworth; 1st Vice-President, Mrs. Wm. Fowler; 2nd Vice-President, Mrs. T. S. Harris; Recording Secretary, Miss Josie Todd; Corresponding Secretary, Miss Mary Moore; Treasurer, Miss Cora Howell. Our present membership is twenty, and we expect more.

MARY MOORE, *Cor. Sec.*

PORTAGE LA PRAIRIE.—I write to inform you that an Auxiliary of the Woman's Missionary Society of the Methodist Church was organized at West Prospect on October 22nd, 1894. The following are the officers: President, Mrs. Robert Coulter; 1st Vice-President, Mrs. Robert Sturgeon; 2nd Vice-President, Mrs. Albert Batters; Recording Secretary, Mrs. Richard Coulter; Corresponding Secretary, Mrs. J. Brownridge; Treasurer, Mrs. W. Trimby. We have just got a membership of six.

Mrs. J. BROWNRIDGE, *Cor. Sec.*

OTTAWA WEST.—Another year has drawn to a close, and we are thankful to be able to report progress, both spiritually and financially. We have held eleven regular monthly meetings and three public meetings. We had Miss Cushing with us in the beginning of the year. She gave us two very interesting and instructive addresses, which stirred our members to greater zeal and also gained new members. We also had a platform meeting, Mrs. Gooderham and Mrs. Gordon being present, and both giving stirring addresses. We have raised \$135.20 this year by annual fees, mite-boxes and collections. We have also had quarterly union prayer-meetings, and at our Easter thank-offering we raised \$17.71. We endeavor at all our monthly meetings to follow the programme as laid down in the *Monthly Letter*. Our Auxiliary was organized five years ago. We have fifty-two members, and by the grace of our Heavenly Father we have determined to press on.

MRS. E. A. PERKINS, *Cor. Sec.*

OSHAWA.—The Hopewell Mission Band, of Metcalf Street Methodist Church, report a very successful year's work. It is with a missionary spirit that we meet every two weeks, to try and further the work of those missionaries who are laboring so zealously in far-off China, Japan and other fields. We are pleased we can report for this year an increase in membership and finances. This year we have thirty-five members, including eight honorary members, ten of whom subscribe for the *Palm Branch*. Last year we could report only twelve members, and handed over to the Woman's Foreign Missionary Society the sum of \$3.50. This year we have added to their funds the amount of \$13.92. We have held twenty-five meetings during the year, with an average attendance of thirty. We have been working in different ways, helping the Woman's Foreign Missionary Society in making a Scripture quilt, and, in contributing to their programmes, we are also making a block quilt. The Sunday School kindly donated us four picture rolls, which we forwarded to the Rev. Mr. Dyke in Moosomin. In conducting our meetings we endeavor, as far as it is possible, to keep them in missionary line; having a good programme and taking up some study of missionary work, we enter upon another year with an earnest purpose to endeavor to make it even more successful than the past has been.

E. F. JACKSON, *Cor. Sec.*

BISHOP GOODSSELL says, "One day in China would make anyone believe in foreign missions."

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