

# The Missionary Outlook

is my Parish.  
"The Field is The World"

A Monthly Advocate, Record and Review.

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[NEW SERIES.]

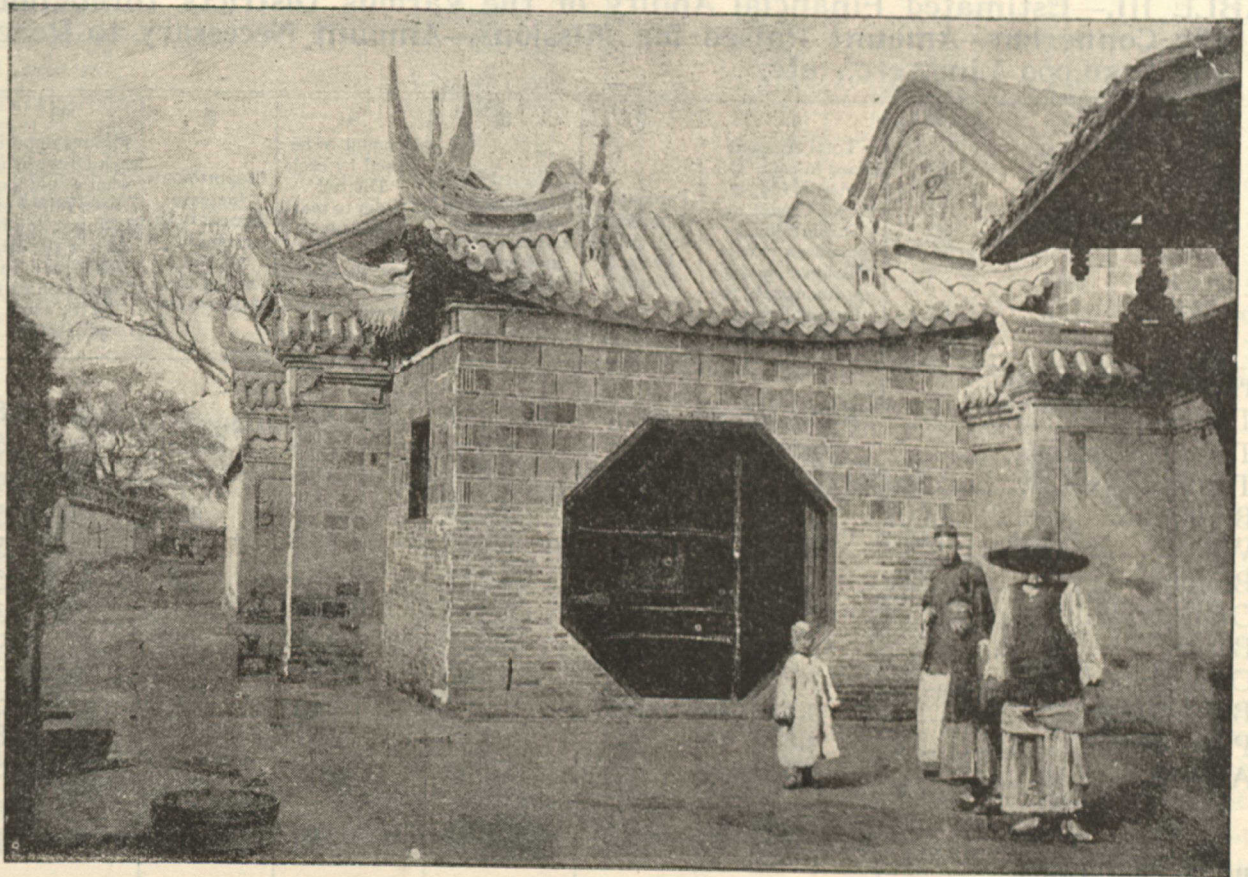
## Field Notes.

DR. HART, son of the Rev. V. C. Hart, D.D., is going to China under the auspices of the M. E. Church, as a medical missionary. It is expected that he will be stationed at Kucheng.

REV. E. ROBSON, in a letter *re* Coqualeetza Institute, says: "One new boy to-day; twelve more

the students, and, although he demurred, ultimately he did all he could to assist them. Mr. Murray goes on to say: "I think we are indebted to Dr. Stevenson, of the Canadian Mission, for this favor from the Hsien, as the doctor has medically attended the wife of this official, and so good will toward foreigners has been created."

MISS JOSEPHINE LANE, 118 St. Matthew Street, Montreal, desires to acknowledge the receipt of small



OUR MISSION PREMISES IN CHENTU, CHINA.

1. READING ROOM AND ENTRANCE TO CHAPEL.  
2. END OF CHAPEL.

3. GATEWAY TO PARSONAGES.  
4. WALL OF NEW LOT.

expected every day from Langley, also one from Chilliwack Landing. We now have forty-eight boys and thirty-five girls."

IN a letter in *Gospel in all Lands*, Mr. James Murray refers to a gathering of between 14,000 and 15,000 students in the city of Hsien. Some of the missionaries called on the magistrate and signified their intention of distributing books and tracts among

lots of used Canadian and foreign postage stamps, to be disposed of by her in aid of Home and Foreign Missions, from the following readers of OUTLOOK: Laurence B. W. Braine, Halifax, N.S.; A. E. Barker, Deer Park, Ont.; Mrs. Munday, Medicine Hat, Assa.; North-West Missionary, Meadowlea, Man. Any further contributions will be thankfully received and acknowledged.

# Figures that Talk!

As a further step in our "Figure Talk" we append a table showing the relative rank of the various Conferences as shown by their Missionary givings; also, tables analyzing the givings by Districts. When the tables are completed the Districts throughout the Connexion will be grouped on the basis of their respective givings. These tables will be invaluable for purposes of reference, and will, we trust, afford good leverage for bringing up Missionary contributions, especially on those Districts that are far in the rear.

**TABLE II.—Rank of each Conference as Shown by Missionary Givings in 1893-4, on the \$250,000 line.**

CONFERENCES.	Rank in 1893-4.	Percentage of proportion of \$250,000 actually raised in 1893-4.	Percentage Deficit.	Conferences arranged in the order of their givings, for convenience of reference.
Toronto .....	3	90.8	9.2	1. Newfoundland.
London .....	8	62.6	37.4	2. Nova Scotia.
Niagara .....	4	90.6	9.4	3. Toronto.
Guelph .....	6	70.7	29.3	4. Niagara.
Bay of Quinte.....	7	80.	20.	5. Montreal.
Montreal .....	5	88.3	11.7	6. Bay of Quinte.
Nova Scotia .....	2	93.9	6.1	7. Guelph.
New Brunswick and P. E. I..	9	57.1	42.9	8. London.
Newfoundland .....	1	154.	.....	9. New Brunswick and P. E. I.
Manitoba and North-West ....	10	54.8	45.2	10. Manitoba and North-West.
British Columbia .....	11	52.6	47.4	11. British Columbia.

**TABLE III.—Estimated Financial Ability of the Various Districts throughout the Connexion—Amount Raised for Missions—Amount Necessary to Reach the \$250,000 Line, etc., etc.**

DISTRICTS.	1 Total Amount raised in each District in 1893-4 for all Circuit and Connexional purposes, except Missions, showing approximately the financial ability of the District.	2 Percentage of preceding total raised by each District.	3 Raised for Missions from subscriptions and collections and juvenile offerings, 1893-4.	4 Amount to be raised by each District 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 District to reach the \$250,000 line.	6 Figures opposite each District show what would have been raised on \$250,000 line had each of the other Districts in the Connexion given in the same proportion.
<b>Toronto Conference—</b>						
Toronto East.....	\$67,516 39	20.5	\$11,457	\$8,046	.....	\$355,098
Toronto Central.....	56,796 20	17.3	5,870	6,790	\$920	216,126
Toronto West.....	58,751 90	17.9	3,830	7,026	3,196	136,279
Brampton.....	29,152 80	8.8	2,948	3,454	506	213,375
Whitby.....	17,951 39	5.4	1,390	2,120	730	163,915
Bradford.....	24,855 92	7.6	2,517	2,983	466	210,945
Orangeville.....	17,291 10	5.2	1,540	2,041	501	188,633
Barrie.....	19,986 20	6.0	2,087	2,355	268	221,549
Collingwood.....	17,720 12	5.3	1,460	2,080	620	175,480
Bracebridge.....	9,151 41	2.8	972	1,099	127	221,110
Parry Sound.....	3,838 18	1.2	532	471	.....	282,378
Algoma.....	6,391 03	2.0	1,062	785	.....	338,216
	\$329,402 64	100.0	\$35,665	\$39,250		
<b>London Conference—</b>						
London.....	\$55,246 39	23.6	\$5,710	\$6,608	\$898	\$216,026
Exeter.....	16,393 29	7.0	1,680	1,960	280	214,285
St. Thomas.....	23,087 66	9.8	1,919	2,744	825	174,836
Aylmer.....	16,719 03	7.1	1,153	1,988	835	144,994
Chatham.....	21,343 63	9.1	1,075	2,548	1,473	105,475
Windsor.....	45,647 14	19.5	2,006	5,460	3,454	91,849
Ridgetown.....	16,974 25	7.2	884	2,016	1,132	109,623
Strathroy.....	19,909 08	8.5	1,630	2,380	750	171,218
Sarnia.....	19,123 15	8.2	1,462	2,296	834	159,190
	\$234,443 62	100.0	\$17,519	\$28,000	\$10,481	

NOTE.—The total of the first column of the London Conference does not quite agree with that in Table I., owing to the numerous errors in the financial and statistical tables in the Minutes of the London Conference. The difference is only \$171.00.

TABLE III.—Continued.

DISTRICTS.	1 Total Amount raised in each District in 1893-4 for all Circuit and Connexional purposes, except Missions, showing approximately the financial ability of the District.	2 Percentage of preceding total raised by each District.	3 Raised for Missions from subscriptions and collections and juvenile offerings, 1893-4.	4 Amount to be raised by each District 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 District to reach the \$250,000 line.	6 Figures opposite each District show what would have been raised on \$250,000 line had each of the other Districts in the Connexion given in the same proportion.
<b>Niagara Conference—</b>						
Hamilton .....	\$60,833 76	25.3	\$7,068	\$7,211	\$143	\$245,042
St. Catharines .....	28,463 98	12.0	3,059	3,420	361	223,611
Brantford .....	32,540 34	13.2	4,168	3,762	.....	276,980
Woodstock.....	28,841 31	12.1	2,618	3,449	831	189,765
Simcoe .....	20,452 26	8.6	1,937	2,451	514	197,674
Milton.....	31,385 59	13.1	3,044	3,733	689	197,572
Welland.....	17,270 68	7.2	1,541	2,052	511	187,743
Norwich.....	20,267 96	8.5	2,378	2,422	44	245,458
	\$240,055 88	100.0	\$25,813	\$28,500	\$3,093	
<b>Guelph Conference—</b>						
Guelph .....	\$32,055 86	14.0	\$2,806	\$3,815	\$1,009	\$183,879
Galt.....	14,952 50	6.5	1,408	1,771	363	212,874
Stratford.....	19,872 00	8.7	1,454	2,371	917	153,310
St. Mary's.....	20,181 37	8.8	1,680	2,398	718	175,146
Goderich.....	22,528 56	9.8	2,214	2,671	457	207,225
Kincardine .....	13,186 89	5.8	1,084	1,580	496	171,512
Wingham.....	15,586 02	6.8	1,418	1,853	435	191,311
Listowel.....	15,078 03	6.6	1,164	1,799	635	161,756
Palmerston .....	13,376 90	5.8	1,043	1,580	537	165,031
Mount Forest.....	16,221 01	7.0	1,014	1,908	894	132,953
Walkerton.....	12,969 89	5.7	1,395	1,553	158	224,565
Warton.....	12,366 44	5.3	968	1,444	476	167,590
Owen Sound.....	21,150 23	9.2	1,620	2,507	887	161,547
	\$229,525 70	100.0	\$19,268	\$27,250	\$7,982	
<b>Bay of Quinte Conference—</b>						
Belleville .....	\$25,428	10.8	\$2,175	\$3,051	\$876	\$178,220
Napanee.....	20,819	8.9	1,843	2,514	671	183,273
Picton .....	19,341	8.2	1,731	2,317	586	186,663
Brighton .....	16,639	7.0	1,593	1,977	384	201,441
Cobourg .....	23,737	10.0	2,101	2,825	724	185,911
Bowmanville.....	20,048	8.5	2,210	2,401	191	230,112
Uxbridge .....	18,413	7.9	1,619	2,232	613	181,339
Cannington.....	13,620	5.8	1,516	1,638	122	231,379
Lindsay.....	17,970	7.6	1,361	2,147	786	111,900
Peterboro'.....	22,874	9.8	2,448	2,769	321	221,018
Campbellford .....	15,400	6.5	1,537	1,836	299	209,286
Madoc.....	13,911	5.9	1,843	1,667	.....	276,394
Tamworth.....	7,470	3.1	642	876	234	183,219
	\$235,670	100.0	\$22,619	\$28,250	\$5,807	

We have room this month for the Districts of five Conferences only, and hope to give the other Conferences in our next issue. So far as they go the figures are suggestive. In the Toronto Conference, Toronto East District leads the way, raising its full quota and \$3,411 to the good. Next comes Algoma and Parry Sound Districts, each raising more than its quota, with Barrie and Collingwood close behind. Toronto West District lags far in the rear, \$3,196 less than its share. In the London Conference there is not one District in the front rank, and most of them a good way behind, especially Windsor. Niagara Conference has one District—Brantford—which is over the mark, and another—Norwich—almost up. No District in the Guelph Conference has yet touched the \$250,000 line, and the same is true of the Bay of Quinte Conference, with one exception—Madoc—the latter District having crossed the boundary, with \$176 to spare.

## Editorial and Contributed.

### Editorial Notes.

THE following item from the *Missionary Review*, will be read with interest by many, especially by the members of the Sherbourne Street Methodist Church, Toronto, Ont., of which Dr. Avison was formerly an active and useful member: "The Korean Government has requested Dr. Avison, of the Presbyterian Mission in Seoul, to resume charge of the Government Hospital in that city, on most favorable terms, and he has consented to do so. Dr. Avison was formerly in charge of this hospital, and was cordially supported by the king, but the obstructions put in his way by subordinate Korean officials compelled him to resign his position. The tide of Japanese victories has, however, secured for Dr. Avison a new and stronger backing from the Government in power."

THE Rev. F. E. Clark, originator of the Christian Endeavor Movement, in his book, entitled, "Our Journey Around the World," records the following testimony to the value of Christian Missions: "I am glad to have my last words in this book testify to the fact that missionary work of all the various Protestant denominations in all parts of the world is, in my eyes, the most promising and hopeful feature of modern civilization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that which is exerted by the Anglo-Saxon missionaries of the Cross, the ministers of the Lord Jesus Christ."

A LETTER just received from Dr. D. W. Stevenson, of the China Mission, dated November 2nd, 1894, contains the following: "In a short time our fine new dispensary building and one ward, to accommodate twenty patients, will be entirely completed. I expect to open in the new dispensary next Wednesday, and anticipate a crowd of patients. I also have a lot of operation cases just waiting for me to open the hospital. My health keeps good, although I am the only one who stayed in the city all summer."

### "The World's Outlook."

(Continued from page 5.)

WITHIN the past few months especial attention has been directed to COREA, both for missionary and political reasons. For some time it was the theatre of the contending forces of Japan and China, and it seemed as though missionary operations would be greatly retarded, but in a much shorter space of time than many expected the contending armies passed into China proper, and since then Corea has declared her independence. Just what effect this will have upon Christian missions in that land it is too soon to predict, but it may be regarded as

certain that Corea cannot now relapse into her old hermit condition. She has been caught in the current of modern ideas and must go with the stream. It has been supposed by some that the Koreans entertain a strong dislike of the Japanese, dating from an invasion by the latter in the sixteenth century, but recent events do not seem to confirm that impression.

Catholic missionaries have been in Corea for more than a hundred years, but it is only about ten years since the first Protestant missionary entered. With a population of from twelve to fifteen millions there are, perhaps, not more than twenty Protestant missionaries now in active service. Christian propagandism is still prohibited, but it is thought that contact with western civilization will prevent the enforcement of anti-Christian laws.

For some years past there have been signs of a reaction in JAPAN, and the various missions have made but slow progress; indeed, most of them have barely held their own. Matters have been further complicated by the war with China, which absorbs the attention of all classes, and therefore affects Christian work. One of the most hopeful signs is the fact that the Japanese churches are seriously pondering the duty of sending the Gospel to the regions beyond, and a mission to Corea is talked of. The conclusion of the new treaty with Great Britain, although at the request of Japan it does not come into full effect for five years, will be beneficial. It recognizes Japan as an equal, treating on equal terms, and does away with the extra-territorial clause. On the whole the outlook is more hopeful than it has been for years.

THE DARK CONTINENT is opening to the light. The slave-trade has been extirpated in some large districts, and greatly checked in others. Tippu-Tib, who, three years ago, had two thousand armed men under him engaged in the traffic, now opposes it, and has ordered his countrymen in the Upper Congo to quit the business. But, as the slave-trade ends, the rum-traffic, sad to say, begins. Through all possible channels it is being pushed among the native races, and the usual demoralizing and destructive results follow. It should be remembered, too, that one-half the continent is dominated by the disciples of Islam, and the whole number of Christians, including the Abyssinian and Coptic Churches, do not exceed seven millions. Evangelistic laborers, in proportion to the population, are equal to about ten men for Great Britain, or one for the whole of Massachusetts and Connecticut put together. It will be seen, therefore, that a vast work has yet to be done before Africa is won for Christ.

It is a favorite theory with some that Romanism is regaining its lost ascendancy, but the present state of PAPAL EUROPE does not confirm that impression. There it is losing, not gaining. Within the past year the Pope issued a pathetic appeal to all Catholics to keep nearer to him, and to all dissenters to return and submit themselves to his authority, but the appeal fell flat upon irresponsible ears, and no results

have followed. Signor Crispi, the Italian Prime Minister, and Signor Carducci, the most celebrated of living Italian poets, have both emphatically declared, "What our nation needs is to return to God." Observe, not to "return to the Pope," but to "return to God." While Spain has been sending some thousands of pilgrims to Rome, and regretting that she could not send some thousands of armed men to help restore the Pope's temporal power, a Protestant Bishop has been consecrated in Madrid! Even Spain seems to be moving, though slowly, away from Rome.

In FRANCE, the Roman Catholics form nominally 78 per cent. of the population, but the mind of France, at the present time, is not toward the Papacy. Nor can it be truly said to be in the direction of evangelical Christianity. There are no signs of moral improvement. Lawlessness and immorality prevail. Superstition is not declining, for the crowds of dupes who throng to Lourdes to try the virtue of the miraculous fountain, seem to be increasing. Zola is credited with one good deed—of painting, in realistic colors, this greatest of modern delusions, or rather frauds, representing it as a comedy and financial speculation. Amid the general darkness there are some points of light. The *litterati* no longer sneer at religion as they once did. The Protestant churches are active, and the McAll Mission has done much useful work.

AUSTRIA-HUNGARY, supposed to be a stronghold of the Papacy, has responded to the Pope's encyclical by passing in the Hungarian Parliament anti-papal laws. The bill on Civil Marriage takes out of the hands of the priesthood that powerful weapon, the control of all matrimonial affairs. In fact, it would appear that BELGIUM is the only continental power that remains strictly Papal; but Belgium does not count for much in the affairs of Europe.

In GERMANY, one-third of the people are Roman Catholics of a pronounced type. In the Established Protestant churches there is still a strong tincture of rationalism, but in some places there is a reaction toward evangelical Christianity. A hopeful sign is the establishment of Sunday Schools, in which some 200,000 children are now gathered. A vast amount of Christian literature is in circulation. There are 880 Christian Associations for young men, and 500 for young women. There are seventeen missionary societies, with an annual revenue of about \$875,000, and some 600 missionaries in foreign lands. A striking feature are the large missionary gatherings (*missions-feste*), which are spreading widely. One meeting in Westphalia is visited every year by about 10,000 persons. The conviction of competent judges is that religious life in Germany is gaining strength.

THE Methodist Young People's Convention is to be held in the Elm St. Church, Toronto, on the 26th and 27th. We are glad that our young people are displaying so holy an ambition as the motto of the Convention indicates: "Revivals and Missions." Rev. Dr. Schell, General Epworth League Secretary, of the M. E. Church, has promised to be present.

## The Japan Mission.

*Official Statement from the Mission Rooms.*

FOR some time past rumors have been in circulation respecting the alleged difficulties in the Japan Methodist Mission. The character of the trouble has been exaggerated and its cause misrepresented by sensational paragraphs in some of the daily papers; and public opinion, especially among Methodists, has been further disturbed by statements of returned missionaries, and still more recently by the precipitate action of six missionaries in the field asking to be recalled. A not unnatural inference, among persons unacquainted with the facts, would be that so grave a step, resulting, as it must, in injury to the missionary cause, heavy expenditure, and even the possible wrecking of the Mission, could be justified, if at all, only by reasons of the weightiest kind, and that the missionaries must surely have suffered unbearable grievances before resorting to such an extreme measure. On the other hand it is known that the Board of Missions and its Executive Committee are composed of men of unimpeachable character and standing in the Methodist Church—men who could have no possible motive for treating the missionaries unfairly, or for giving them just grounds of complaint. It is felt, therefore, that the time has come when, in order to prevent further misunderstandings and injury to the missionary cause, an authoritative statement should be made, covering the main facts and showing what is the real state of the case at the present time.

The difficulties in Japan have arisen in part from personal antagonisms between some of our missionaries and some of the agents of the Woman's Missionary Society, and in part from the attitude of the Japan Mission Council towards certain decisions or acts of the General Board of Missions. As to the first, the trouble dates back a number of years. Starting from very trivial causes, the personal relations of some of the agents of the two societies became strained, and ultimately very bitter. When this state of affairs became known to the authorities of the two societies at home, efforts were made by correspondence to end the disputes and restore harmony, and for a time it was hoped that better counsels had prevailed; but correspondence from Japan during the past summer plainly indicated that the trouble was as bad as ever, and had become a positive scandal in the sight of other missions and of the native Christians. It became clear that reconciliation was impossible and other steps must be taken. A joint committee, representing the Executives of the General Missionary Society and the Woman's Missionary Society, met in Toronto, and after careful consideration unanimously decided that, in order to restore harmony, some changes must be made in the *personnel* of the two missions. The Executives of the two societies sustained the recommendation, and two missionaries were recalled, a third, in the meantime, having resigned. This step was taken with great reluctance, but the members of the Executive felt that unless missionaries could work in harmony in the presence of the heathen, no other course was open but to recall them.

Turning now to the second cause of the trouble, we may say that on various occasions the Mission Council in Japan has remonstrated against certain acts of the General Board. In every instance these remonstrances have been patiently considered, and whenever the demands of the missionaries were felt to be just and reasonable they were conceded. In other instances, demands which had been refused were reconsidered, at the request of the missionaries, again and again; but successive Boards, composed in part of different men, after carefully examining into the circumstances, reaffirmed the first decision, and declined to rescind former action. Into the particulars of these cases we need not enter at the present time, inasmuch as the missionaries, asking to be recalled, do not allude to them in their letter, but base their request upon entirely different grounds; we have referred to them only to show that requests from missionaries have neither been ignored nor treated in an arbitrary way by the officers of the society or the Missionary Board. On the contrary, we unhesitatingly affirm that from first to last the Japan missionaries

have been treated with a degree of consideration that has not been paralleled in any other field.

At the meeting of the Missionary Executive, held on the 29th of January, a consideration of Japan affairs occupied nearly the whole session. The letter requesting recall was signed, as already stated, by six missionaries, namely: Eber Crummy, John G. Dunlop, D. R. McKenzie, Wm. Elliott, H. H. Coates and John McArthur. It may be remarked that five of these were not sent out by the Missionary Board, but went as members of the Self-support Band, organized by Rev. Dr. Eby. Subsequently some of them were taken into the regular work to supply vacancies, and the others were taken after the Self-support Band dissolved. The sixth, Mr. McArthur, was sent out by the Board in the summer of 1893. The letter signed by these six brethren was read in the committee, and is as follows:

"TOKYO, JAPAN, *December 6th, 1894.*

"THE REV. A. SUTHERLAND, D.D.,

"General Secretary of Missions,

"Toronto, Canada:

"DEAR DR. SUTHERLAND,—We hereby beg leave, for reasons stated below, to present to the Executive Committee of the Board a request to be recalled from the work of the Board in Japan, and would ask you to bring the matter before the committee at your earliest convenience.

"The reasons, briefly stated, are as follows:—

"1st. We feel that statements made in General Conference regarding the Mission Council indicate clearly that we do not possess the confidence of that body, and that our recall is desired.

"2nd. That this is the case is confirmed by subsequent legislative and administrative action.

"3rd. This public censure, in word and act, cannot but discredit us in the eyes of the Church, both at home and in Japan, to such a degree as to deprive us of that sympathy and confidence essential to the successful prosecution of our work.

"We deeply regret that we feel compelled to take this course, but having carefully considered the question we can see no alternative.

"May we ask that effect be given to the above request as soon as the interests of the work permit?"

Appended were the signatures of the brethren named.

As the committee did not know what were the particular statements made in the General Conference to which the letter referred, they could only assume that the complaint was based upon something in the report of conference proceedings as published in the *Christian Guardian*; but, on examining that record, there appeared to be nothing that would justify the action of the missionaries. Desiring to get all possible light, Dr. Eby was informed that he was at liberty to make any statements he might desire respecting Japan. He was shown an article in a Toronto paper, purporting to be a report of an interview with himself, and was asked to explain certain statements, especially in regard to arbitrary action on the part of the General Secretary, and the pigeon-holing of correspondence, but was unable to do so. Two instances cited of correspondence being withheld were proved to be without foundation, the minutes of the committee containing a record that the identical letters had been read and action taken thereon. Respecting a statement by Dr. Eby in the interview above referred to, that man after man had left the work because dissatisfied with the management, we have to say that in no case has this reason been assigned by any missionary who has yet returned, as the ground of his resignation. And when Dr. Eby himself was asked as to the reasons for his resignation, he only replied in general terms that he had not been fairly treated, but was unable to specify any particular instance in support of his contention; and repeated efforts on the part of the members of the committee failed to elicit any evidence as to what the grievances of the missionaries really are. Ultimately the committee adopted the following minute:

"Referring to the letter just read, signed by six of the society's missionaries in Japan, requesting to be recalled from the work there, this committee is not aware of any statement made at the General Conference which justifies the action they have taken, neither do we think that action is warranted by anything in subsequent legislation and administrative action. Desiring, however, to deal with these brethren in the most

candid and open manner, and to afford each one of them all reasonable opportunity to lay a statement of his case before the committee, be it therefore

"Ordered, that the General Secretary write to each of the brethren who have signed the request for a recall, asking him, if he has any complaint or grievance, to state the same fully and explicitly in writing to the committee, so that misunderstandings, if such exist, may be removed, and redress be given where justly claimed, provided such redress be in the power of the Executive.

"That, pending the reception of such correspondence, and further action by the committee, it is confidently expected that the brethren in Japan will proceed faithfully and loyally with their work as missionaries of the society."

A letter from Rev. Dr. Macdonald was again read, informing the committee of the action taken by the six missionaries, and tendering his resignation as Treasurer and Corresponding Secretary in Japan as a possible means of solving existing difficulties. The following resolution was then adopted:

"That, while highly appreciating the willingness of the Rev. Dr. Macdonald to resign his position as Treasurer and Corresponding Secretary, as a possible means of solving the difficulties in Japan, this committee, as at present advised, does not see its way to concur in the proposal, and therefore requests Dr. Macdonald to hold his resignation in abeyance, and to continue to discharge the duties of Treasurer and Corresponding Secretary of the Japan Mission."

It is unnecessary at the present juncture to go further into details. Should such a course be necessary it will be adopted in due time. Meanwhile we ask the public, and especially the Methodist portion, not to allow their minds to be disturbed by sensational rumors or unauthorized statements. The Japan Mission is in no immediate danger. Its interests are being watched and guarded by a committee, the members of which have no personal interests to serve, but are actuated by a supreme desire to deal wisely and righteously alike with the missionaries in the field and the supporters of the Society at home. They feel the weight of their responsibilities, and earnestly ask the prayers of the Church that God may vouchsafe them grace and wisdom in this time of need. They await further information from Japan before taking final action. When that information is received they will act calmly and in the fear of God.

A. CARMAN,  
*Chairman Executive Committee.*  
A. SUTHERLAND,  
*General Secretary.*

## Along the Line.

### Japan.

*Letter from REV. WM. ELLIOTT, M.A., dated TOYAMA, JAPAN, December 27th, 1894.*

THIS year, up till even this late date (December 27th), a kind Providence has so favored this West Coast District (Fukui, Kanazawa and Toyama Missions) that we have as yet neither snow nor bad roads. This will be better appreciated when it is known that ordinarily, in this part of the country, it rains or snows about seven days out of every eight during the three winter months, and that when the snow is already piled up to a depth of two or three feet by this date, as was the case two years ago, it may reach a depth of five or six feet before the end of January. This, too, notwithstanding the fact that the thermometer stands above the freezing-point most of the time, night and day.

In Toyama, our work goes on in a more satisfactory way than at any previous time since Conference. It is just cold enough to keep away from our public preaching services those who, until recently, were such a constant annoyance on account of their noise and opposition, while those who really wish to hear still attend, and have less hesitation to gather in closely around the preacher, or remain after the service to ask him more particularly about the "way."

Our chief interest still centres in the Sabbath School. Not so much for what it is in itself, but on account of the

progress that has been made. We have now an average attendance of about sixty children, most of whom have been picked up off the street. The attendance of one bright little girl this year was 96 per cent., and of another 94 per cent. At our Christmas entertainment a few nights ago nearly two hundred people were present. Parents and friends seemed surprised and gratified with the singing and Scripture recitation of the children. Their attendance, behaviour and general progress we cannot help contrasting with that of two years, or even one year, ago.

We have arranged to open another Sunday School on the other side of the city next Sabbath—rather, a reopening of one that did not succeed very well when tried before. We trust the Lord may grant us success this time.

Our esteemed chairman, the Rev. D. R. McKenzie, B.A., favored us with a few days' visit recently, while making a tour of the district. During his stay, successful public meetings were held on the nights of the 12th and 13th.

I am glad to enclose you a letter from Bro. Hiraiwa, giving an account of the work in his large and important district. Your readers will, I am sure, rejoice over the conversions of which he speaks, and the high purpose that seems to possess him and his fellow-laborers. That old field is, of course, very different from this new and strongly Buddhist Kanazawa District. But we, too, are "laborers together with God," who will certainly allow us to "reap in due season."

I also enclose you a photographic group of our last Annual Conference, taken in front of the fine new Shizuoka church. Someone suggested that your readers might like to see a cut of it.

In my recent contribution on "the Karuizawa Conference," I am made to represent several missionaries as members of the "American Baptist Foreign Mission." By mistake I wrote A. B. F. M., instead of A. B. C. F. M., which means American Board of Commissioners for Foreign Missions, and whose representatives are Congregationalists, not Baptists. Other typographical errors are "a consecrative man" for "a consecrated man;" "they differ in degrees" for "they differ in degree;" "among the Methodists and friends" for "among the Methodists and Friends;" and "3,000 miles above sea-level" for "3,000 feet above sea-level."

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*Letter from the REV. Y. HIRAIWA, dated SHIZUOKA, December 13th, 1894.*

IN COMPLIANCE with your kind request, I give you a general view of the work in the Shizuoka District, as follows: On the 27th and 28th of November we held a Preachers' meeting in Shizuoka City, when all the preachers in the district attended, and six of them read papers on various subjects. They also gave reports of the state of the work in their respective fields. Then, after receiving from the chairman some special suggestions as to their future work, they dispersed on the 29th, to hold "Enzetsukwai" at several places before returning to their own fields. I myself went with Brother A. Kato and an evangelist, Murai, to Kega, the north-west limit of the district, and to Hamamatsu. The most successful meeting was that in Shizuoka City, held at the theatre on the evening of the 28th, when about seventeen hundred people turned out, and a great many went away, unable to gain admittance. Previously in the same theatre, on the 23rd of October, we had a somewhat successful meeting, the audience being about eight hundred. Again, on October 26th, a special meeting was held in the church, when, though it rained heavily, we secured an audience of about two hundred and fifty. As far as Shizuoka church is concerned, we do not experience any perceptible effect of the present China-Japanese war. We cannot complain of any decrease of the audience at the ordinary Sabbath services in the church. We have baptized five adults since July, and there are now six more applicants. I think the Christian workers of Japan can turn the present war to good account, and utilize the

peculiar advantages it affords, to promote the cause of Christianity in the country.\*

Fujieda mission is doing well. They have had some refreshing baptismal services since July. One "sake" (Japanese rice-beer) brewer, who is also a rich farmer, was converted, and having made an arrangement to abandon his brewing occupation, is very zealous in attempting to lead his village people to the Saviour. Also an attorney of the *Emperor's Bench*, a graduate of the Tokyo Imperial University, was converted and baptized. Sagara, Omiya and Hamamatsu churches are showing signs of improvement, but Numazu and Yoshiwara churches are not, I am sorry to say, improving at all, while Kakegawa mission has been rather unfortunate, owing to its preachers being frequently called away from the field.

During the last few days a new feature has developed among the young men in the Shizuoka church, in the form of street preachings in the evenings, although the weather is cold. Brother A. Kato is leading them. They have been standing up for Christ in this way now for the last three nights. One of the young men told me this morning that they had an audience of a little more than a hundred the last night. They stand on a corner, and the people gather round them while they sing a hymn or two, when they—generally two in turn—address them. Of course they change the place every night, intending to go round all the streets in the city; and thus seeds of the Gospel are scattered abroad, which, I believe, will bring a harvest some day.

We continue to hold our City Workers' meeting in my house every Monday evening, when the ladies of the Girls' school and Bible women join us, and we compare notes with one another for mutual encouragement. The "Union Workers'" meeting of all the evangelical Protestant churches in the city is held once a month at different places. The Protestant churches are: the Anglican Episcopal, Presbyterian, and Methodist Protestant—each of which has as yet only a small membership. These churches are going to hold union meetings during the "Week of Prayer," after which it is the intention to make a united, general attack upon the city with our Gospel guns, holding meetings at different places every evening for about four weeks.

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#### LABRADOR.

*Letter from REV. CHARLES FOLLETT, dated CLARKE'S BEACH, NEWFOUNDLAND, Nov. 24th, 1894.*

MOST of the readers of the OUTLOOK, I presume, are aware that some twenty-five thousand of the population of Newfoundland spend the summer months on the coast of Labrador, prosecuting the fisheries; and that our Conference, besides having two missionaries stationed on the coast the whole year round, sends a minister for three months of each summer to look after the spiritual welfare of our people.

Having been appointed to this work by the Conference of last July, I have but recently returned, and have been thinking that perhaps a few lines on the nature of our work up there in the "cold, cold north," may not be out of place in the pages of our missionary monthly.

I left St. John's per steamship *Grand Lake*, July 17th, and arrived on the coast of Labrador on the 23rd. My first week is spent at Red Point, Domino, and Spotted Islands, in visiting the people in their homes, distributing papers, tracts, etc., and taking advantage of the "fishermen's holidays" (stormy weather when the men cannot go fishing) by having a service in the evening. This course is pursued whenever practicable throughout the season. On the Sabbath of July 29th, I preached once at each of the above-named places, which involved a journey by boat of ten miles. The services were well attended, and proved to be times of refreshing from the presence of the Lord. During the week I meet a schooner going up the shore, and

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\* The Bible societies and a number of native and foreign Christians are doing a grand work among the soldiers quartered in large numbers at Hiroshima, the present military headquarters in Japan.—W. E.

as the captain very kindly offered to take me as far as he went, I embraced the opportunity, and next Lord's day finds me 150 miles further north at Cape Harrison. Was delighted to find a nice little church here and a good congregation of devout worshippers. Here, as well as in a great many other harbors on the coast, we found several lay-workers, who, on the Sabbath, and also during the week when opportunity occurs, gather the people together and endeavor to point sinners to the Lamb of God who taketh away the sin of the world. Methodism owes much to her noble army of laymen, and Newfoundland Methodism is largely indebted to the earnest, faithful workers found among her fishermen, who, at home or abroad, afloat or ashore, nail their colors to the mast, and tell to all around "what a dear Saviour they have found." The Sunday at Cape Harrison was, perhaps, the most enjoyable for the season, and one long to be remembered. With what fervor and feeling did these hardy toilers of the sea, after their week's work of fishing and "toiling in rowing," sing on that Sabbath morning:

"Sweet is the sunlight after rain,  
And sweet the sleep which follows pain,  
And sweetly steals the Sabbath rest  
Upon the world's work-wearied breast."

A class-meeting, three preaching services and a prayer-meeting, make up the day's work, and we feel that it has indeed been the "day of all the week the best."

Sunday, August 12th, is spent at Long Tickle, preaching three times and a prayer-meeting, and as I am now about forty miles north of Cape Harrison and over five hundred from St. John's, and having no particular craving to discover the North Pole, nor yet to join the Peary party, I turn my face southward and come eighty miles to Holton, where the remainder of the week is spent in holy toil for the Master. In the early part of the summer, while the men were waiting for the fish to "strike in," a fortnight's special services were held in the little church at Holton, by one or two laymen. These meetings were owned by God in a gracious outpouring of His Spirit and the conversion of many precious souls; so that at the time of my visit (Aug. 15th) the spiritual condition of the people was very cheering. Temporally, however, the outlook was dimly dark. The Labrador fishery, on the whole this year, is one of the worst on record, and Holton was, perhaps, the worst harbor on the coast; yet, the simple faith of these people and their unbounded confidence in Jehovah-Jireh were inspiring. With the prophet of old, they could say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

From Holton I got by boat to Horse Harbor, Dark Tickle and Emily Harbor, visiting and conducting services in each place as opportunity offers. At Emily I join the steamer for Sandwich Bay. We called at Hamilton Inlet en route, where Mr. F. S. Hallett, our teacher and lay-agent, is stationed, and doing good work for the cause of God and Methodism. Through the energetic efforts of our beloved President and Superintendent of Education, Dr. Milligan, a new step has been taken during the present year in connection with educational matters on this mission. For a number of years we have had teachers stationed on this part of the coast, but owing to the people being so sparsely settled it was impossible for that amount of work to be accomplished which was desired. At present a part of the mission house has been converted into a boarding-school, where boys and girls from various parts of Hamilton Inlet and Sandwich Bay are brought, and are being educated by Bro. Hallett, assisted by Mrs. Hallett. Should this departure, which at present is only an experiment, prove successful, it will be a great blessing to the children of lonely Labrador.

The steamer reaches Cartwright, in Sandwich Bay, on the evening of August 29. Here Bro. Hallett, who is going south as far as Grady, and myself land. Next day we visit the families, and at night have a service and baptism. From this we get to Hare Harbor, six miles out the Bay, and are kept there by a storm for nearly a week. September 5th,

we get fifteen miles to Grady, stopping at Long Island on our way and having a short preaching service and prayer-meeting. Saturday, September 8th, Bro. Hallett returns to his mission, and the following day I preach twice at Grady. Monday I get twenty-five miles by schooner to Indian Tickle, where I remain until the following Sabbath evening. The people here, as well as in several other places I have mentioned, feeling the need of a suitable building in which to hold their services during the summer months, started to build a church, with the result that at the time of my visit it had just been completed, and is a credit to all concerned. A meeting of the Board of Trustees was held during my stay, when we found that a debt of about \$60 remains on the building. This amount the trustees would gladly pay off if their means allowed them, but being only poor fishermen, they cannot possibly do so. We shall be very thankful if any of our Canadian friends can see their way clear to help us in this worthy object.

During the week I visit Red Point and Domino, preaching twice at the former and once at the latter place; and Sunday, September 23rd, finds me at Venison Tickle, at which place I remain two days and conduct four services. From this I get ten miles to Triangle, visit all the crews and preach, and on the 26th I reach Square Islands, where I visit thirteen families, baptize five children, and have a preaching service and prayer-meeting. Next day willing hands row me ten miles to Fishing Ships' Harbor, where a short service is held in the home of a fisherman, thence across the Bight to Francis Harbor. The Sabbath of September 30th is spent here. The three preaching services and prayer-meeting were well attended, and marked by special influence and power. Red Bay is reached on the 3rd of October, and while waiting for the steamer which is to take us to Newfoundland, enjoy the hospitality of Rev. A. Stoney, our missionary in the Strait of Belle Isle. Bro. Stoney, although only three months on his mission, had won the hearts of his people, and enjoyed cruising around the many coves and harbors of his extensive circuit in the little mission yacht, *Joseph Lawrence*. On the 4th of October, the steamship *Virginia Lake* arrives, and we are off for Terre Neuve.

Throughout the season I received nothing but kindness, attention and respect from all classes and creeds. That spirit of hospitality which is so characteristic of Newfoundlanders, was extended to me in every hut and home.

I may also say that I have enjoyed the work very much, and believe that our humble efforts for the Master have not been in vain. My own spiritual strength has been renewed, God's children, we believe, have been encouraged, and, best of all, we have had the joy of seeing some few sinners weeping their way to the Cross of the Crucified.

SEVERAL letters from missionaries in the field are unavoidably held over for want of room.

THE *Missionary Review* has the following racy bit from a tract:

"Imagine our sending to the heathen just *one man more than we could spare*, so that for one parish we could not find a rector. What an outcry there would be! Why, even those who take the most thorough interest in foreign missions would be afraid we were 'really going a little too far.' Yes, though that clergyman had left but five hundred nominal Christians (already many of them true Christians), and gone to a parish of a thousand thousand, *all heathen*, and he the only worker among them all, it would still be thought a dreadful thing for this English parish to be without a clergyman, albeit there are a dozen other churches half empty in that very place, and perhaps an excellent chapel on the other side of the road. When shall we wake up and understand that taking an interest in foreign missions really ought to mean something more than *giving the heathen a few fragments after spreading a most bountiful table for ourselves?*"

A MOVEMENT has been begun to present a well-bound copy of the Bible in Japanese to each one of the 40,000 native physicians in Japan. It is proposed that these Bibles shall be given by the medical men of England and America.



1881



1895

# Woman's Missionary Society

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- " Preston, Kofu.
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- " Hargrave\*, Kanazawa.
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- " Veazey, Kanazawa.
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- " Burpee.

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Chen-tu.

- Miss Jennie Ford.
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### CHINESE HOME.

Victoria, B.C.

- Mrs. Mary E. Morrow.
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### FRENCH.

Montreal.

- Miss Masten.
- Miss Maggie Jackson, West End  
School.
- Miss Matthieu, East End School.
- " Anderson, Bible Woman.
- Madame Morin, "

\* 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.

## Our Monthly Reunion.

### PRAYER TOPIC.

The subjects of prayer for February are: "The Indians, Methodist Orphanage, Newfoundland."—Psa. lxxii. 8, 9.

PERHAPS one of the most encouraging signs of the times, as regards missionary enterprise, is the fact that our young people are becoming enthused with the true missionary spirit, and are evincing their interest and zeal by their works. From the Presby-

terian Missionary headquarters comes the following cheering message: "Our Christian Endeavor Societies have taken hold of the foreign work with great zeal, and through this Board are now supporting *thirty* foreign missionaries. Our Epworth Leagues, likewise, are becoming aroused and interested in this work, and it is no uncommon thing for the League and Mission Circle to meet together quarterly for the further study of that great question—"How best to reach the unreached?" The good, resulting from these union meetings may never be estimated, perhaps cannot, but we believe it will be great and widespread. Who knows, but that some of the missionaries of the to-morrow may date their first impulse to be the "Light bearers to those who sit in darkness" from just such a union meeting as we this week were privileged to attend. The interested, earnest faces of the young men—conspicuous by their absence from Mission Circle meetings proper—will not soon be forgotten. We cannot but think that from our Epworth League ranks, as well as our Mission Circles, are yet to come some of our most valiant workmen on the foreign fields.

ARE we, as individuals, doing *all we can* for the cause of missions? How closely this question seems to verge on the sarcastic, in view of the urgent need for increased missionary efforts. Dr. A. T. Pierson, speaking of the world's contributions to missions, in pertinent tones of well-merited denunciation, says: "For a body of over 40,000,000 Protestant believers, with a total wealth of not less than \$20,000,000,000, to give of that vast sum only about \$12,000,000 annually for foreign missions, or less than one-sixteenth of one per cent., is parsimony and penuriousness of which there can be no apology or extenuation."

Simultaneously with the call from our General Board of Missions has gone forth from almost every Missionary Society a most urgent appeal for increased givings. Two of the largest Missionary Boards are this year laboring under the great disadvantage of a heavy debt. The Prudential Committee of one of them thus sadly reports: "With each passing year the 'paring process' has been a little more severe upon missions and missionaries, until now it would seem to us far kinder to recall the worker than to crush him." Let us, as individuals, do our part by giving, if need be, as Christ gave—without reservation—until from the church be lifted the reproach that her members dwell at comfort and ease when "Souls for whom Christ died are perishing," which perchance, *they might have saved.*

How strongly the work among the Indians should appeal to our sympathies and prayers. The life of the missionary among them has not the faintest shadow of poetry or romance. Nothing but the constraining love of God could have induced those who have gone to minister unto them of "things Spiritual." Oftentimes life among them has meant the denying one's self of even life's so-called positive necessities.

The late Rev. John Carroll, in a sketch of the life of Rev. Jas. Evans—who conferred a priceless boon upon the Cree Indians by inventing for them the syllabic characters—states: “That the scanty resources of the missionary treasury left himself and family often, for a considerable time, in painful destitution.” But the work so cheerfully and uncomplainingly undertaken and carried on has been productive of rich results. The Indian tribes among whom our missionaries have lived and labored have been changed from a state of Paganism and savagery to one of Christianity and civilization.

Instances, by no means few, are on record of the noble, self-denying lives lived by our Christian Indians, and of their triumphant deaths. Their natures undergoing through grace such a complete transformation, that oftentimes we would be put to the blush by their self-sacrificing efforts for others. A single instance in corroboration of this will suffice: A few years ago at Muncey, a poor Indian lay ill. His heart was so aflame with God’s love that he longed to give expression to it by helping in some way to send the Gospel to those who had not received it; but though rich in faith and love, he was poor beyond expression in this world’s goods. The only thing in the hovel, which sheltered his wife and himself, that would be at all convertible into money, was the bed upon which he lay. With the tears streaming down his face he beseeched his wife to allow him to dispose of the bed and give the proceeds to missions. This was accordingly done, and the sick man’s mattress was transferred to the floor. Such heroic self-sacrifice verges on the sublime. Nay, more, it oversteps it, for nothing but the impelling power of a quenchless love could actuate one to such a deed of self-sacrifice. But while many of our Indians are emerging from the darkness of superstition and heathendom, many more are still unreached, untaught, unsaved, living in a state of ignorance most profound, and degradation deeper than pen can portray. Yet their natures quickly respond to the first implanted spark of divine love.

The work among them has been wondrously God-honored since the hour the first missionary—Rev. John Eliot—went among them. Before he died he was permitted in part to see the result of his labors in the establishment of six churches, whose combined membership numbered one thousand souls. The vacancy caused by his death was soon filled, and the work went on and is still going on, though hampered by lack of means and workers.

Let us not forget to plead in special manner this month for the increased prosperity and extension of our work among those who have a just claim upon our deepest sympathies and most earnest prayers.

THE Methodist Orphanage, Newfoundland, for some time past has received yearly grants from our Woman’s Missionary Society. The sum appropriated for the current year being \$500. A few years ago the Hon. C. R. Ayre, who in life had manifested a deep interest in the Orphanage, left at his death a

handsome legacy of \$12,000, to be devoted to the erection of a much-needed new building. Obstacles for a time intervened and prevented the immediate carrying out of this plan, but at the present it is designed to erect a building, the cost of which will be in the neighborhood of \$8,000—the balance of the legacy being banked to meet future requirements.

Through the exertions of the Rev. Geo. Boyd, of sainted memory, was largely due the inception of this work; and he, through it, as in manifold other ways, “being dead, yet speaketh.”

### 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.”

During the month we were pleased to learn that one, at least, had been strengthened for the work through our “fireside chat.” And yet we must confess to a feeling of disappointment that so few responded in the way we had hoped and expected. We want this corner to contain, as before stated, a question-box, where workers in doubt as well as in discouragement can obtain help. Will you not, dear readers, “come up and possess the land?” It is yours.

Our talk this month will be specially designed for those Vice-Presidents who perhaps fear their position is more honorary than helpful. We know of no office where the possibilities of helpfulness are much greater than that of the Vice-Presidency. It is altogether probable that the work falling to your share may be of such a quiet, unobtrusive character that even your Auxiliary may not give you full credit for its performance; but that does not so much matter, if He knows and understands.

Yours “the power behind the throne,” and yours the duty as well as privilege to see that the President is not the only one who is endeavoring to keep your Auxiliary afloat and above low water-mark. We know of more than one President who is doing this simply because the Vice-Presidents, unthinkingly, suppose that because not called upon there is nothing special for them to do. Have you ever gone to your President and told her how you sympathised with her in the great burden of responsibility falling to her share, and told her you wanted to help bear a part of it? This, in itself, would be a source of comfort and strength to the one already over-burdened. Sympathy, you know, is a most potent factor in the lightening of burdens.

Do you ever visit the members, who seem such in name only, inviting them to attend the monthly meetings, leaving, perhaps, the *Monthly Letter* or *Missionary Leaflet*—those silent helpers in our work? We know of one President who, month after month, unaided and alone, used to perform this work. “My sisters, these things ought not so to be!”

We must confess to rather liking the custom of some Presidents of always providing at the Auxiliary meetings some little duty for one or more of the Vice-Presidents to perform—perhaps the reading of the Scripture lesson, or the leading the responsive exercises, or the giving out of a hymn, or the opening prayer—in short, anything that will make them feel that they are one with the other officers whose duties seem so much more clearly defined; and yet there is no lack of clearness, nor yet of scope in the duties of a Vice-President as outlined in our constitution, the second clause of which is as follows: "And to aid in devising means for the efficiency of the Society." How many of you, dear Vice-Presidents, upon your appointment looked up the constitution to see what might be expected of you, and then on your knees asked God to qualify you for this important office? "To aid in devising means for the efficiency of the Society." It means so much more than you could possibly undertake in your own strength, but here is your promise, and leaning on the "fear thou not," great things may yet be accomplished through you. How many of you have been, or are aiding "in devising means for the efficiency of the Society?" But let the past suffice, and may this new year, upon which we have entered, be a year in which the responsibilities of your important office will be realised and discharged to the full, as they surely will be if undertaken in His strength and leaning solely upon Him for guidance.

The frost-covered pane this evening reminds us we must not linger as long over our fire as we did last month, so regretfully, again we say, good-night.

OWING to the demands upon our space, we will again have to call attention to the decision of the Board:

"That no auxiliary reports intended for insertion in OUTLOOK should exceed fifteen lines." There is an improvement along this line; this past month we received a few auxiliary reports, replete with information, but so condensed that they will not exceed the prescribed limit.

KINDLY note the following, which has appeared for some time in each issue of the OUTLOOK: "All subscriptions for the OUTLOOK must be sent to the Methodist Mission Rooms, Toronto." Were this more generally observed it would save your present editor a good deal of unnecessary labor, and you might receive your OUTLOOK much more speedily.

THE Toronto Branch Treasurer acknowledges with thanks the receipt of \$1.75 (one dollar and seventy-five cents) from Miss Merrick's Infant Class, Newton-Robinson Sunday School. Amount *earned* by the little ones last year for missions.

A BUSY hunter is the man who tries  
To shoot each folly as it swiftly flies;  
The wide, wide world is his hunting-ground,  
And the gunning is good the whole year round.

## General Treasurer's Report for December Quarter.

Received from M. Branch, Quebec, for support of girl in Crosby Home .....	\$50 00
Collection at Board Meeting .....	12 75
Balance from Western Branch .....	103 00
Sale of Work from Kanazawa Indian School, per Mrs. Gooderham and Miss L. Hart .....	14 14
Mr. J. G. Lucas, of Fogo, Newfoundland .....	10 00
St. John's West Auxiliary, Newfoundland .....	153 33
Calgary Auxiliary .....	6 00
Portage la Prairie Auxiliary .....	4 00
Zion Church Auxiliary, Winnipeg .....	24 00
Medicine Hat Auxiliary .....	3 50
Brandon Auxiliary, Manitoba .....	14 00
Beulah Auxiliary, Manitoba, for Medical Work in China .....	25 00
Nova Scotia Branch .....	555 64
British Columbia Branch .....	78 55
Montreal Branch .....	708 85
Hamilton " .....	674 00
New Brunswick and P. E. I. Branch .....	548 00
Toronto Branch .....	1,000 00
	<u>\$3,984 76</u>

No doubt many of the members of our society will be glad to know the result of the Thank-offering last year, which the Board decided was to be applied to hospital work in China. The handsome sum of \$2,674 was realized, for which they are deeply thankful—this amount has been appropriated. The Executive Committee have decided to send another lady medical missionary and nurse as soon as possible, in addition to those already sent, and confidently hope that when a further appeal is made for help it will be liberally responded to by others, as well as the friends who so nobly helped us before.

HESTER C. THOMPSON.

In view of the gratifying result of our Easter Thank-offering last year, the Executive decided to ask the Auxiliaries to arrange for a similar service this year. The proceeds to be applied to medical work in our Mission in China.

M. B. W., *Rec. Sec.*

## Why not Raise the Standard of Missionary Contributions and Labors?

"WHAT is needed for successful work in our Mission Circles and Bands?"

"What is the best method of raising funds?"

These and similar questions have vexed the minds and troubled the hearts of many workers in the cause, and at each annual meeting methods are discussed and plans suggested that have hitherto met with greater or less success. In the past, many of our Circles and Bands have depended largely upon entertainments, and sums large and small have been realized. So far, so good; but outside of the mere amount of money that has been raised in this manner, what has been done to increase the interest in missionary work?

This question was faced by the Committee on Circles and Bands at the recent annual meeting of the Western Branch of the W. M. S., and while we have no word of condemnation for those who have been working in that way, and while we admit that there are *seeming* difficulties in the way of discarding this system, yet, we believe, there was and is a more blessed way, and it was generally conceded by our committee that what we need in this glorious work is not wearying body and soul devising schemes for entertainment, but rather more personal consecration for service, more *real love* for the cause, a greater conception of the difference in our condition and that of our heathen sisters, and to this end we desire to make *voluntary giving* a matter of education, and to discourage giving entertainments where an admission fee is taken, and particularly to discourage the class of entertainment that has in its make-up methods that are at least questionable as being so closely allied to the methods of the world, and thereby causing our young people's thoughts to be so engaged in the preparation and carrying out of an entertainment that they lose sight of

the *real motive*, that they are bringing a tribute to the feet of Him who said: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."

By all means have public meetings, and let them be of the brightest possible kind that will be compatible with the missionary spirit. Miss Ogden, at Room 20, Wesley Buildings, can supply you with literature at once entertaining, profitable and instructive, and we surely have not to look far for suitable music.

Let the President present the claims of our work in a bright, loving manner, and thus educate our young people in the way of giving voluntarily and for Christ's sake.

We believe that just so long as we depend upon the entertainment plan we hinder the growth of the "grace of liberality" and deny our young people the joy of knowing by experience the truth of the Master's words when He said: "It is more blessed to give than to receive."

We also believe that in this way our mite-boxes and thank-offerings will bring larger returns, and we will add to our ranks more staunch friends to the missionary cause than will ever be gained by the entertainment plan.

May the Spirit of God reveal to us all His will in this matter, and may our workers everywhere "put a cheerful courage on," and grow not weary in well-doing.

Hamilton.

L. J.

### Self-Denial.

MRS. PHEBE GARWOOD, PICTON.

(Read at branch meeting and published by request.)

*To all Christians thoroughly interested in the evangelization of the world:*

MISSION work is not moving fast enough; it is not keeping pace with the birth-rate, so that in ten years hence there will be more heathen in the world than at present. Why is this? Chiefly because of lack of money; consequently, lack of teachers.

None dispute the ability of the Christian people of the world to furnish the means. Wherein lies the failure, then? It may lie in ignorance of the pitiable condition of the heathen. It may be in the failure to see how so vast a sum as is necessary is to be spared. It is, however, more likely that it lies in the failure of Christians to find, or try to find out what the will of God is concerning themselves. As individual Christians, in the matter of giving for missionary purposes, we must remember that just in proportion to the individual's realization that God wants his co-operation, yea, demands it, just so fast will the Church, as an organization, be able to address herself to the work of evangelizing the world.

Do we who make some show of interest try sufficiently to realize that China has four hundred million souls, of whom half are women; many of them unwelcome at birth; sold into marriage; frequently forced by stress of custom and circumstances to kill her girl babies; divorced at the pleasure of the husband; unloved, untaught, unsaved.

Forty million in Japan, half of those our sisters. True, their lot is better than that of many heathen women; but there, also, she may be deprived of home and the honorable title of wife by that odious law of divorce, and that for the small offence of disobedience.

Africa, with its millions of down-trodden people. A glimpse at the condition of women of the Lower Congo is given by Miss Royal, which, we believe, fairly represents the condition of African women generally.

She says: "A man may have as many wives as he can buy. If he tires of one, he may take her back and demand the purchase money; if he be jealous, he may kill her. When she is growing old he may sell her to a young man to work for him to help to buy young wives. When past work he may turn her from home and town, and if she have no daughters to care for her she wanders about until death."

The writer tells of a case of this kind. A grey-haired woman was found shivering and crying over a little fire. She had nothing on her dying body but a square piece of

cheese cloth. She was taken to the mission, and died in three days.

Then, India, with 288,000,000; half of that number sad-eyed, hopeless women. There, too, she is often cursed at birth; married in childhood; ill-used in sickness; mother-love wounded and stifled by their cruel customs and superstitions; hated in widowhood; finally, a leap into the dark, full of fears and misgivings, without the tender assurance of, "I am the way, the truth, and the life."

In the face of all this, how can we fail to recognize that there is deep distress in the world? that the heathen, left to themselves, can never grow better? that as the women are ignorant, hopeless and helpless, their boys cannot rise to a noble manhood?

Now, in view of their need, in view of our blessings, in view of God's purposes concerning them (*for his word declares that he willeth not the death of any*), in view of Christ's life and death, in view of His commands, in view of the principles which He declared we must act upon in order to be His disciples—in view of all these facts does the question not arise: How am I to meet the case? This is a practical and to many a very perplexing question.

Between their duty to their fellowmen in the transaction of business, their duty to their family, and what they consider their duty in the social life, they are apt to lose sight of their duty to God, or if they do have it in mind, are nearly moneyless when the other demands have been satisfied.

We are well aware that the mass of the people feel keenly the financial stringency of the times. Still, as God always requested offerings from His people, there must be some way in which His Church (to-day) can carry on His work both at home and abroad without infringing on any other God-appointed duty.

We only need to alter our views of duty and change our methods a little, and the Lord's treasury will be full; or, in plain terms, *self-denial will fill it*. If the Church is to have the amount required in this mission work, and in view of the prevailing commercial depression, Christians must of necessity reduce somewhere.

Many may say to that statement: "You surely would not advise retrenchment in the matter of buying a home to shelter our family, nor in educating our children, neither in clothing them?" Certainly not, never retrench in those principles of good citizenship; but be careful about the degree to which you carry them.

Is it not plain to every thoughtful observer that the desire to appear wealthy is a canker in our national life.

And it is just this inordinate desire to dress richly, to furnish our homes luxuriously, to entertain lavishly that too often robs the missionary treasury! It is this more than any other thing that makes it impossible to pay a tenth to the Lord! How long will we Christians consider it a first duty to dress and furnish just like our social circle? How can we convince the worldling that this man Christ Jesus is our Lord and Master when we are unwilling to sacrifice a few luxuries to help the coming of His kingdom? While talking on the subject of self-denial in order to give, a professing Christian lady used the argument which we often hear: "I think it my duty to look well. I think more of myself, and others think more of me to, when I am well dressed." Is it love to Christ or love of self which prompted such words?

St. Paul exhorts women "to adorn themselves in modest apparel, not with braided hair or gold or pearls or costly array, but which becometh women professing godliness with good works."

But we go still further, and find that self-denial is the great essential quality of a true Christian character; it was the key-note of our Master's life. He clearly laid it down as a condition of discipleship. We cannot do better than study His own word (Mark viii. 35), "But whosoever shall lose his life for my sake and the gospel's, the same shall save it;" (Luke xiv. 26), "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke ix. 23), "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Consider this verse a little. First, all are included who will follow Him. There are certain

conditions with which they must comply in order to be His disciples, and those rules are to be practised daily, day after day; it is not a fad to be acted upon as impulse suggests or convenience dictates. But a controlling principle of the daily life. The self-denial of the poor widow who gave her all into the temple treasury received the Master's commendation. The helpful compassion of the Samaritan was approved. When the woman who was a sinner poured the precious ointment on His head, He so appreciated the love which prompted the act, that, according to His word, "the story has been told as a memorial of her." Is He not the same yesterday, to-day and forever? Will He not appreciate our precious things when given for Him?

Forget not the day when He shall say, "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, sick and in prison and ye ministered unto me."

In surprise the answer will be made: "Lord, when saw we thee an hungered, or thirsty, or naked, or a stranger, or sick or in prison and ministered unto thee?" He shall answer, "Verily, inasmuch as ye did it unto one of the least of these, ye did it unto me." And these get the eternal reward of their works.

As the professed followers of the meek and lowly Son of God, is it not time we listen to His teaching rather than the opinion of a worldly society? And if we must look at men, let us look at such men as St. Paul, who counted gain to himself, loss to Christ, who gloried in tribulation for the sake of the Gospel; at Coke, who spent his fortune in his missionary enterprise; at the wife of the saintly Fletcher, who spent £9 on her own person and gave away £900; at General Booth, who is giving the interests of himself and family into God's keeping, and has gone down into slumdom. Is it not time to ask ourselves if domestic and social life, as it exists amongst us, is helpful or hindering to the spread of the Gospel? if the customs we are pleased to call duty really harmonise with the spirit of Christ or His teachings?

## The Progress of Protestant Missions in China.

THE first Protestant missionary to China was Robert Morrison. On arriving there in 1807 two difficulties confronted him—the strict rules of the East India Company, forbidding the propagation of Christianity among the natives, and the spirit of seclusion among the Chinese officials, which made the open propagation of Christianity impossible.

In those days to assist a foreigner in the study of the Chinese language was a crime punishable by death. A teacher Dr. Morrison employed always carried poison on his person, so that in case of arrest he could, by taking his own life, escape death by torture.

The Rev. Dr. Milne was sent as a colleague to Dr. Morrison in 1813. By their joint efforts the Bible was translated into Chinese in 1818. After twenty-seven years of incessant toil, Dr. Morrison died on August 1st, 1834, at the age of 52. During all those years he was not at liberty to preach openly, but held secret meetings with a few natives in his own room, where, with locked doors, he read and explained the Gospel every Sabbath. He never lost faith in the final evangelization of China, although, after all his faith, and toil and prayer, he only saw three or four converts; no church, no schools, no congregation publicly assembled. Previous to 1841, during the period of thirty-five years, fifty-eight missionaries, representing various missionary societies, came to labor for the Chinese. No sooner was China opened by treaty in 1842 than missionaries of indomitable faith, already trained for service, together with numbers direct from the home lands, entered China, and with untiring energy attacked the foundations of ignorance, pride and heathenism. During the severe famine of 1877 and 1878 vast sums of money flowed in from the countries of the West, and saved a great number of lives, and relieved untold suffering. This kindled kindly feelings in many hearts, and awakened a respect hitherto unknown for the foreigner and the Christian religion, and has already borne much fruit.

All these agencies have been used by God to bring about wonderful changes. In estimating success, the number of obstacles to be overcome must be taken into account. As was to be expected, a vast amount of preparatory labor was necessary before extensive results could be expected. Fifty years of labor in such a land has scarcely given time, as yet, for more than the first harvest-fruits. In 1842, so far as known, there were only six native Protestant communicants in all China. The latest published statistics from all parts of the Empire were presented at the Shanghai Conference in the spring of 1890, and brought the work to the end of 1889. At that time the number of foreign missionaries, of whom 211 were ordained, was as follows: Men, 589; wives, 391; single women, 316. Total 1,296.

At the end of 1892 the number had increased to about 1,500, with 1,657 native helpers. One of the ablest preachers in Foochow Conference was offered \$50 a month to engage in the Consular Service, but he declined this, preferring to remain in the ministry with three dollars a month mission pay.

In 1889 there were 522 organized native churches, 94 of them self-supporting, and 37,287 communicants. The same rate of increase as during the three years preceding 1890 would now give 50,000 communicants. There are thousands intellectually convinced of the truth of Christianity, and a still greater number asking to have their children educated in Christian schools.

The future of China is full of promise. C. M. C.

## In Memoriam.

HARLEM AND CHANTRY.—The Angel of Death has again visited our little circle, and another of our members, Miss Lucy Chamberlain, has been promoted to higher service. For nearly three years Sister Lucy has been laid aside from active work, but she was not idle, for her bright testimonies cheered all who saw her, and we knew her heart was in the work. We feel that we have lost a dear and loving friend, and the cause a willing worker. While we grieve for her, we know that our loss is her everlasting gain, and that she has gone to enjoy the reward laid up for those who love Him. Her family have our deepest sympathy.  
Mrs. R. A. SHELDON, *Cor. Sec.*

ACTON.—With sadness we announce the death of Mrs. Abram Matthews, who was called to her reward on Wednesday, September 19th, 1894, at the ripe age of seventy-nine. For over sixty years she was a true friend to Methodism, and was ever ready to help in the mission cause and every other good work. For many years a class leader in the church of her choice, her prayers and co-operation in every good work made her a benediction to all who knew her. Her wise counsel and good advice will be greatly missed, and it may truly be said of her, "She hath done what she could." She was a most devoted Christian, and seemed so unconscious of her own Christian excellence. With her it was always, "All of thee and none of self." On whom will her mantle fall? We hope it will not leave us, but that a portion of it may rest on each one of us.

"Yes, the Christian's course is run,  
Ended is the glorious strife;  
Fought the fight, the work is done,  
Death is swallowed up in life.  
Borne by angels on their wings  
Far from earth the spirit flies,  
Finds his God and sits and sings  
Triumphing in Paradise.

H. EASTON, *Pres.*

Death has entered our circle for the second time, and removed an honored and beloved member in the person of Mrs. John Speight. She fell asleep in Jesus on Monday morning, August 13th, 1894. We have lost one of our most faithful and energetic members, she was a true friend to missions. Her life was one devoted to her Master's service. Our Heavenly Father, in his kind and loving wisdom, seeing that her mission on earth was ended, called her home. For four weeks Sister Speight was a great sufferer, but during her illness she was tenderly waited on by her children. She

often spoke, when in health, of their loving thoughtfulness for her after they had homes of their own, and we cannot but feel that the words, "Her children rise up and call her blessed," were verified in her case. Her influence for good will continue with us through future years, until among the ransomed through we greet her again, "Some sweet day." We desire to express our sincere sympathy with the family so sorely bereaved. Conspicuous among the floral offerings on the casket was the pillow sent from our Auxiliary.

H. EASTON, *Pres.*

ST. THOMAS FIRST CHURCH.—It is with sorrow that we announce the death of one of the oldest and most esteemed members of our Auxiliary, Mrs. Hannah Rosevear, who died on the 10th of October. She was loved by all, and will be much missed, being a punctual, regular and interested attendant. She gave most cheerfully to every branch of missionary work, and though her voice perhaps was not heard as often as other members, still her quiet, kindly and sincere friendliness to the society, had much to do in promoting its welfare.

LOUISE JENNINGS, *Cor. Sec.*

IROQUOIS.—In the last days of the old year there passed from our circle, to join the heavenly one, Mrs. J. A. Carman, whose life has been a benediction to us all. Mrs. Carman has been a member of the Society since its organization, and although for two years we have, through her illness, been deprived of her presence in our meeting, yet many a helpful suggestion and loving sharing of the burdens has encouraged and enthused the other faithful workers. We shall miss, sadly miss her at times, but the memory of her beautiful, consecrated life will be an incentive to renewed zeal in the service of the Master she loved so well.

M. J. COONS.

### Notes From Workers.

SALEM.—No report has been printed from our Auxiliary for some time, but not because of lack of material for reporting. Our Auxiliary has wonderfully progressed all along the lines during the past year, and we have much to be thankful for. We have had two open meetings, addressed by Mesdames (Rev.) Wilson and Massie. Both were greatly enjoyed, and were instrumental in doing much good in the way of reaching a good many who had hitherto exhibited no interest in the work, and in many other ways. We had one social, which was well attended and enjoyable. We have found the printed programmes good helps in our meetings. Much of our success is due to the President and Recording Secretary, Misses W. E. Hinman and E. Gould, who, with the hearty co-operation of the Treasurer and Vice-Presidents, are much blessed in their efforts to increase the interest taken in the meetings and to make them more interesting.

D. COCHRANE, *Cor. Sec.*

LINDSAY.—It is some time since anything appeared in the columns of the OUTLOOK from the Lindsay Auxiliary, but I am happy to say we are still endeavoring to keep up our interest in the work, and since the opening of our missionary year we have been steadily increasing in numbers and finances. At the Thanksgiving service there was a thank-offering amounting to \$30.60. This service was a blessing to many of us. Some of the selections accompanying the offering were touches of personal experience, and were gems of thought which could not but be helpful. The attendance at the monthly meetings is increasing. The society has subscribed for three monthly magazines, viz., *Heathen Woman's Friend*, *Gospel in all Lands*, and the *Missionary Review*, which are distributed every month. Through the indefatigable efforts of our OUTLOOK canvasser there are seventy-five subscribers to that periodical in our town. We are entering on the work of the year with added courage and hopefulness. The Treasurer has remitted to the Branch Treasurer for this first quarter, \$42.00.

COR. SEC.

BURFORD.—We are glad to be able to send an encouraging report of the Burford and Fairfield Auxiliary. In interest and attendance we are on the increase. A number have been added to the membership, which has repaired the breach made by death and removals. We send this month

(December) a bale of clothing to the Onieda Indians. In connection with the monthly meeting a "five-o'clock tea" was given at Mrs. Johnston's, which was a success socially and financially. We trust that God will inspire our hearts with greater zeal for the cause which lies so near the great heart of the Divine Father, and that we, by our prayers and contributions, may help to hasten the coming of the kingdom of his dear Son.

EMMA JOHNSTON, *Cor. Sec.*

PETERBORO' (George Street).—We have commenced the New Year with every prospect of making it a most successful one. We follow the Suggested Programme as closely as circumstances will permit. Our meetings are most interesting and are characterized by a deep spiritual influence. One of the features of the past quarter was a most delightful "At Home," held at the residence of our zealous President, Mrs. Kendrey, the proceeds of which were unanimously voted to be used in making a life-member of Mrs. Arthur Rutherford, who is one of the few left who joined the Auxiliary at its organization. The members observed Friday, January 4th, as Crusade Day. Let us not lightly esteem the privilege and responsibility of being co-workers together with Him.

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

FINGAL.—At the monthly meeting in October it was proposed by Mrs. Hayhurst, our pastor's wife, that we hold a prayer-meeting on the afternoon of Thanksgiving day and take up an offering for missions. The proposal met with warm approbation. A good number were present, and all felt that God was with us in a very especial manner. Some that could not be there sent their thank-offerings. Nearly all the members sent a text of Scripture, which was read in connection with the donor's name. The amount given was \$4.08. Mrs. Hayhurst, who led the meeting at the request of the President (Mrs. Edmonds), spoke a few minutes from the three last verses of Matthew's Gospel, dwelling on three important points, namely, The power of Jesus, and His command to preach the Gospel everywhere, and the promise, "Lo! I am with you always!" after which the meeting closed, all going away feeling that it was good to be there.

LIZZIE EDMONDS, *Cor. Sec.*

HASTINGS.—We met in October last and organized a Mission Band—Friendly League. We have a membership of twenty-five at present. President, Daisy Jewell; Vice-Pres., Aggie Anderson; Cor. Sec., Ada Granger; Rec. Sec., Willie Wright; Treas., Robbie Carter. We hope that our efforts to arouse the missionary spirit in the young will be productive of much good.

ADA GRANGER, *Cor. Sec.*

WILSONVILLE.—Thanksgiving Band has not reported for some time, but it is steadily moving onward. Since last year we have an increase of twenty-two members, including one life member, and the interest and attendance are well kept up. On the evening of September 4th we held a thanksgiving envelope entertainment. The offerings were voluntary, and were put in envelopes accompanied by appropriate thanksgiving texts, which were read as part of the programme. The proceeds amounted to \$18.25. The church was beautifully decorated with flowers, and the programme was excellent. Although we could not keep the Prize Banner another year we hope the interest will not decrease, but that with renewed consecration and strength, we may make a marked advance on the past year. We want to double our membership for the coming year.

MISS C. SKINNER, *Sec.*

HAMILTON (First Church).—On Thursday evening, December 6th, our Mission Circle held a public meeting in the Sunday-School room. After singing, Scripture reading bearing upon the subjects for prayer for the month was given, followed by prayer by our pastor. Reports were then read from the secretary of the Circle, and from the secretary of the Board, which we have recently formed, and which number already forty-seven members from among the boys and girls of our church and Sunday School. They have been given mite-boxes in which to save their membership fee. Our President, Mrs. Gayfer, gave a helpful talk on our missions and the work we are trying to do, and Mr. Geo. Duff, of our city, returned missionary of the China Inland

Mission, addressed us on the work that is being accomplished in China, exhibiting some Chinese gods, etc. The meeting has aroused the interest of some who were not interested before; it gave us several new members, and has encouraged us to strive for still greater things for our Master in this part of His vineyard. The thank-offering taken up amounted to \$13.50.

M. FRANCES NICHOLS, *Cor. Sec.*

ORANGEVILLE.—Another year has passed away, and we, as members of the Orangeville Auxiliary of the W.M.S., have much to thank God for. Our lives have been spared; death has not robbed us of any of our members, and each feels herself under renewed obligations to praise Him for the still widening and deepening desire to help on the missionary work, and with such a whole-souled woman as our President at the head of our small army, we hope to accomplish some little for our Master. We are trusting and praying that God, in His inscrutable wisdom and loving kindness, may lead us each in the path of duty, so that at the close of the year we may be able to say, with the Psalmist: "The Lord hath done great things for us; *whereof* we are glad" (Psa. cxxvi. 3). Our monthly meetings were held regularly once a month throughout the year, except two months during the summer vacation, when a number were away. We enter on the new year with an increase of four members over last year. By our mite-boxes, membership fees, etc., we have raised a considerable sum; also the young people of the Epworth League Society forwarded to us the sum of \$17.50, for which we thank the young people, and are glad to see their hearts filled with so much of the missionary spirit. God grant that we may all sing from our hearts the good old hymn:

"Jesus shall reign where'er the sun  
Does his successive journeys run,  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

MRS. JAS. McDONALD, *Cor. Sec.*

SUSSEX.—Resurrected December, 1892. Well manned with officers. Not many in the boat, but everyone working an oar. Of course, we are more than a match for adverse winds and breakers. When one thing fails, we try another. Interest never flagged. Missed one meeting. Take ten OUTLOOKS and twelve *Leaflets*. President knows no such word as "*discouragement*." Funds and membership increasing. Many members have moved away, but we are always reinforced by new ones. Realise we are *young*, but growing in knowledge and strength, and all this with the aid of One "who is strong to deliver and mighty to save."

MRS. F. W. STOCKTON, *Cor. Sec.*

ACTON.—As an Auxiliary we are thankful to our Heavenly Father for the mercies and blessing of another year. Our meetings have been interesting and the average attendance good. It has not been all sunshine with us, for two of our oldest members (Mesdames Matthews and Speight) have been called to join the ranks of the blood-washed around the throne, and the loss of their presence and wise counsel saddens our hearts. Our contributions for last year were \$31.10, with a membership of twenty. Since the honorary members and children were cut off the membership list our income has been considerably lessened, but we are striving as best we can to help on the good work in the cause of the Master.

MRS. H. P. MOORE, *Cor. Sec.*

MANILLA.—In reviewing the work of the past year we find we have much for which to thank our Heavenly Father. We have started on the present year with renewed zeal, and feel encouraged to press on, knowing that God is with us. Our monthly meetings are both interesting and spiritual, and are fairly well attended. At present we have seventeen members, including one life member, viz., Mrs. (Rev.) Hassard. We have ten subscribers to the OUTLOOK, and are taking the *Leaflets* and reports. Have distributed eleven mite-boxes, which were opened last year, contents netting us \$7.48. We also took up a thank-offering in aid of hospital work in China. Sent to branch treasurer \$35.87. Election of officers for the ensuing year resulted as follows: Mrs. (Rev.) Hassard, president; Miss Minnie Barry, 1st vice-president; Mrs. John Coone, 2nd vice-president; Miss

Vina Coone, recording secretary; Miss Millie Hassard, corresponding secretary; Miss Hattie Hunter, treasurer. Miss Lizzie Coone and Miss Hattie Hunter were appointed to canvass for the OUTLOOK. A delegate was elected at our June meeting to attend the Branch meeting in Port Hope. We purpose giving a social next month to increase our funds for mission work. We are expecting "showers of blessing" throughout the year we have just entered, and pray that many may be awakened to a deeper sense of their responsibility in the work of winning souls for Christ.

VINA M. COONE, *Cor. Sec.*

VICTORIA WEST, B.C.—Miss Bowes, accompanied by the presidents of the Metropolitan and the Centennial churches, met the ladies of the above church for the purpose of organizing an Auxiliary in connection with the Woman's Missionary Society of the Methodist Church. Rev. Mr. Turner, the pastor, introduced the deputation to the meeting, after which Miss Bowes led the devotional exercises, reading the thirty-fifth chapter of Isaiah, and offering a few appropriate remarks. Mrs. Burkholder (Metropolitan) then read the constitution, and Mrs. Chapman (Centennial) acted as secretary. Eleven members gave in their names, from whom the following officers were elected: Mrs. McDonald, president; Mrs. Weldon, vice-president; Mrs. Leigh, recording secretary; Mrs. Firth, corresponding secretary; Miss Thorpe, treasurer; Mrs. Firth and Miss Mason, canvassers for OUTLOOK. Cordiality and unanimity prevailed, and all felt that "Victoria West Auxiliary" had started most auspiciously.

ELLEN CHAPMAN, *Sec. pro tem.*

GALT.—The Galt Mission Band has just closed a very successful year. A membership of 121; an attendance often of 140 and 150. Meetings held every month, and special ones for collecting fees. If parents would take more interest in their children and the mission work, and see that 2 cents was regularly paid, we might have every boy and child in the Church little mission workers. From March to September \$19 was collected in the mite-boxes. Blackboard lessons have been given on many of the foreign countries; also recitations and songs. The boys are much interested in the "drill corps," which is only intended to make them more manly, more active in missionary and temperance work (not for public parade or going from home to drill). We expect big results from these young workers. For '94 and '95 the following officers were elected: Mrs. Chrysler, president; Miss Nellie Shape, recording secretary; Miss Jessie Knetchel, corresponding secretary; Arthur Chrysler, organist; Eddie Røelfson, treasurer; with a number of assistants.

MRS. CHRYSLER, *Pres.*

ETTRICK.—The Littlewood Auxiliary was organized by Mrs. Burns, of St. Thomas, in 1890, and has been blessed year by year with increasing prosperity. A true missionary spirit seems to have taken possession of all its members, causing them to contribute cheerfully to the funds of the society. In reviewing the year just passed, we do so with feelings of great thankfulness, for the Lord hath given to us His blessing, "which maketh rich and addeth no sorrow." Our numbers are unbroken by death, and our offering \$29.00 more than last year. We have a membership of 38. Held 11 monthly and 1 public meetings. Have 15 subscribers to the *Leaflet*, 15 to "Annual Report," 15 to *Palm Branch*, 12 to OUTLOOK, 40 mite-box holders, and raised during the year \$101.08. May the Lord continue to us His blessings, and teach us to remember that "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

T. V. H., *Cor. Sec.*

BRUSSELS.—The past year has been one of increased prosperity in our Auxiliary. We were able to report an increase in membership, also an advance in our contributions; but the most encouraging features has been the largely increased attendance at our monthly meetings and the growing interest manifested by our members and others, whom we hope ere long to enrol as members. We were fortunate in securing Rev. Mr. Saunby for his lecture on "Woman's Work in Japan," which was thoroughly enjoyed by all; besides aiding us considerably financially, it inspired us to greater zeal in our efforts to help on the work of spreading the Gospel.

L. A. COBBLEDICK, *Cor. Sec.*

## Gleanings and Clippings.

AN earnest missionary worker says that while she believes in systematic *giving*, she also believes thoroughly in systematic *getting*—a systematic getting of knowledge concerning missions.—*The Church at Home and Abroad*.

THE Nashville *Christian Advocate* laments that while "the Moravians support one foreign missionary to every sixty-six of their members at home," and while a single church in Toledo, O., supports five in the home and foreign fields, "it now takes 12,000 Southern Methodists to keep one missionary at work. They are staggering under this burden."

BEFORE there can be a sacrificing of our means to the Lord's cause, our bodies and spirits must be consecrated to His service.—*Missionary Messenger*.

THE Dowager Empress of China has accepted as a birthday gift a Bible in Chinese, and promised to read it; and since her receipt of it the Emperor has sent for a similar copy to a Bible Society's depot.—*The Christian Leader*.

ROBERT LOUIS STEVENSON, the novelist, in the *Samoa Times*, had a fine speech to the returned Samoan chiefs that, for spirit and matter, would do credit to any missionary. Here is an extract:

"I repeat to you that thing which is sure; if you do not occupy and use your country, others will. You and your children will in that case be cast out into outer darkness, where shall be weeping and gnashing of teeth. For that is the law of God which passeth not away. I who speak to you have seen these things. I have seen them with my eyes, these judgments of God. I have seen them in Ireland, and I have seen them in the mountains of my own country, Scotland, and my heart was sad. . . . I do not speak of this lightly, because I love Samoa and her people. I love the land; I have chosen it to be my home while I live and my grave after I am dead; and I love the people and have chosen them to be my people to live and die with. Now is the time for the true champions of Samoa to stand forth. And who is the true champion of Samoa? It is not the man who blackens his face, and cuts down trees, and kills pigs, and wounds men. It is the man who makes roads, who plants food trees, who gathers harvests, and is a profitable servant before the Lord, using and improving that great talent that has been given him in trust. That is the brave soldier; that is the true champion; because all things in a country hang together like the links of the anchor cable, one by another; but the anchor itself is industry."

It is a pleasant thing to record among this gifted writer's latest words a message so true to humanity and God.—*Heathen Woman's Friend*.

A HINDU woman who wrote to Victoria, Empress of India, recounting the many terrible wrongs under which the women of India laboured, and pleading with her to have them righted. With the recounting, the burden of their wrongs came on her afresh, and in bitterness of soul she cried: "O God, I pray thee, let no more women be born in this land."—*The Gospel in all lands*.

LAST year over 3,000 souls were led to Christ through the efforts of the missionaries both in our home and foreign fields. Let our people pray that during the current year these figures may be doubled.—*Missionary Messenger*.

AMOS LAWRENCE adopted this motto, and squared his practice to it to the amount of \$700,000: "He is not rich who lays up much, but he who lays out much." And verily to lay out lavishly for God in this life is to lay up abundant treasure in the life to come.—*Missionary Review of the World*.

WE have not to be anxious about Foreign Missions: if we have the Holy Spirit and if we are in the power of the Spirit missions will come inevitably. Bring back Pentecost, and after Pentecost there will be a mighty movement for preaching the Gospel from Jerusalem even unto the uttermost parts of the earth.—*Dr. A. T. Pierson*.

A WRITER says: The great commission, "Go, preach the Gospel to every creature," is also a great permission.—*Missionary Messenger*.

"God's delays are swifter than man's haste." All circuitous methods of raising money for God miss the mark. Instead of promoting liberality, they burn it up. By consuming in a public blaze a vast amount of benevolent attention, they satisfy the conscience with the smallest possible margin of actual beneficence. Roundabout methods are unscriptural, degrading, and, most in point, sterilizing. They bring labored but scanty crops, and exhaust the soil without feeding it.—*Rev. L. C. Barnes*.

THE Sabbath School army of the world numbers more than eighteen millions in its ranks. What a vast, glorious army! How the thought thrills the heart of every lover of God and His race! Yet how many millions of children are there that never heard the great story of Jesus and the Cross! How these eighteen millions ought to work and pray that every child on earth might speedily learn of Jesus and His Word.

How many Christians in this land would stand as well in reference to Sabbath keeping and Christian benevolence as do the native Christians in Madura? It means a great deal when people, so poor that they can afford but one meal on days when they do not work, say to their employers, "If you should give us an armful of money, we would not work on Sunday."

ELECTED.—"Well, now, Joe," said Gov. Vance, "do you really believe in this election by God that you speak of?" "Deed I do, Massa Vance," said the negro, seriously, with a shake of the head. "Well, do you think I am elected to be saved?" "Scasly know, Massa Vance, but I nebber heerd of anyone being 'lected what wasn't a canderdate."

JOAN OF ARC was, on May 30, 1431, burned to death as a sorceress and heretic by a Romish tribunal presided over by the Bishop of Beauvais, and on Sunday, April 22nd, 1894, the Romish Church in France held a grand pageant in honor of her beatification as a saint.

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