

# The Missionary Outlook

"The Field is" "The World" "is my Parish."

A Monthly Advocate, Record and Review.

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[NEW SERIES.

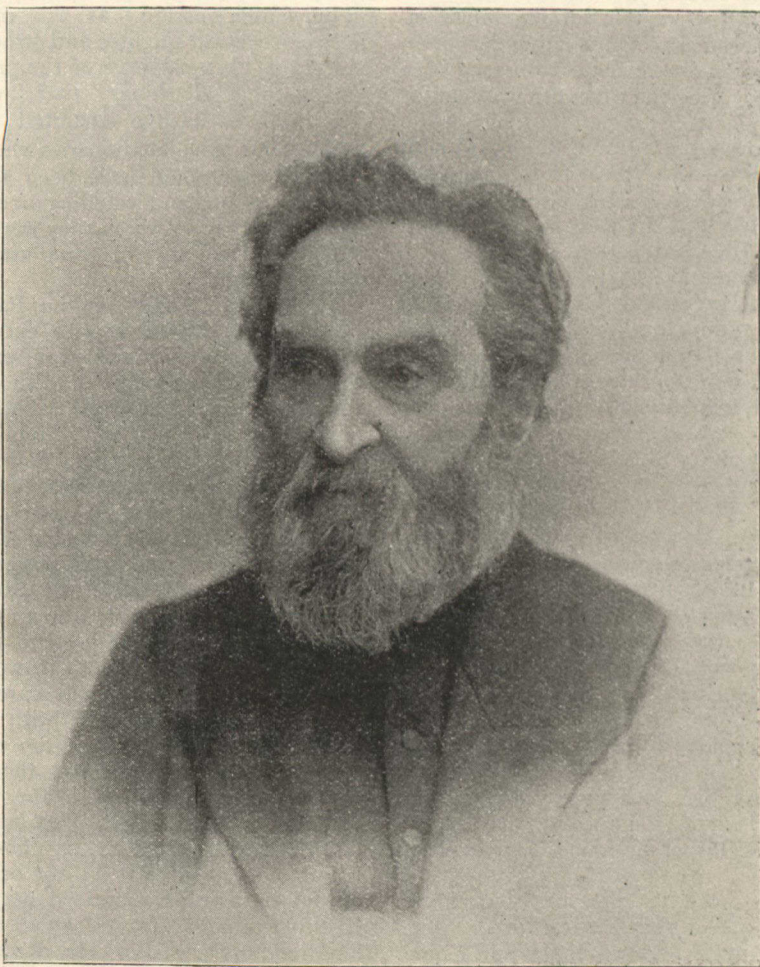
## Field Notes.

DR. LIU YIK PANG, native Chinese missionary at New Westminster, B.C., writes as follows: "The Conference appointed me to visit the canneries on the Frazer twice a month during the salmon season. I am glad that our work is more extended, and that most of the people are more willing to hear the Gospel than in former years. During the season I met quite a number of our converts in the meetings, who not only came themselves but brought their countrymen with them. The good seed has been sown at the canneries, and I hope the harvest will come by and by."

AT the close of a special service which was being held at Shoal Harbor, Newfoundland, one cold, frosty night, a man got to the door, when he fell down in the snow, and cried aloud, "Lord, save me! Lord, save me!" The people carried him into the church, and prayer was made on his behalf, and the Lord did save him. He has continued steadfast. Twelve months ago this man's wife was a seeker in the prayer-meeting, when he entered the church and compelled her to arise from her knees and return home.

THAT the interest of Henry M. Stanley, M.P., in African affairs is not waning is evident by his recent action in becoming the associate editor of Bishop

Taylor's publication, *Illustrated Africa*. Mr. Stanley, in a letter to the Bishop, says: "When I was at Lake Victoria, eighteen years ago, there was not a missionary there; now there are forty thousand native Christians and two hundred churches. The natives are enthusiastic converts, and would spend their last penny to acquire a Bible."



THE REV. ROBERT T. RUNDLE.

A BROTHER, now in England, and who intends remaining for a few months, writes: "Could I have the *OUTLOOK* sent me? I have missed it greatly since leaving." It is very pleasing to receive such messages, for the lack of knowledge regarding the Church's mission work displayed by many of the members is both painful and discouraging, and the more so when the fact is called to mind that for the small sum of twenty-five cents a year this information, so necessary to a rounded, healthy Christian life, can be obtained from the *OUTLOOK*. By all means subscribe for the Church's missionary publication

THE Ontario Primary Sunday School Teachers' Union will hold their annual convention in Cooke's Church on October 22nd, 23rd and 24th. Among the subjects to be discussed are: "How may the Spiritual Nature of a Little Child be Impressed with Gospel Truth?" "Difficulties in Rural Primary Classes;" "How may a Child's Acceptance of Christ be Recognized by the Teacher?" There will also be an exhibit of useful articles to aid in Primary work.



## Editorial and Contributed

### Abstract of the Annual Report

OF THE MISSIONARY SOCIETY OF THE METHODIST CHURCH  
FOR THE YEAR ENDING JUNE 30TH, 1895.

"IF our religion is not true," said Archbishop Whately, "we are bound to change it; if it is true, we are bound to propagate it." Truer words were never spoken, and in the last half of the sentence we have the justification of all missionary effort. Christianity is true, divinely true, and its very truth puts an imperative obligation upon all its professors to propagate it. There is no obligation, legal or moral, to propagate falsehood, but there is an obligation which cannot be gainsaid to propagate the truth. It is vain to talk of Christianity as one religion among many. There is but one religion properly so called,—the religion of Jesus the Christ; and the efforts we make to extend its sway will be the exact measure of our own faith in it. He who is destitute of the missionary spirit does not believe his own religion.

We have reached in these closing years of the nineteenth century an epoch in the progress of the world's evangelization. Motives that have stimulated Christian endeavor in the past—the propagation of a creed, the establishing of a church, the civilization of a tribe, pity for the heathen, or the like—are all giving place, or rather they are being dominated, by one grand imperial idea, "The World for Christ." This is now the battle cry of a true evangelism, and as it sounds forth with ever-increasing power, it blends with the words of the Divine idea, "Christ for the World." Christianity is no longer blind devotion to a creed, or slavish submission to a hierarchy; it is loving loyalty to the King eternal, immortal, invisible." But loyalty means obedience, and obedience means that we preach his Gospel "to every creature." A consuming passion for the glory of Christ, for His exaltation and kingship, is becoming more and more the hope and inspiration of those who pray, "Thy kingdom come!"

To some extent, we believe, this spirit pervades the Methodism of to-day, but there is urgent need that it be deepened and extended. We have elaborate machinery, but "the Spirit of the Living Creatures" must be "in the wheels." We have able and devoted missionaries, but they need to be "endued with power from on high." We have a loyal people, but they have yet to learn the deepest meaning of that truth, "Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and spirits, which are his." The need of the hour is not to plead with men for money, nor for laborers to go to the mission field, but rather to plead with God for the coming of another Pentecost, flooding the hearts of ministers and people alike with light, and love, and power. Then shall the consecration of our substance be a willing service, and those who go forth with the Gospel message will be baptized with tongues of flame.

The field of our foreign work has presented during the past year some marked and even startling features.

In view of the armed struggle between Japan and China, and the effect of the war-spirit upon all classes in Japan, it was feared that our work in the Sunrise Land would suffer, and that it would not be surprising should the year be marked by a serious decline in the membership. It will be a cause of gratitude to all friends of the mission that, instead of a loss, there is a net gain of eighty-nine, and that most of the missionaries write in a hopeful, confident spirit with regard to the future. The reactionary tide that set in so strongly three or four years ago has passed the flood and is now receding; the favorable attention of not a few who were hitherto indifferent or openly hostile, has been won; and in many places there are inquirers and candidates for baptism, showing that the leaven of the Gospel is silently working, and inspiring the hope that at no very distant day the whole mass will be leavened. It is sincerely hoped

that the friction which has occurred among some of our own workers will speedily be allayed, and that hereafter the work will proceed without let or hindrance.

But it is in our West China Mission that the most startling events have occurred. Letters and newspaper despatches have made the Church familiar with the terrible experiences through which our missionaries in China have recently passed. By the mercy of an over-ruling Providence they all escaped with their lives, but with the loss of their personal belongings, and the entire destruction of the mission property in Chen-tu and Kiating.

The circumstances under which our China mission began seemed to be so strikingly providential, and the reports of the missionaries from time to time were so full of hope and cheer, that we all were looking for a most successful work in Sz-Chuen. By many, perhaps, the tidings of destruction to mission property and the expulsion of the missionaries, will be regarded as a calamity of no ordinary magnitude, and some may even regard it as proof that in entering China we ran before we were sent. Such a thought would be most unwise. God makes no mistakes. When we entered China we followed His beckoning hand; and if it is part of His plan that we should suffer apparent defeat for a time, it is only that a more glorious triumph may crown the work in the end. God not only rules, He over-rules, and in these as in other seemingly adverse circumstances, He can make the wrath of man to praise Him, and turn defeat into victory. Let no one for one moment lose faith in our China mission. It will rise from the ashes of this fiery persecution brighter and stronger than before, and the untoward circumstances of the present will be found to be among the "all things" that "work together for good." Meanwhile let us give unstinted sympathy and encouragement to our noble missionaries who stood at their post, until to stay longer would have been sheer madness. Even now they are waiting and watching for an opportunity to return to the very city from which they were driven out. Such faith must be rewarded. "In due season" they "shall reap if they faint not."

Among the Chinese on the Pacific Coast the work has been steadily carried on with encouraging results. During the early summer a number of our missionaries concentrate their energies among the thousands of Indians and Chinamen who flock to the Salmon canneries on the Fraser, and seed is sown that will doubtless spring up in days to come. A most interesting feature of the work on the Coast, is the conversion of a number of Japanese, chiefly through the labors of one of their own countrymen, who, without fee or reward has been preaching the Gospel "in demonstration of the Spirit and with power." This work should be taken more directly under the fostering care of the Church.

In connection with the Indian work on the Port Simpson District, a new problem presents itself by the coming in of the Salvation Army, not, it would seem, to preach to heathen for whom no man cared, but to "build upon another man's foundation," with the result of dividing the Indians, many of whom are too ready to fall into religious extravagances, and to count themselves wiser than their teachers. Much good to the Indians both in British Columbia and the North-West has resulted from the operation of Industrial Institutes. The Institute at Chilliwack is full, and promises well; the orphanage at Morley is successful, but needs increased accommodation; Red Deer Institute should also be enlarged to accommodate one hundred pupils. After years of vexatious delay the Brandon Institute building has been completed and opened, and good results are anticipated. While at Muncey, our oldest training school, a much needed new building is approaching completion, and this will enable the principal and his assistants to do still better work.

In the department of Home Missions there is nothing of special interest to report, beyond the fact that the work is being steadily prosecuted, and many souls have been converted. The French evangelistic work presents no new developments, but the Institute at Montreal is rendering useful service, the best results of which may not be seen just at once. The Board mourns the loss of the esteemed Principal, the Rev. Wm. Hall, M.A., who labored so faithfully to make the Institute a success; but they rejoice in the fact that they have been able to retain Mrs. Hall as



Lady Principal, and hope much from her consecrated efforts.

With unabated confidence the entire mission work and all the workers are commended to the prayers, the sympathies, and the liberal support of the Church.

The statistical report is as follows :—

TABLE I.—STATISTICAL.

DEPARTMENTS.	Missions.	Missionaries.	Assistants.	Teachers.	Interpreters.	Total Paid Agents.	Members.
<b>DOMESTIC MISSIONS—</b>							
Toronto Conference	30	30	..	..	..	30	2739
London Conference	16	14	2	..	..	16	2255
Niagara Conference	2	2	..	..	..	2	315
Guelph Conference	18	18	..	..	..	18	1986
Bay of Quinte Conference	31	31	..	..	..	31	4196
Montreal Conference	73	65	6	..	..	71	5270
Nova Scotia Conference	48	44	4	..	..	48	4554
New Brunswick and P. E. I. Conference	49	48	1	..	..	49	4874
Newfoundland Conference	53	52	5	..	..	57	8452
Manitoba and North-West Conference	79	68	9	..	..	77	4582
British Columbia Conference	26	23	5	..	..	28	898
	425	395	32	..	..	427	40121
<b>INDIAN MISSIONS—</b>							
Toronto Conference	5	4	..	1	2	7	387
London Conference	6	6	1	4	4	15	756
Niagara Conference	2	2	..	..	2	4	255
Guelph Conference	2	2	1	..	1	4	156
Bay of Quinte Conference	4	4	..	1	..	5	128
Montreal Conference	4	3	..	4	1	8	178
Manitoba and North-West Conference	16	10	6	15	1	32	1233
British Columbia Conference	21	12	4	12	5	33	1673
	60	43	12	37	16	108	4786
<b>FRENCH MISSIONS—</b>							
Montreal Conference	7	7	..	..	..	7	264
<b>CHINESE MISSIONS—</b>							
British Columbia Conference	4	3	2	2	..	7	236
<b>FOREIGN MISSIONS—</b>							
Japan Conference	22	28	37	15	..	80	2070
West China Mission	2	6	..	..	..	6	..
	24	34	37	15	..	86	2070
Grand Total	520	482	83	54	16	635	47477

TABLE II.—FINANCIAL.

INCOME AND EXPENDITURE FOR 1894-95

COMPARED WITH THAT FOR 1893-94.

BY DEPARTMENTS.

INCOME.

		Increase.	Decrease.
Subscriptions and Collections	\$162069 14	..	\$12173 03
Juvenile Offerings	23939 76	..	1727 61
Legacies	10144 66	..	3970 18
Indian Department	20251 97	\$6216 80	..
Sundries	21091 04	14996 97	..
Total Income	\$237496 57	\$21213 77	\$17870 82
Net Increase	..	3342 95	..

EXPENDITURE.

Domestic Missions	\$84174 35	..	\$8613 05
Indian Missions	69421 57	\$9180 05	..
French Missions	7308 82	..	136 97
Chinese Missions (British Columbia)	4882 40	563 28	..
Foreign Missions—Japan	19179 64	..	4128 69
Foreign Missions—China	6372 80	..	1966 27
Special Grants for Purchase, Erection or Repair of Mission Property	3481 98	..	972 85
Special Grants for Affliction and Supply	1823 95	..	951 33
Superannuated Missionaries	4900 00	..	..
District Chairmen's Expenses	865 46	..	12 94
Circuit Expenses	3582 77	..	252 78
Annuities	1118 45	48 45	..
Interest, Discounts, etc.	5840 87	1130 32	..
Publishing Charges	5142 49	..	601 90
Travelling Expenses	1428 54	..	344 38
Conference Committees' and Treasurers' Expenses	755 15	..	187 89
Superintendent of Missions, N.W.T.	1600 00	..	..
Salaries	4400 00	..	800 00
Rent, Postage, Telegrams, Printing, etc.	3205 51	..	48 60
Deficit, 1893-94	8801 78	3426 95	..
Total Expenditure	\$238286 53	\$14319 05	\$19017 92
Net Decrease	..	..	4668 87

All of which is respectfully submitted.

A. SUTHERLAND, General Secretary.

A Liberal Offer.

THE object of the publisher of OUTLOOK is not to make money. If it were, the price would be advanced forthwith. The object is to spread information, increase interest, and awaken enthusiasm throughout the Church on missionary lines. What we want is a large circulation—to get the paper into every Methodist family, if possible. To hasten this desirable result we offer the OUTLOOK from October, 1895, till the end of 1896 (fifteen months in all), for the regular club rate—TWENTY-FIVE CENTS. This is almost giving the paper away. Furthermore, we will also send a free copy for one year to any person sending us a club of eight NEW subscribers. *These offers are open only until December.* Will all our readers who are interested in Methodist missions kindly help in this matter.

STILL ANOTHER OFFER. We have a large map of Japan, four feet square, prepared by the Rev. J. W. Saunby, B.A., showing the location of all our missions. Just the thing for Missionary Auxiliaries, Sunday-schools and Epworth Leagues. For eight new subscribers we will send a copy of this map on paper. For twelve new subscribers the same map mounted on cotton. For twenty new subscribers the same map mounted on cotton with rollers. Who will be the first to claim one of these fine maps?

A Great Problem.

THE Church of to-day is confronted by a great and difficult enterprise—the evangelization of the whole world. It may be said that the Church of to-day is not singular in this respect, because the enterprise is not new. True, it is not new from the point of view of the Master's command, but new in the apprehension of the Church itself. More and more the conviction deepens that the duty of the Church to disciple all nations is imperative, and cannot be evaded or postponed without guilt. The only question for the Church to consider is, "How can this great work be most speedily accomplished?" And to this question there is one answer which is coming prominently to the front, namely, that if the work of the world's evangelization is to be done in the near future there must be a change of methods, and these new methods must be imbued with new power. We do not mean for one moment that the world needs a new Gospel—the "Old, Old Story" is amply sufficient for its needs; but we do mean that new ways must be found of spreading the Gospel more swiftly, and of bringing it to bear more powerfully upon the hearts and consciences of men.

It would be unwise and unjust to ignore or undervalue what has been accomplished in the past. The closing century has been rich in the fruits of missionary toil. The history of modern missions is a new volume of the "Acts of the Apostles," not unworthy of its great prototype. The century that has witnessed the evangelization of the Hawaiian Islands, of Madagascar, of the Friendly Islands, of Fiji, of the New Hebrides, not to speak of the opening and



occupation of India, Africa, China and Japan, cannot be regarded as barren of missionary triumphs; but the very successes of the past have, while widening the field, greatly increased the magnitude of the undertaking, and have brought to light aspects of the missionary problem that were undreamed of when the century was young. Methods and appliances that sufficed when the field was circumscribed and open doors were few, seem painfully inadequate in the presence of a world that is everywhere open. To evangelize a few barbarous tribes whose superstitions, though gross, were not very deeply rooted, is one thing; but to grapple successfully with the problem of evangelizing great civilized nations, with histories antedating by many centuries the most ancient civilizations of Europe, with philosophies and religions that were hoary with age when Christianity was yet in its infancy—this is quite another thing; and although the great underlying principles ever remain the same, methods and policies must vary according to the circumstances of the people with whom we have to deal.

The experience of the various Missionary Societies in countries like India, China and Japan, emphasizes the foregoing observations. There is much in the history of missions in these lands to excite thankfulness, but it cannot be affirmed, without qualification, that the results have been commensurate with the expenditure. Take China as an illustration. In that country there are over 1,200 missionaries, over 40,000 native Christians, and the annual expenditure of all the societies is estimated at not less than one million dollars, yet last year the whole number of new converts did not exceed 2,000. Far be it from us to make light of this result; but we cannot forbear asking how long it will be, at this rate of increase, before China is evangelized? Primitive Christianity advanced far more rapidly with not a tithe of the expenditure. What is the matter? Has the Gospel lost its power? No. Are the missionaries of to-day less devoted than those of primitive times? Many of them are not. Are men harder to convert than of old? Not in heathen lands. Where, then, are the weak points? Perhaps in the methods.

There are two points which need to be emphasized at the present time. The first point is that the Gospel appeals most powerfully to the heart when the story is told to men *in the tongue wherein they were born*. The second point is, that perhaps not one foreign missionary in a thousand is ever able to do this. True, many missionaries who go to foreign fields "learn the language," as it is called; that is, they learn it so as to converse in it, or even to preach in it, after a fashion; but to the listener it is not, after all, his *mother tongue*, and the Gospel story loses half its pathos and power when uttered in unfamiliar words, and with unfamiliar accent or idiom. The miracle of Pentecost has a lesson for us here. Whether the miracle was in the tongue of the speaker or the ear of the listener, or both, we cannot tell, but certain it is, the attention of the multitude was arrested, and easy entrance was found for the gospel, because each man

heard the message "in the tongue wherein he was born." Even good interpreters could not have met the case; nor can they meet it in foreign lands to-day. For a time they will be indispensable, and so will the foreign missionary; but ultimately both will be discontinued when the Church has learned "a more excellent way."

The conclusion of the matter is this: A time is coming when the Church will perceive that Japan must be evangelized by Japanese, China by Chinese, India by native evangelists and teachers; and that the main work of our missionary societies in the foreign field will be to raise up an army of trained native evangelists, preachers and teachers, to whom may eventually be committed the evangelization of the entire nation. Then, with the Gospel preached everywhere to men in the tongue wherein they were born, we may confidently anticipate results to which the successes of the past shall be as nothing. It is admitted on all hands that the great aim of all missionary effort should be to raise up in every nation, among every people, a self-supporting, self-propagating native church; but this never can be done so long as the native converts are completely controlled by the foreign missionary, or are taught to rely solely or chiefly upon foreign aid.

### The Sz-Chuen Riots.

THERE seems to be one nation—France—that feels bound to protect its missionaries, and which, by the firm attitude of its ambassadors, can compel the Chinese Government to make good all losses. Trust our Roman Catholic friends for getting all they are entitled to, and more besides. The following from a late issue of the *China Gazette* gives the facts in regard to the French claims:

It will be welcome news to all foreigners in China to learn that there is one European Power which deals with China gently but firmly, and is insisting wisely upon speedy reparation for the series of outrages which set Sz-Chuen ablaze a couple of months ago. We learn that the work of the French Commission at Chen-tu is almost over, and the main terms of the settlement for the outrages have been practically agreed upon. Bishop Dunand, who holds the full delegated powers of the French Minister, M. Gerard, has carried every point in his deliberations with the Chinese Commissioners, and the French Minister, who receives his telegraphic reports daily, has obliged the Central Government to adopt all the findings of his distinguished deputy. The Bishop is installed in the Yamen of the Provincial Treasurer at Chen-tu, and is treated with the fullest honor and respect by the Chinese officials and people. The infamous ex-Viceroy, Liu Ping-Chang, has resided a few yards off in Chen-tu since his ignominious return from Lo-chou. When he was so abruptly ordered back, without escort, pomp or the usual trappings of a high Chinese dignitary, his rage is described as something terrible. All the people in Sz-Chuen are delighted at his degradation on account of his evil reputation while in power, and they are delighted to find that the chief burden of the settlement will fall upon him without his having the means to extort a penny back, which he would have done had he not been out of office. The terms of the settlement, so far as they have been communicated to us, are:

The further degradation of the ex-Viceroy Liu Ping-Chang.

The degradation and dismissal of his secretary, who was



promoted to the office of Taotai in a neighboring city after the riots. (He has already been removed from his new office.)

The degradation and dismissal of the two Prefects who stirred up the riots by giving open credence to the slanders against foreigners.

The full reinstatement of the French missionaries and the public recognition of their status by the Sz-Chuen officials.

The rebuilding of all the missions, hospitals, schools, etc., belonging to the French (on a larger scale than before) at the expense of the Chinese officials.

The payment of compensation of between Tls. 700,000 and Tls. 800,000 by the ex-Viceroy, Liu Ping-Chang, *out of his own private hoard.*

The minor details have not all been arranged yet, but we expect to be in possession of the full particulars before the end of the month.

All the French missionaries are in Chen-tu and the other stations, and pending the rebuilding of their premises, residences have been found for them by the officials.

### The Rev. Robert T. Rundle.

WE publish in this number an excellent photogravure of one whose name is not generally known to the present generation of Methodists, but which was well known to the men of a former day as that of one of the pioneer missionaries to the Indians of the North-West. The photo from which the engraving is taken was sent, together with the following sketch, by the Rev. E. R. Young, who recently visited the venerable missionary in his home in the north of England:

DEAR DR. SUTHERLAND,—It seemed to take me back a long way in the history of our Indian missions when the venerable old veteran missionary, whose portrait accompanies this letter, said: "I was appointed to, and ordained for the *work among the Indians of the Hudson's Bay Territories, in the month of March, 1840, by the Revs. Jabez Bunting, John Beecham, Robert Alder and Elijah Hoole.*" The speaker was the Rev. Robert T. Rundle, now well up in his eighties, but bright and alert, and full of interest in all that pertains to the advancement of Christ's kingdom. In a comfortable home in the north of England he is spending his happy years, an honored supernumerary minister of the English Wesleyan Church.

The few hours I have had the privilege of spending with this venerable servant of Christ, whose name will ever be associated with our Indian missionary work at Norway House and the Saskatchewan, were so delightful that it is a pleasure to respond to your request, and transfer from my journal some of the things there jotted down.

Mr. Rundle stated that immediately after his ordination he left for Canada in company with the Rev. George Barnley and one other person. After six weeks voyage they arrived at Montreal, and were most kindly received and entertained by a Mr. Matthewson. The dear old man's face glowed with delight as he spoke of the hospitality and kindness shown to the young missionaries by the Montreal Methodist people. Other missionaries, of later days, can speak in similar strains. All too soon, however, they had to leave this earthly paradise, for "Soon all arrangements were completed with Mr. Simpson, the Governor of the Hudson Bay Company, and we went up to Lachine, and were there put in their charge, as the agreement made in London was that they were to send us through on our long journey to our destinations in the interior of the country." Thus did Mr. Rundle speak of the beginning of their adventurous trip.

The boats in which they travelled were the famous north canoes, made out of birch bark, braced firmly and strongly with supple cedar, and made water-tight with the gum of the balsam. Manned each by a crew of the famous Iroquois Indians, this fleet of canoes annually made a journey sufficient to appal many a tourist, even in these days of rail-

roads and steamboats. Up the beautiful Ottawa, often against its rapid currents, they paddled for days. Then on and across Lake Nipissing and Georgian Bay; on and on amidst storm and sunshine, along the northern shore of Lake Superior they pushed until they reached Thunder Bay. Here, turning directly north, they hurry on through treacherous rivers, making many portages ere they reach the Lake of the Woods. The days extend into weeks, and still they are on the way. Their sleeping-places at night are the rocky shores, where the day's paddling ends. Glad indeed were they when the last rapids of the treacherous Winnipeg river were run, and the long lake of the same name was left behind.

Mr. Rundle remained at Norway House for some time, awaiting the arrival of the Rev. James Evans, ere he went on to his appointment, which was designated "Edmonton and Rocky Mountain District."

In due time Mr. Evans arrived at Norway House, and here the two missionaries met for the first time. Mr. Rundle spoke in the very highest terms of Mr. Evans. He said: "He was a man of bright spirit, as well as of untiring industry. That he was a genius of the first order, was seen in his invention of the wonderful Cree syllabic characters."

"Our first convert at Norway House," said Mr. Rundle, "was a man by the name of Witchekan. His conversion was very clear. He became a true disciple of the Lord Jesus, and was most eager for religious instruction. We called him Number One, or the beginning."

After some loving united work together, Mr. Rundle went on to his new and untried field in the great Saskatchewan country. The journey of over a thousand miles was made with one of the Hudson Bay Company's brigade of boats, which, having come down loaded with pemmican for the northern posts, and furs to be shipped to England, was now returning, loaded with supplies for the next winter's trade with the Indians.

On this trip, Mr. Rundle made his first acquaintance with his Indian parishioners and said: "At the camp-fires on the trip, I began holding religious services with these Indian boatmen, and some of them in after years became earnest, faithful Christians." Here he also beheld for the first time the buffalo. Said Mr. Rundle, "From our camping places on the Saskatchewan river we could at times see them in herds so vast that the whole country seemed covered with them. They crowded all the plains. They were literally 'the cattle on a thousand hills.' The roarings of the buffalo bulls, for they were very pugnacious, were at times so loud and continuous, even all night, that sleep was out of the question when the great herds were near. Several times in subsequent years my life and that of my Indian attendant were in jeopardy from the very multitudes of these animals. Our horses were stampeded, and our camps on the plains over-run by the rushing herds which, because of the numbers behind, could not possibly retreat, although apparently alarmed at our shouts and the reports of our guns."

Mr. Rundle's headquarters were generally at Fort Edmonton, one of the large trading establishments of the Hudson Bay Company. Here he acted as chaplain, and regularly held service in English with the officers and servants of the Company. As opportunity offered, he engaged in work among the Indian tribes. Among the Crees of the plains and the Assiniboines or Mountain Stonies, he seemed to have been most successful. Numbers were converted to God by his faithful labors, and missionaries to-day are reaping harvests which are the outcome of his faithful seed-sowing amidst dangers many and "perils oft."

Mr. Rundle talked very interestingly about Maskepetoon, the great Cree chief, whom he knew very well. He said that while he was a chief of great intelligence and ability, he was in those days fond of war and horse-stealing adventures. He was a great despot, and a man of ungovernable temper. As an example of the latter, said Mr. Rundle: "On one occasion, when Susewisk, one of his wives, offended him, he rushed at her and, drawing his knife, scalped her alive. Strange to say, she survived the dreadful operation, and I often saw and conversed with her afterwards."

While Maskepetoon was friendly with Mr. Rundle, he was for years so wedded to his warlike habits that, said Mr. Rundle: "I often saw him on his return with scalps from the heads of his slaughtered enemies."



"As soon as Mr. Evans had established the work at Norway House," continued Mr. Rundle, "he began his great journeys over the country. When he came up the Saskatchewan on his way to Athabaska, I used to meet him at Edmonton, where he was a great favorite with everybody. Even Maskepetoon, who met him there, took a great liking to him, although he had not yet become a Christian. From Mr. Evans, on his visits, I obtained a knowledge of the Cree syllabic characters, and had the joy of seeing some of the Indians able to read portions of the Word of God in them, ere I left the country. For years after I used to receive letters written in these characters from my Indian converts in that land. Even Maskepetoon's curiosity was excited, and he had some knowledge of the syllabic characters ere I left for England."

From Mrs. Rundle, who was present, I learned that according to the testimony of her brother-in-law, the Rev. Thomas Woolsey, to Mr. Rundle, more than anybody else, belongs the honor of bringing about the conversion of that great chief.

Tena-gib-ā-chake was another chief whom it was Mr. Rundle's great joy to bring to the Saviour. He was the son of an Assiniboine chief, and lived among the foothills of the Rocky Mountains. Before his conversion he was a polygamist and a warrior. On his acceptance of Christianity, he gave up his warlike habits and regulated his domestic affairs in harmony with New Testament teachings. As his tribe was constantly in danger from incursion from their hereditary enemies, the Blackfeet, Mr. Rundle one day asked Tena-gib-ā-chake what he would now do if attacked by the Blackfeet? Said the Christian chief in reply: "If the Blackfeet stay away, they will never be attacked again by us. With them we are willing to live in peace and quietness, but our new religion has not made cowards of us, and so, if they attack us, they will find that we can still fight as well as pray."

The Indians became very much attached to Mr. Rundle, and welcomed him with great delight as he made his missionary journeys over the great area which was his field of toil. Said one chief to him: "We are like the young hungry birds in the nest, and you are like the mother bird who comes to feed us. We are all hungry for what you bring."

After a number of years of laborious work, in which his life was often in danger, his health failed so completely that he was obliged to return to England, much to his own sorrow and to the regret of the whites, as well as to the sorrow of the Indians, many of whom he had led to the Cross. When leaving, the highest official of the Hudson Bay Company said, "Mr. Rundle, if ever your health is restored, we will be glad to give you a free pass from London, and a cordial welcome to this land."

Said Mr. Rundle, with much emphasis, "One reason why I always got on so well with the Hudson Bay Company was because I never traded with the Indians or in any way interfered with the fur trade. I have no patience with or respect for those men who in later years have traded with the Indians instead of attending to their work as missionaries. Such men not only lose the respect of the Company's officials, but the confidence of the Indians, and they also deserve the censure of the Church. And there was Mr. Rowan, himself a Roman Catholic, a high official of the Company, even he always treated me most kindly, and ever helped me in my work, because I interfered not in the fur trade, but attended to my duties as a missionary."

Full of years, and surrounded by loving friends, thus lives this dear old missionary. Canadian religious papers reach him every week, and so I found him posted in all the departments of our Canadian Methodism. He is worthy of all honor, for he did a blessed work within the domains of our own beloved land before most of us were born. I felt it to be a great privilege to sit in his house and listen to his reminiscences of hardships endured and work done for the Master in our great western land forty or fifty years ago. After bidding him farewell in his room, he followed me to the door, and again taking my hand, he said: "Mr. Young, I have read all your books with great pleasure, and if there is one thing more than another I want to thank you for, it is for the kindly, sympathetic way you have ever spoken of your predecessors."

## The Old Captain of Sumas Lake.

BY REV. C. M. TATE.

THE above was not the real name of the subject of this sketch; but as his real name was a little difficult of pronunciation by the white people of the neighborhood, a name was manufactured for him out of three things with which he was associated. The title, "Captain" was given him by the Roman Catholic priest, many years ago, when he was made the religious leader of his people. Then it was a long, long time since he was young, hence he was called the "old Captain," and in order to distinguish him from the other old captains, "Sumas Lake" was added, that being the place where his tribe was located.

John Thit-see-mit-ston (the real name) was, in intelligence, above the ordinary Indian. He had seen the darkest side of paganism. In his stories of "the days before the white man came," to which we have often listened, he has told of terrible scenes of blood-shedding, when the Northern Indians would go to the Frazer river to capture slaves. Many a slave-seeker found his death at the hands of this stalwart warrior. He had a powerful frame unflinching nerve, and was alert and agile to the very end.

Of his career as a Roman Catholic we know but little, our first acquaintance with him being at a camp meeting held at the old camp ground near Chilliwack, on the banks of the Frazer, in the year 1871. The old man had heard of some crazy people who were going to worship God in the woods, and was duly warned not to go near them, nor allow any of his people to go. But his curiosity was aroused and he must see and hear for himself. The spirit of the Lord was powerfully manifest, and reached the dark heart of this poor benighted seeker after truth. He said "I felt so miserable I did not know what to do, and when asked to speak my body trembled and shook. It was not fear, for I had never been afraid of anything; but what could I say? I could not utter a word. When the good people saw how I was they commenced to pray for me, and led me to the cross where I laid down my burden of sin, and God gave me a new heart. My difficulty to speak was soon gone, and I felt that I wanted to occupy all the time in telling of the joy that had come into my soul."

On his return home his first act was to climb to the roof of the church and take down the cross, telling his people at the same time that it were better for them to have the living Christ dwelling in their hearts than the representation of a dead Christ for them to look at. He became a faithful missionary to his own people, and by precept and example daily pointed them to the Saviour of men. He had the unspeakable joy of seeing every adult member of his tribe converted to God ere he passed to his home beyond.

He was very fond of talking to his people, and as he did so he would always address them as children. He was one of the most powerful and persuasive speakers, as well as one of the greatest natural orators, to which we have ever listened. Several years after his conversion we found a number of Indians gathered around him one afternoon on the green sward at the annual camp meeting, while he poured his eloquence into their ears. His words are worthy of being recorded. He said: "My children, it makes my heart glad to see you all here to-day, and to hear you singing God's songs instead of the old Indian songs. And also to see you wearing good clothes, and all so happy and contented. Many of us remember the days of darkness before the white man came to our land. How curious we were to see the white man and to know how he lived! And you remember how we saw them drinking from a bottle something which they told us was the white man's medicine, and how it made them strong to do their work. We thought if it was good for the white man it must be good for the Indian, and we brought to them the skins of the animals which we had taken in the chase, and they gave us of their medicine. We drank it; it made us mad. In our frenzy we killed our wives and children, and when we awoke from our drunken stupor we found them weltering in their blood. The policeman put us in jail, and we were kept there for months or years; but on being liberated we went back to the very thing which had sent us there, for something within us called for rum. We sought for a remedy but none could



be found; our medicine men had nothing strong enough to conquer the serpent within us. The white man's jail was no better medicine to make us good than his firewater was to make us strong. But God was very kind to us, and sent His servants to tell us of His love in the gift of His son Jesus Christ, and that He could give us power to overcome all evil. We took Jesus into our hearts, and this is why we are so happy to-day."

It is thirteen years since the old man said his last farewell, but his memory is still fragrant with the remnant of his tribe, and his noble christian life will not soon be forgotten.

## Along the Line.

### British Columbia,

*Letter from the REV. S. S. OSTERHOUT, dated NAAS RIVER, B.C., July 1st, 1895.*

DEAR DR. SUTHERLAND,—Often during the past few years I have been encouraged by the *OUTLOOK*. Its many bright and cheery words have enthused me with zeal and hopefulness. Perhaps a word or two from the Naas might benefit someone else.

The prospect was not the brightest when we arrived on this field, but having committed all to the Lord, tokens of His presence and blessing were soon manifested. Ever since the cause has steadily progressed, while heathenism in the surrounding villages ever loses hope. Converts and back-sliders reclaimed have almost doubled our numbers. Almost every Sabbath, during the spring and summer fishing seasons, souls are led to the Saviour, the poor Indians only hope, temporal as well as eternal. The small fish and salmon ring the population of the Naas within a very small territory during the fishing season. We look upon this opportunity as our harvest time, and every good influence available is brought to bear upon those still in sin and darkness. It is very gratifying, indeed, to see immediate results from our labors, and especially so here where other encouragements are few.

Our people seem to appreciate and realize the blessings of Christianity, and not infrequently tears course down their cheeks as they contrast their present life with that of former years. One sister recently said, "I was a very wicked woman. My heart and life were dark as night. No sin was too black for me; but Jesus who forgave the thief has now forgiven me." A bright-faced man of forty years said, "I have served the devil a long time without any reward. I was the loser every year, and yet whenever Satan had any daring deed to do I was ready for it. I mean to spend the rest of my life following Jesus, and praising God for His great mercy." There is always an utter absence of formality in their testimonies. They ring with sincerity of conviction and purpose, and their simple prayers are characterized by the same earnestness. They are not afraid to mention the names of their friends or those who are especial subjects of sympathy and prayer, and when they sing some of our old hymns, such as, "All hail the power of Jesus' name," or "When I survey the wondrous cross," they lift themselves and everyone else out of self into an atmosphere of praise and thanksgiving.

Nor is their religion always in the air. It often gets a foothold on the earth and proves effective. The sick of our own village are cared for. If a man, by accident or disease, is incapacitated to provide for his family, a suitable collection is taken for him. The sick of our neighboring villages, when left behind by their potlaching friends, are brought often to a comfortable home. Here they receive attention from kind hearts until death or recovery comes to relieve them. Several seeing this practical demonstration of religion have embraced it, and died trusting in Jesus. Our people also contribute to all worthy enterprises, civil or religious, to the extent of their ability, which of necessity must be small, seeing that they depend almost entirely upon their rifle and their net for income.

Our greatest enemy is the potlach, the life-spring of heathenism. It is the "Diana" of the Indians, and upon its altars are sacrificed yearly scores of souls. We sincerely hope and pray that the slight amendment made this spring by the Government in the potlach law, may facilitate its death and thus banish heathenism from our midst. I think if missionaries had been the interpreters and administrators of the law in this regard, that long since we should have been free from the thralldom of the potlach, and the stare of the necromancer's evil eye.

*Letter from REV. G. H. RALEY, dated PORT ESSINGTON, 9th June, 1895.*

DEAR DR. SUTHERLAND,—While I was at Conference in Victoria, the saddest of events which have ever happened on the Simpson District occurred at Kitamaat on the 14th of May in the death of Mrs. G. L. Anderson, the wife of the teacher. She was taken suddenly ill and died after nine hours' intense suffering. Mrs. Raley and I being absent, there was no white friend near, and the superstition and nervousness of the few Indians who were there prevented them from rendering any assistance. Thus was added to the husband's untold agony of separation and loneliness the performance of the last sad duties pertaining to death and burial. Owing to the isolation of the mission the news did not reach us till three weeks had passed, when by a mere chance (which seemed more like a leading of Providence) the *Glad Tidings* ran into Kitamaat on her return from Victoria. Mr. Crosby brought Bro. Anderson and the two children to Essington. Grief was universal when we received the tidings, and sympathy and condolence were extended to our beloved friend on every hand. Mrs. Anderson was a favorite with all our missionaries; her unassuming character and Christian kindness made her very much beloved. Mrs. Raley and I have reason to hold her in most grateful memory, not only for personal kindnesses, but also for the self-sacrificing interest she took in all mission work, especially "The Home for Indian Children," where without remuneration she toiled unremittingly. When we bade her "Good-bye" little did we think the Master would so soon call her to her reward. It is Mr. Anderson's intention to return east with his children next spring; in the meantime he, with his little boy, will find a home with us, while the little girl will be most kindly cared for by a friend. Words seem too cold and formal to express the sympathy we feel for Mrs. Anderson's relatives, who reside near Richmond, in the Province of Quebec.

### Japan.

The following letter from Rev. Y. Hiraiwa to Dr. Macdonald, giving an account of an evangelistic visit to a distant village, will be read with interest:—

*Shizuoka, April 25, 1895.*

DEAR DR. MACDONALD, I left Shizuoka at six in the morning on the 16th inst., and joined Mr. Watanabe at Fujiyeda. We then went together for two ri, or five miles, to Shimada, in jinrikishas, from whence we had to depend on our own legs to carry us. The rain began, unfortunately, to pour down when we were starting from Fujiyeda, and at Shimada we hired a coolie to carry our valises, while we, shod in sandals, continued to walk in the rain. We had to go all along the river Ohigawa, and there being no proper road made to go by, we had to walk sometimes on a long stretch of the stony river bed, and sometimes to wade across the shallow parts of the stream, and sometimes to step slowly along the mountain sides and climb up very steep "Tohge," and then again to come down to weary and narrow valleys, and once to cross the river by boat. Being perfectly tired and thoroughly wet by the rain and river, we at last reached a village called Iyeyama (Mountain-house) at about half-past four in the afternoon. The Mountain-house village is quite a village-town of about three hundred houses, with two decent



hotels. The distance from Shimada is six ri, or fifteen miles up the river. The rain stopped only at ten in the night.

The next morning, bright and clear, we started off at half-past eight with fresh, cheerful hearts, but fatigued legs, having secured a new coolie to carry our "nimotsu" and lead us on the way, which was much more rugged and wearysome than the previous portion, still winding along the river Ohigawa, and the distance to our destination being five ri, or thirteen miles, fully. As we marched along we came to a place where we had to ferry across the river, not by a boat, but in a large tub, seven feet in diameter, and two feet and three inches in depth, of a flat bottom, steered by a bamboo pole—a very primitive style of ferry-boat. We three got in and all had to sit on the bottom perfectly quiet, while the boat-man, or rather tub-man, steered across with the pole. The width of the stream is there about seventy-five feet; the water near the beaches is very shallow, while the middle is very deep, the bamboo pole of eighteen feet in length not being able to reach the bottom; and it is rapid, too. It was a momentary work to ferry across, but was very exciting, being not very comfortable for a man as a first experience. Many a time as we went along I wished I could sing to cheer the quiet, lonely journey, and vivify our heavy steps! But, instead of our poor utterance the larks far and near in the sky were melodiously singing on that famous lark-note. The cuckoos, also, now on yonder hills and then on the back forest, sang for us each a short piece at a time. The pheasants occasionally startled us with their sudden cry in the near forests. And then, again, the faint yet clear sounds of the woodman's ax and their echoes could be pleasantly heard in the far distant forests. So nature entertained the lonely travellers. At last we come near to our destination, when a young man came out of the village to welcome us. It was nearly three o'clock in the afternoon when we entered our lodging place, all tired, but I of the two was most so, having the heavier body to carry. Hungry, too, as we had not eaten anything on the way since the morning. Though we spent nearly two days in coming we could go down in five or six hours in boat; somewhat like the river Fujikawa, only not so rapid. Of course, I am not the first man to visit the place. Mr. Kobayashi visited twice while he was here; Mr. Cassidy once; Mr. Watanabe twice before; Mr. Suzuki once, and Mr. Niimiya twice, while he was stationed at Shimada. One time he went there from Shimada in a day, having started very early in the morning. He is a very good walker, and even the village men were surprised at his success. It is a small village, yet clean and pretty, consisting of one hundred and thirty-six houses, scattered here and there over the valley. Lumber, tea and mushrooms are the products that have opened up this village and other hamlets all along the river. This is the village where Mr. Takagi (pastor of Azabu Church, Tokyo) saw his first sun-light and spent his boyhood. His father's house stands there, one of the first in rank, and his uncle is the chief of the village. When he came home in 1888, after he became a Christian, he organized a young men's association for studying Christianity, and left the matter entirely in the hands of the young men themselves. They assemble together on Sundays and Wednesdays regularly, as they were told to do, to study the Bible, by the help of Japanese commentaries. They have no pastor or preacher stationed there; they are only occasionally visited by some of us, once or twice in a year. They take some of the Christian papers and magazines from Tokyo, and have the whole set of Japanese commentaries on the New Testament. Two years after the organization of the society, four of them were baptized by Mr. Kobayashi, and one at his second visit in 1892. I baptized two this time, one the president of the association, and another an old man of fifty-nine years of age; so that there are now seven baptized christians there. In the afternoon of the next day of our arrival there, the baptismal service was held, after which the communion service. They were greatly delighted to partake of the Lord's supper for the first time, and all were refreshed by the presence of the Lord. It is quite wonderful to find how rich they were all in Christian experiences, though they were very simple. The Lord is indeed and truly their great and direct Shepherd, leading and feeding them in the

absence of any human pastor. They began to look for the spiritual welfare of the other sex in the village, and one of them has just recently organized a woman's association for the same purpose as theirs. He told me that he could enlist eighteen women as members already. In the evening of that day enzetsukai (lecture meeting) was held at the house of one of the young men, when we two addressed an audience of fifty-six adults and about twenty children, very good meeting for the village.

The next morning we walked for a distance of about two ri, or five miles, to get a boat, two of the brethren escorting us all the distance, and we parted there with prayers for one another, kneeling on the river bank. Having come down the river in a boat, we reached home by the evening train from Shimada. I was thankful for having gone to visit the place, and I got much profit therefrom.

## Missionary Readings.

### Dr. Parkhurst's Early Training.

IF I speak confidently and feelingly upon this point it is because I know how much I owe personally to the fact of being brought up in a home where I was taught to appreciate the greatness of righteous authority, the vastness of its meaning, the advantage of submitting to it, and the serious risk of resisting it," writes the Rev. Charles H. Parkhurst, D.D., in the September *Ladies' Home Journal*. "No Anarchist could ever have graduated from the home I was born, loved and chastised in. Such experience makes me pity the children who know no discipline but that of caresses and sweetmeats, and makes me more than pity the parents who have neither the discernment in their mental constitution nor the iron in their moral constitution to perceive that nothing which a child can know or can win can begin to take the place of sense of superior authority, and of the holy right of that authority to be respected, revered and obeyed. The moral strength of a man is measured pretty accurately by the cordial reverence with which he regards whatsoever has the right to call itself his master. Estimated by this criterion the average American boy is a discouraging type of humanity, and is a severe reflection upon the crude attempts at manhood manufacture evinced by the typical American home. If our homes cannot turn out children that will respect authority, there will be no authority in a great while either at home, in the State, or anywhere else, that will be worth their respecting.

"Child instruction should, in the first instance, proceed upon the principle that the young mind is an incalculable possibility, and that schooling should be of a character to carry that possibility just as far as may be toward its realization. The child's mind is as thickly studded with interrogation points as the sky is with stars. The primary genius of a child is the genius of asking questions. There is a natural affinity between the mind and the truth. Inquisitiveness is as natural to intelligence as hunger is to the stomach. One of the most common effects of current schooling is to destroy that affinity. Intellectual stuffing in the nursery or in the schoolroom is worse and more wicked than gluttony in the dining-room. Children who commence going to school when they are six and continue at it till they are sixteen hate knowledge a good deal worse than they do sin, and if they had the courage of their impulses would assassinate their instructors and practice Nihilism on their schoolrooms and text-books. The distinct symptoms of Nihilism are discernable in every schoolroom that has been used for educational purposes more than six months. This intellectual demoralization of the schoolroom will pursue its present course till teachers are selected who have enough of the genius of Froebel to understand that the mental constitution of the child is itself prescriptive of the course to be followed in its development, and that the proper office of school commissioners and school committees is to help the teacher to carry out the intentions of nature, rather than to compel him to embarrass and controvert those intentions."



1881



1895

# Woman's Missionary Society

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\* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

## Editorial Notes.

FOLLOWING close upon the publication of this number of the OUTLOOK will be the meeting of the Board of Managers, which we are asked to specially remember this month in prayer. How much they need it can scarcely be fully realized by one who has never been privileged to be present at a meeting of the Board. Most momentous questions await

their consideration—the formulating of plans for the better carrying on of the work at home, as well as on the various mission fields, and the apportioning of workers and means. The responsibility of being a member of the Board is a grave one, requiring, as it does, sound judgment, clear insight, and an infinite amount of wisdom and tact. Even these qualifications, essential as they may be, are quite inadequate unless coupled with the wisdom and guidance which cometh from above, and which may be obtained for the asking. Over and over again we have fallen back upon that old promise which carries no note of uncertainty, and has never failed the true pleader, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." In special manner let our prayers ascend for the Executive of the Board, upon whom rests such heavy responsibilities that they may be fully guided in all their deliberations and richly endowed with the wisdom from above. One gracious outcome of our earnestly beseeching God in their behalf will be, that no matter what may be the decisions of the Board, we, who have been praying for them and believing in a prayer-answering God, will not dare rebel, or question the decisions arrived at, even though they may appear adverse to what we might deem expedient. And do not let our prayers for them cease with the month. Perhaps if we prayed oftener for them they would not pass so many wakeful nights, as we know of some doing, because of responsibilities involved. Let us be loyal to our Board of Managers; let us be much in prayer for them.

How many of us have given more than a passing thought to the work accomplished through the Supply and Literature Committees? Quietly they pursue their unselfish labors, and we among others, reap the reward. We are thankful to record that many of our auxiliaries keep in view the requirements of the Supply Committee, but to others the name is almost a dead letter. We could not pray for them without being interested in them, and, if interested, a most practical outcome must inevitably result. They, because of your gifts, have been instrumental in God's hands of gladdening many a heart and home, and of literally fulfilling the Biblical injunction of "clothing the naked." We trust each member will some day hear the gracious "Inasmuch" of our Lord.

The Literature Committee has been in "labors more abundant." Last year they met thirty-eight times. It falls to their lot to arrange the *Monthly Letter*, which has become such a welcome visitor in our homes. The suggested programmes, which have proven such a boon to auxiliary work, is also the outcome of the work of this committee. Room 20, where our *Leaflets* are kept on sale, is under its supervision, and requires almost constant attention. Indeed, some of the members of this committee have had to lay aside much that would be enjoyable and congenial to serve on it. This is done cheerfully for the "work's sake." How often have you remembered these two committees in prayer?



WE wish every Auxiliary had a full supply of "mite-boxes" or "benefit-boxes." We much prefer the latter term, as to carry out its meaning we are supposed to drop in something—be that something only a cent—for every benefit. We can scarcely do so without sending up a prayer of thankfulness for the benefit received, and can we do other than accompany this prayer by another for those so less fortunately situated? Many a benefit-box has thus been made a direct means of grace to its owner; indeed, so much so that we as individuals can scarcely afford to do without one. Let us fill them full to overflowing! If the Lord has blessed us financially, then let us bring something more than the historical "mite." How often we have used that as a screen for our parsimony! Remember the Lord can use the dollars of the rich as well as the mites of the poor, providing the same spirit actuates the givers. Could we, as members of the W. M. S., fully recognize the fact that we—rich and poor alike—"are workers together with Him," and are all striving for the self-same end, many a barrier now existing would be overthrown and the work of the Lord move gloriously forward.

REV. J. HUDSON TAYLOR aptly says: "We need persons who will consecrate their lives to foreign mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give; but they give the Lord what is most precious—a true, yearning heart, a constant remembrance, a constant prayer."

### Twilight Talk 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."

It seems but as yesterday since we were compelled through the intense heat to give up our fireside chats, and now how welcome our glowing, faggot pile would be! Though summer days gave place to autumn one's most reluctantly, there is a chill at eventide that warns us of the near presence of the Frost King. But how beautiful are the days as they flit by us in rapid succession! The very air is intoxicating and we are enthralled with the richness and glory of the autumn-tide. Unconsciously we find ourselves moralizing. As we near the autumn-tide of life will our lives be as replete with richness and beauty as is this October—queen of autumn? We are glad that a congenial environment is not in itself an essential of the life beautiful, but the lives which are "hid with Christ in God" are the ones emitting the choicest fragrance. Many an alabaster box of precious ointment has been spilled on a dry and arid spot, and we with earth-dimmed eyes have asked, as did the disciples,

"Why this waste?" Were our ears but attuned to catch the whispers of the Infinite, we would hear His gentle reproof as did they. No waste truly when spilled for love of Him, even though no one knows but the One for whom done. The unnamed, unknown heroes may be infinitely greater in God's sight than those whose names are heralded and blazoned the world over. Take courage, then, all ye whose lives seems narrow and circumscribed; hampered daily with the necessity of contriving ways and means to merely *live!* God knows all about it; He notes the heart struggles and the victories; the longings after the beautiful and the unattainable. Some day, dear discouraged one, they will all be satisfied—when you awake in His likeness.

We know how interested you all are in the cause of Missions; we also know of the heartaches of many because they can seemingly do so little to further its interest. To many the yearly auxiliary membership fee of one dollar represents a round of sacrifices undreamed of by others. To night there arises before our mental vision a dear, old face, seamed and furrowed by tribulations and privations manifold. We well remember the formation of an auxiliary of which she became one of the charter members. At the close of the meeting she came to us and with tears coursing down her face said, "Oh, why didn't I hear before of the great need for us women to be adoin' somethin', and I'd have been a tryin' all along to help? I joined the auxiliary, but where the dollar's to come from I cannot tell, but mayhap there many a little thing I can do without."

We noted the threadbare shawl, the plain, woollen hood covering the few grey hairs, and the ungloved hands—though in the depth of winter—and we wondered where the "doing without" process could begin. Our own eyes became misty at the thought of her willingness to deny herself for the cause, and reverently we took the extended hand, recognizing in her one of God's heroines. She taught us that day a deeper, broader lesson on giving than we had ever gleaned from pen or sermon. That was five years ago, perhaps ere this her eyes have beheld the King in his beauty, and her ears caught the glad enconium, "Well done."

Many a one is longing to do some *great* thing for the Master; they think they would willingly be missionaries if the way but opened; give thousands towards the world's evangelization if they but had it, but the little self sacrifices of our every-day life are too petty to attempt. Perhaps, in the eyes of One who "judgeth not as man judgeth," the things we term small may be great—the great, small.

We would that every woman whose name is enrolled upon our church book were a member of our Woman's Missionary Society. There are comparatively few, whose circumstances are such that the paying of the membership fee would involve such self-sacrifice as the one of whom we spoke would have to practice ere she gave hers; but happy she who thus situated is able to reach such sublime heights! To many the payment of the yearly fee need not cause



a moment's thought. It is readily given, in some instances because so little missed. The dollar from the rich member and the dollar from the one who, in the giving of it has had to deny herself in many ways, are cast into the missionary treasury, which think you will be instrumental in achieving the greater good? So to all those who feel they are doing so little in merely being able to gather together their membership fees and regularly attending the meetings, but doing this for love of Him and His suffering ones, to all those we would like to say, take courage for great will be your reward.

We have not said nearly all we had intended, but the twilight is ended, so must our talk. Good night.

S. R. W.

### Notices.

OWING to the pressure upon our space we have been obliged to carry over from month to month a number of auxiliary reports. As next issue will contain reports from branches, we have deemed it advisable to considerably shorten editorials and other matter in this number, so as to make more space for the number of reports awaiting publication, and which we know have been anxiously looked for by those sending.

### The Love of Christ Constraineth Us.

[A paper read before the Rosehall W. M. S. Auxiliary, by Miss Mary E. Bowerman, of Virden, Manitoba, and published in *OUTLOOK* by request.]

THIS, declares the apostle Paul, was the secret of the lives of devotion and self-sacrifice lived by himself and his brother-apostles.

Sharing, as most of them did, the daily life and privations of that one incomparable Man, they had witnessed His works of love and mercy, the grand unselfishness with which He "pleased not himself" but "went about doing good" and received from His lips teachings of truth divine and of motives so pure, that they had caught the inspiration from His life and, after His ascension, had gone forth with hearts aflame to proclaim Christ, the Saviour of the world.

That men who sat in darkness might with joy behold the great Light which had come, they endured poverty, misinterpretation and scoffing; suffered persecution, banishment and martyrdom.

The story is a familiar one to us all and we are sometimes led to question, did this flame of Divine Love burn itself out in these men and has the church ever since been warmed by a dim reflection of its rays, by men, called duty; or are the followers of Christ still urged, impelled to deeds of mercy and self-sacrifice by the "Love of God shed abroad in the heart?"

A fresh, lone grave, in the far-away wilds of British Columbia, tells a pathetic tale of a young life laid down recently in the service of the Master. Hundreds of miles from the habitations of civilization, cared for in the last agony of sickness unto death by the hand of the sorrowing husband only, the wife of Rev. Geo. Anderson breathed her earthly life away, and the brave spirit went home to the God who gave.

As we read the story not long since our hearts went out in sympathy to the bereaved husband alone with his babes, surrounded by mountain fastnesses and dense wilderness, whose only inhabitants are fierce beasts and pagan Indians, whom we are wont to picture as scarcely less savage than they.

What power then, induced this man and woman to forsake home and friends with all the comforts and advantages of civilized life, to exile themselves from the society of all whose habits of life and thought are congenial, to lead lives of privation and hardship, to surround themselves by barbarous people whose language is strange and whose

habits are repulsive? Is it a sense of duty which impels to a life like this? Perhaps it is! But is it a man's duty to make such a sacrifice of self? Is this required at his hand?

"Go ye unto the world and preach the gospel to every creature!"

But to whom is that command given? Clearly we cannot all go, and why should one rather than another? Besides—there are very many souls about us unsaved, there is no need to travel thousands of miles in search of them!

True: but there are also many Christians all about us to teach these, if all will be true to their colors, while the pagan has no one to point out "The Way, The Truth, and The Life," and there are souls whose yearning over unsaved humanity impels them to seek and to save them that are lost.

"Indeed," says one, "no one need tell me that anyone is so anxious to see souls saved as to go 'willingly to such places and lead such lives!'"

Then why? The plain fact is before us that men and women do voluntarily go to such places, knowing that they must live such lives, and the fact is so out of harmony with the usual trend of the ways of humanity that we seek to learn the underlying motive.

We know it cannot be a desire for wealth, as these are poorly paid in this world's goods.

Is it ambition for fame? That is more surely and easily reached by more pleasant paths. It is true that some have, by this rough and toilsome road, reached an enviable eminence on the mountain of fame, but Livingstones and Hanningtons are few, and their renown comes not but with death.

Was fame the bright load-star that lured the brave pioneer missionary to India, that induced him to refuse to respond to the recall of the church after years of patient but fruitless toil? His only reply was "India for Christ," and he labored on, supporting himself when all home support was withdrawn. Small outlook was there for winning a great name. His faithfulness was rewarded by the conversion of souls from paganism to the religion of Jesus Christ, and also in after years by praise and laudation; for heroism, when crowned with success, always wins admiration. But men who make reputation their aim in life rarely exercise such magnificent faith under such adverse circumstances.

Let us direct our thoughts, a moment, westward, over the waters of the great Pacific, dotted with its multitudes of islands. Yonder is one isolated, which has been, by common consent, set apart as a lazaretto. To it are sent, from time to time, all who are found to be tainted with that dread and loathsome disease, eastern leprosy. Here they drag out the remainder of their lives, cared for by none, dying by inches. Think of it! A whole island solely inhabited by unhappy wretches suffering in various stages of this horrible malady! Picture to yourself, if you can, such an existence as theirs, with no aim in life but to satisfy, as far as possible, the demands of nature for physical comfort, a life of complete monotony, of utter helplessness and degradation, unlit by any ray of light that cometh from above.

But one day there came to this island a man of God; he came with "Glad Tidings of Great Joy," tidings of a Christ who lived and died for sinful man.

Once to be an inhabitant of this place, once to come into contact with its population, to inhale the poisoned breath and touch the loathsome wounds, meant life-long imprisonment here, and meant also infection the very thought of which would cause ordinary mortals to recoil with shuddering. But voluntarily had this man come to the rescue, and most tenderly did he minister to the physical and spiritual needs of the unfortunate, never flinching, but rather, redoubling his efforts when he knew the disease had begun its work upon his own body. And he was rewarded by seeing those for whom he had labored arouse themselves and come into the Light he had proclaimed. He had found a community of people degraded to the lowest possibility of human nature; his teaching had brought them, by the blessing of God, to the feet of Jesus, "clothed and in their right mind."

Then his "spirit returned to God who gave it."

But his work is carried on by another, who went to him



before his translation; carried on by him with certain, horrible death before him.

Is this for fame?

These men may in after years be greatly praised; but in the present we find the whole story in two short paragraphs in the daily paper, while as many columns are devoted to an account of the victories achieved by some favorite trotting horse.

No, it is not for wealth, nor for fame, nor for any selfish motive, that the disciples of Christ lay aside all thought of personal comfort, convenience and safety to proclaim the Gospel to the heathen. Neither is it from a mere sense of duty which must be performed, however reluctantly. It is because the love of Christ constrains to Christ-like lives, and the soul overflowing with His love yearns over the unsaved and burns to bring them to Christ. "Greater love hath no man than this that a man lay down his life for his friends."

Moreover, without this love it were useless to attempt the work. No man will accept the message of Christ's love from an ambassador in whose bearing no love is.

Let us ask ourselves here, if this be not the secret of so much failure to win souls even here in our own land, in our own neighborhood?

But, says one, it is easy to love Christ, the pure, the noble, and the perfect; and comparatively easy to love those whose characters are Christ-like; but it cannot be possible that we are expected to love the heathen—the Indian, the negro, the Chinaman? They are unpleasant; they are ignorant, impudent, thievish, untruthful, vile; they do not wish to learn; they are ungrateful to those who seek to do them good; they have no qualities that win our love, therefore, it is impossible to love them.

A conclusive argument, surely!

And for which one of our very many, noble qualities was it, that "God so loved the world that he gave his only begotten son"? He came not to call the righteous, but sinners; then shall we, forsooth, try to improve upon His plan?

"We love because He first loved us;" if we love the Redeemer, we are compelled by the very nature of the case to love also the redeemed; and there is no denying that the Indian and the Chinaman, in all their unattractiveness, are part of that great, sinful world that "God so loved;" and I hold it a necessary conclusion that as we fail to love all whom He loves, just in that proportion are we not perfect in His love; and just in so far as we entered upon His work from any lesser motive or reason than His love welling up in our hearts, filling us with eagerness for His service, just in that proportion will our efforts result in failure. And if the love have a place in the heart, it will find expression in deed according to our ability and opportunity.

There was once a poor woman whose love found expression only in pouring ointment upon the head of the Master, and washing His feet with her tears. She was rewarded by the commendation of her Saviour, "Her sins, which are many, are forgiven; for she loved much."

A certain poor widow cast into the treasury only two mites, but the Lord said she had given more than all they who had given of their abundance. Her love was so much greater than her means, that she had given her all.

We, too, may have but little to give; little time, little strength, few dollars, and, perhaps, fewer talents; but let us see to it that the mite we may give be not a mite of love nor a mite of interest in God's cause, for of these we may have in abundance, "good measure, pressed down, shaken together, and running over."

We cannot all go to the foreign missions, nor would it be well to desert home fields that others might be tilled. But whether it be our province to teach or to be taught, to lead or to follow, to bear the burden and the heat of the day or merely to "lend a helping hand," to be a missionary or to be one of a missionary society, if love be the motive power of the whole there cannot fail to be perfect harmony and glorious results. Why, then, does not the work move forward more rapidly to a full harvest? Can it be that we are in any degree responsible? Let us ask ourselves thoughtfully, can we say, you and I, "The love of Christ constraineth us?"

## Indian Work.

### COQUALEETZA INSTITUTE.

*Letter from Miss S. BOWES, newly-appointed Matron of Chinese Girls' Home, dated CHILLIWACK, B.C., August 6th, 1895.*

THE thought now presents itself which I desire to crystallize into action, that of writing a letter to give you an idea of this beautiful missionary Home, and its general routine of duty, as observed from a visitor's standpoint.

In the first place, the building has the modern facilities for systematizing and expediting work, both very essential in the successful carrying out of each day's programme.

Imagine, if you can, about eighty girls and boys, all ready for prayers, followed by a wholesome breakfast, at seven o'clock.

Rev. E. Robson is Chaplain, sometimes he asks the assistance of one of the staff. After breakfast, the boys and girls are assigned their work for the morning. (School vacation now, as Miss Smith, the popular teacher, is on furlough.)

I have never seen, before coming here, girls and boys so well trained and disciplined to accomplish the work as it presents itself. Each department's exercises and duties are carried forward with activity, promptness and regularity, consequently no confusion or haphazard work. It is impossible for a visitor to assist Miss Al:on (except as a scribe), for she is everywhere from the attic to the basement, flitting with eagle eyes, like a bird on wing, and yet cool, calm and self-possessed. I think she is the right person in the right place.

It is very interesting to watch the laundry work the first three days of the week, under the faithful supervision of Mrs. Hansel. On Monday morning she takes from nine to twelve boys into the basement, where all the soiled clothes had been classified on Saturday. Each stationary tub will admit of two washers. The water, both hot and cold, runs into each tub. The boys' clothes are washed first. In the afternoon the same number of girls, if available, are employed to do the girls' washing, and that of the Home. At the same time younger girls will sprinkle and fold the dry clothes ready for ironing. On Tuesday the girls do the teachers' washing, while some iron and mangle. By Wednesday evening, in fine weather, the laundry work for the week is completed. While all the above-named is going on, Mrs. Hansel takes advantage of the fire to make soap, both hard and soft, thus teaching the juveniles economy, as well as save the missionary funds.

The sewing department is also very interesting, under the watchful and controlling eye of Miss Burpee. At 6.30 a.m. she takes a number of girls into a fine, large, airy room, to do certain lines of work. After breakfast from fifteen to twenty, of all sizes and ages, are seated, ready to darn, patch, sew on buttons, make button-holes, aprons, blouses, dresses, hemming, fancy work, etc. The darning and hemming would do credit to the most fastidious grandma.

And now comes the kitchen department, the most popular of all, with the digestive apparatus of both old and young. I am greatly interested in the success of Mrs. Clara Clarke, who has charge of this department, because I was the agent in securing her for the Institute. She has a force of boys in the morning to help prepare breakfast and dinner, clear tables, wash dishes, scour knives, milk cows, make bread, etc. Imagine, if you can, two boys making from fifty to sixty loaves at one time, and that three times a week. Every meal is comfortably and wholesomely prepared, and served in both dining-rooms sharp on time. Good, fresh milk is in abundance.

From all I can learn, Miss Smith, the absent teacher, is very capable and successful in her department.

Mr. Pearson is all activity on the farm. The hay crop, fruits and vegetables do him much credit.

I must not forget to name Mr. Preston, who is faithfully at work in his shoe shop. I ask no better proof of his untiring "pegging away" than the well-shod feet of seventy or eighty boys and girls.



Last mentioned, but not least, are Mr. and Mrs. Robson, who are looked up to with love and esteem by all in the Institute. Their judgment is consulted and counsel sought in all the governing and management of this great household. No principal could possibly throw his whole being more into the entire success of the Institute than Mr. Robson in the "Coqualeetza." His encouragement, as a religious teacher is marked. It is cause of much gratitude to God to hear the bright and intelligent testimonials from these Indian boys and girls, a great many of whom are on the side of Christ and His cause; and the little ones are following on. It is beautiful to observe the harmony and unity existing between the Principal and all the members of the staff. It is one concerted aim, effort and interest to secure the highest well-being for time and eternity of all committed to their charge. I do not wish to close this letter without emphasizing in favor of the presence of one under the Institute wing, although not responsible to the Board, in ever manifesting the deepest interest in all the workers and their work. I refer to Mrs. Robson, wife of the Principal, whose maternal countenance is as sunshine, scattering smiles on all who cross her pathway. On her appearance in the hall the little ones surround her, like so many busy bees, seeking to extract honey from a sweet flower. She is indeed beloved, and her kindly influence is felt for good throughout the entire Home.

In no way can missionary funds be better expended than in the gathering in of the children of all races for training for Christ and good citizenship. Secure the children for Christ and His kingdom, and very soon the nation will uplift the banner and cross, and crown our Jesus Lord of all.

### District Doings.

#### PICTON DISTRICT CONVENTION.

THE Women's Missionary Societies of Picton District held their Annual Convention at Bloomfield, on May 22nd. The two sessions were interesting and profitable, the Auxiliaries being well represented, and presenting a programme which drew out plans for work that cannot fail to be felt in the future.

The morning session opened at ten o'clock, by singing, "The Gospel Bells are ringing," and prayer by Mrs. (Rev.) Campbell, of Picton.

Mrs. Phoebe Yarwood, President of Bloomfield Auxiliary, presided morning and afternoon, and very ably assisted the District Organizer, Mrs. H. L. Platt, of Picton. Miss Maud Lambly, the elected Secretary, having resigned, her place was supplied by Mrs. L. Monaghan, at the request of District Organizer.

The roll-call was generally responded to, and reports from sixteen Auxiliaries and two Bands taken. Cherry Valley led the Bay of Quinte Branch in the work of crusade day, reporting fourteen new members. After singing, "The Morning Light is Breaking," the subject, "How to increase our membership," was introduced, and a lively conversation ensued.

The afternoon meeting opened by singing, "Take My Life and Let It Be," and prayer by Mrs. (Rev.) Butler, Demorestville. Mrs. Campbell, in leading consecration service, read a few verses from Colossians iii., and applied them to missionary work. A blessed testimony meeting followed, and closed by singing a verse of "Shall We Gather at the River."

Very pleasing words of welcome were read by Mrs. M. Dorland, Bloomfield, and graciously responded to by Miss Ella Lauder, Ameliasburgh. Miss Yarwood's solo seemed a fitting prelude to the earnest address by Mrs. J. N. McDonald, Wellington, which showed in a vivid manner how missionary literature is preparing the way of the Lord.

The following papers were all excellent, and calculated to advance the interests of missions and woman, as they glistened with scriptural gems: "The Relation of Literature to Missionary Work," by Miss Fraser, Picton; "Is Our Auxiliary Work Done at the Expense of Our Church Work?" by Mrs. E. Baker, Demorestville; "Prayer and Missions," by Mrs. Marsh, South Bay; "Are We Realizing

Our Highest Possibilities in the Work?" by Mrs. Huff, Mt. Pleasant; "How Can We Help Sister Auxiliaries?" by Mrs. T. Blakeley, Cherry Valley; "Tarrying by the Stuff," by Miss Murney, Picton.

Mrs. Platt, in charge of question drawer, gave a few minutes' talk to workers, and advised following "suggested programme" of "monthly letters" when practicable. The reports from Auxiliaries proved them to be helpful.

There seemed much of the transforming power of God reflected in, and permeating the thoughts advanced throughout the sessions that rested like a benediction on the work of the Women's Missionary Society.

L. MONAGHAN, *Sec.*

#### COBOURG DISTRICT CONVENTION.

THE first Convention of the W.M.S. of the Cobourg District was held in the King Street Methodist Church, Cobourg, on Tuesday, September 3rd, 1895. The afternoon session opened with devotional exercises conducted by Mrs. M. E. Wilson, District Organizer. The roll-call was responded to by about twenty delegates. The Organizer reported one new Auxiliary, making now five Auxiliaries and two Mission Bands on the District. Encouraging reports from the Auxiliaries were read. The following memorials were voted to be sent to the Branch Meeting: 1. That the names of Mission Band Presidents and Secretaries be printed in the Report. 2. That the financial year of the W.M.S. close with the financial year of the Conference. 3. Requesting the formation of a Superannuation Fund for the benefit of disabled or worn-out lady missionaries. Miss Stevenson gave an appropriate reading, which was followed by an excellent address on Mission Band work by Miss Brooking, and an interesting paper by Mrs. Buck. The Question Drawer, conducted by Mrs. J. Kendry, of Peterboro', brought out some useful information. The memorial service of our deceased sister, Mrs. Wilson, of Port Hope, was conducted by Mrs. W. J. Jolliffe. This was followed by the testimony meeting, led by Mrs. Crossen. After adjournment, tea was served in the school-room by the local auxiliaries.

The public meeting in the evening was presided over by Rev. S. T. Bartlett. A hearty welcome was extended to the delegates on behalf of the Cobourg Auxiliaries by Mrs. Bartlett, responded to by Miss McCutcheon. Greetings also were read from the Presbyterian W.M.S. The addresses of the evening, given by Mrs. Kendry and Mr. F. Stevenson, were listened to with much interest and profit. The singing of the evening included solos and duets, and added much to the interest of the meeting.

E. J. BARTLETT, *Sec.*

### In Memoriam.

DUNNVILLE.—A few weeks ago an aged member of our Auxiliary, Mrs. Eliza Walkley, in her 93rd year, passed away to the "Land of Rest." For years the meetings of this Auxiliary were held at her home, otherwise she would have been unable to attend, as she had been for a long time largely confined to her home on account of a broken leg, which had never healed. A widow and much alone, she enjoyed the prayer-meeting and missionary meeting, though she used often to say that she did not depend on meetings for support, but had many precious seasons alone with God, reading her Bible. In giving testimony she expressed a firm faith in God, and we confidently believe her soul has gone where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away."

LAURA C. COOKE, *Cor. Sec.*

BROCKVILLE (Wall Street).—At the August meeting of our Auxiliary our hearts were saddened by the recollection that one of our members, Mrs. Anna Blair, had recently been called "to come up higher." But while we mourn for the first time a loss to our membership by death, we rejoice in the knowledge that her long life of 80 years was spent



in cheerful, consecrated service for the Master, and this in the face of more than an ordinary share of the afflictions, disappointments and bereavements of this mortal life. At all times she was enabled to realize the Saviour's love for her and to trust His guiding hand even in the darkest hour. Her end was peace. She loved the cause of missions, and although not able to attend our meetings, we were always assured of her sympathy and prayers for the success of our work. In her case the Auxiliary has a practical illustration of the scriptural assertion that the works of the righteous do follow them. Her nieces, Misses Orpha and Libbie Shipman, prompted by the knowledge that, of all things, she most desired to extend the Master's kingdom, have, in loving memory of her, donated \$25 to our Auxiliary, in grateful acknowledgment of which Miss Libbie Shipman was constituted a life-member of the same.

MRS. D. J. DUEVLIN, *Rec. Sec.*

### Notes from Workers.

LINDSAY (Queen Street Church)—The Mission Band of this church was organized on the 29th of last October by the District Organizer, Mrs. J. W. Totten. We are known as "The Wayside Gleaners," and have a membership of nearly fifty. The officers are: Honorary President, Miss Gilpin; President, Miss Bell Totten; Treasurer, Miss Victoria Thurston; Recording Secretary, Miss Maggie Coburn; Corresponding Secretary, Miss M. Fee. Since our organization we have held some very interesting meetings, and have had two public concerts and one picnic in the woods. Our society has sent over \$25 to the Branch Treasurer, and has more on hand, which we expect to forward very soon. We have raised our funds principally by membership fees and mite-boxes, sixty of which were distributed before Christmas; several of the members have accumulated quite a large amount by selling taffy and fancy articles. We have one life-member, Miss Gilpin, who is greatly interested in our Band and ever ready to encourage and help us in our work. As this is the first year that we have been engaged in Band work we feel very greatly encouraged, and earnestly pray that during the coming year our efforts may be crowned with blessing.

MINNIE FEE, *Cor. Sec.*

ROCHESTER AUXILIARY.—You have not heard from us for some time, but we have not been idle; we are very much interested in the work. We hold our meetings in the cottages in the neighborhood. One month we held an entertainment with a strictly missionary programme; all the members and their friends spent a very pleasant evening. The next month we earned ten cents each, brought it as an offering and told how we earned it. Last month we had a five-cent tea after our prayer-meeting, and had a very pleasant time; the proceeds of each are sent to the Branch Treasurer. We use the "Suggested Programmes" at our monthly meetings, and find them very interesting and instructive. We mourn the death of one of our members, the late Mrs. A. Simons; she was very much interested in our Auxiliary. We joined with Woodslee and sent a bale of goods to Mr. Semmens, Winnipeg, to distribute among the needy. We hope and pray the Lord will prosper this great work and help us to do our part.

MRS. F. WILSON, *Cor. Sec.*

ATHENS.—Although no report has been sent for some time from our Auxiliary, we are pleased to say our Society is a live and progressive one. We meet regularly every month, and have a membership of fifty-four, with an average attendance of twenty-one. We also have twenty-five scattered helpers, who have nearly all been obtained by one of our members, Mrs. W. Touriss, who is brimful of missionary zeal, and improves each opportunity to enthruse everyone with the same spirit. We follow the programmes suggested by the *Leaflets*, and find them very instructive. We owe very much to our President, Mrs. I. C. Alguire, who is always punctual and comes fully prepared to make the meetings interesting, and never fails to do so. We cannot speak too highly of our Recording Secretary, Mrs. J. P. Lamb, one of our most faithful and energetic workers, who has the faculty of writing up the minutes of every

meeting in a way that when read proves very interesting. A bale of bedding was prepared and sent in the spring to the Kitamaat Home in British Columbia, and a very kind letter was received from Mrs. (Rev.) Raley (a former Athens' girl), thanking us for the same. We are now preparing to give a lawn social for the benefit of Toshi Kehara, a Japanese, who is the son of a nobleman, but has been disowned by his relatives for having become a Christian, and who is now in this country trying to educate himself at Queen's University, Kingston, to return to his own country as a medical missionary. Until very recently we have had three mothers in our society who have children actively engaged in missionary work in foreign fields. In April last we lost, by removal, two of our most efficient workers; but though our Society will miss their aid, some other Society will be benefited by their presence. I refer to Mrs. (Rev.) J. Ferguson and daughter; Mrs. W. H. Taplin, who moved to Massachusetts, U.S. We have sixteen subscribers to the *OUTLOOK*, and take fifty *Leaflets*. As a Society we feel encouraged, and we trust and pray for God's blessing on our efforts, and that we may be ever found "steadfast, unmovable, always abounding in the work of the Lord."

MRS. C. C. SLACK, *Cor. Sec.*

FLESHERTON.—The Flesherton Auxiliary was organized in August, 1893, by Mrs. (Rev.) Rupert, with twenty members; since then the number has been increased to twenty-three, and there have been four removals. We meet the first Thursday of each month at 3 p.m., in the church. During the year we have sent \$20.65 to the Branch Treasurer. Mrs. Rupert, who has been President for two years, and who was about to remove to her new home in Parry Sound, at the close of the weekly prayer-meeting, on June 27th, was presented by the ladies of the Auxiliary with an address and a handsome piece of silverware, as a token of their appreciation of her valuable services and of the esteem in which she is held. During the two years she was with us, she was never absent from a meeting of the Society. Through the labors of herself and her estimable daughters in the Sabbath School, a great interest in the cause of missions has been awakened, and I trust, in the near future, to be able to report a mission band in our midst. I believe as we have learned of the needs of our heathen sisters our own spiritual life has been quickened, and our hearts have been made to overflow with gratitude to our Heavenly Father that our lot has been cast in a Christian land.

MRS. W. H. THURSTON, *Cor. Sec.*

GANANOQUE.—The W.M.S. of Grace Church held a garden party on the grounds at the home of one of our members on the evening of August 8th. The members of the Society furnished cake, ice cream and lemonade; no charge of admission, but we sold the refreshments. The young folks assisted admirably with candy and popcorn. We had a pleasant evening; our proceeds were about \$17. God will bless our efforts.

S. THOMSON, *Rec. Sec.*

STOUFFVILLE.—I thought perhaps you would like to hear something from our Band. We are called "Light Bearers." We meet the first and third Friday in each month at the parsonage and have an average attendance of fifteen. We take fourteen copies of the *Palm Branch*, and our President says she does not know how we could get along without it, as it contains so much information.

FRANK HARTNEY, *Sec.*

HENSALL.—Our Auxiliary was organized September, 1893, by Mrs. (Rev.) Swann, who still remains our beloved President. Our membership has grown from seven at that date, to twenty now. We subscribe for twenty copies of the *Leaflet*, and have a large club for *OUTLOOK*. Our monthly meetings are fairly well attended, our President asking each member in turn to take charge of programme after business has been disposed of. Since our Auxiliary was formed the women of our church have also organized themselves into an "Aid Society," and have raised over \$300 towards clearing our beautiful, new church of debt, and we are hoping, with God's blessing, soon to see it free from encumbrance, leaving us free to throw ourselves more heartily into our beloved missionary work.

MISS JANE LAMMIE, *Cor. Sec.*



GOODWOOD.—Although no report has been sent from our Auxiliary for some time, we are thankful to be able to say our Society has increased both in members and in interest. We feel we have been blessed in our work, although we have not done as much as we would like. In September we had an open meeting in the church on Sunday, when Mrs. Crosby, our District Organizer, gave us a very interesting address, and we took up a collection of \$4. In February our pastor, Rev. C. T. Cocking, gave one of his well-known lectures on Japan—this time "The Japo-Chinese War," illustrated by a large number of finely-colored stereopt can views. Every Auxiliary in the country should secure one of his lectures on Japan, as it will do more to interest the uninterested in the subject than almost anything else. We realized \$8 from the lecture. In March we had a very pleasant "At-Home" at the Corresponding Secretary's home, when Mr. and Mrs. Cocking gave us a formal talk on Japan. We all spent a pleasant and profitable time. In April we had a public meeting, when Mrs. Crosby gave us an interesting talk. The Thank-offerings were brought in, and with each one a beautiful and appropriate text was given. The contributions mounted to \$5. Our President, Mrs. (Rev.) C. T. Cocking, will be greatly missed, and as she goes to Kleinburg our prayers will follow her. She has been most faithful in her work, and created an interest in missionary work such as was never felt by us before. Having been a missionary herself, she can, of course, throw more enthusiasm into an Auxiliary than one who has not. We have a membership of twenty-three; none take the *OUTLOOK* and twenty-one the *Leaflet*. May we all go forth to work baptized with the spirit of the Master, who came as our first Missionary.

HULDAH TODD, *Cor. Sec.*

BAYSIDE.—We are glad to be able to report that our Auxiliary is alive and vigorous. Our monthly meetings are regularly held, and the attendance, although not what it might be, is very good. Our meetings are interesting and instructive, and we find that those who once form the habit of attending seldom show any desire to stay away. We had our Crusade day in spring, and secured three new members. Shortly after this we had our Thank-offering service, at which Mrs. Massey addressed three of the four appointments on the circuit. This resulted in making the work better understood and enthusing new life in the members, also in adding four new ones. Our Thank-offering amounted to over \$20.00. During the winter, Mrs. Gilbert, our President, called the children together, and succeeded in organizing an enthusiastic Mission Band, called "Bayside Workers." With prayer and united efforts we hope to do much for the Master.

MRS. O. S. HICKS, *Cor. Sec.*

MELBOURNE.—Our Auxiliary, which was organized about three years ago, during the past year is doing a good work. We hold our meetings the first Tuesday of each month, and the interest in the meetings is increasing. We have about twenty-five members in all; and at each meeting there is a little talk on some foreign mission field, and every month there is held a monthly prayer meeting, conducted by one of our members, which are quite largely attended and always full of interest. Our work is chiefly in the interest of Foreign Missions, but still the Home Missions are not neglected. We have missionary teas quite frequently, and a silver collection is taken up, which goes to swell our treasury. Our Society sent a box of clothing to the Indian missions of North-West Territory. There are quite a number of copies of the *OUTLOOK* in circulation, and also monthly *Leaflets*. We hope and pray for a greater interest the coming year, and are endeavoring to work up a still greater interest in the Society.

ADA E. COOPER, *Cor. Sec.*

CALGARY.—The following encouraging note was received by our Board Treasurer: Enclosed please find Post-office order for \$13 85, for which please give us credit as follows: Membership fees \$2; Easter Thank-offering collection for Chen-tu Hospital, \$8.10; donation from six Chinamen, Lee Tung \$1, Lee Yun \$1, Sam Lee 50c., Shing Tai 50c., Sing Lee 50c., Hang Kee 25c., total \$3.75. Some who were out of work promised to contribute later on, so we may get more next month, which will be at once forwarded.

(MRS.) S. R. KELLY, *Treasurer.*

VICTORIA, B.C.—On the 7th of May our Auxiliary at the Metropolitan met for the election of officers: President, Mrs. Tate; Vice-President, Mrs. Burkholder; Recording Secretary, Mrs. Jenkins; Corresponding Secretary, Mrs. Pendray (re-elected); Treasurer, Mrs. Morrow (re-elected). As I commenced to write a report of our auxiliary, I thought what can I say of importance, as I fear we do not come up to the standard of being a model auxiliary, perhaps the fault is partly my own, in not getting something new to bring before the meetings, and while under a depressed feeling my eyes lit on God's precious promise. "Fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." With such a promise as that we should never be discouraged. On the 5th of May, the Woman's Missionary Convention was held in the Metropolitan at the time of Conference, a most blessed season was enjoyed by all who attended, the speeches by Mesdames Colter, Nichollas and Miss Bowes were most excellent, as also the address by our retiring President, Mrs. Watson. The meetings were interspersed by music and singing, Mrs. Rowlands favored us with a beautiful solo, Miss Morris kindly presided at the organ. We trust that the present year will be one full of happy events, and much good achieved for the missionary cause.

A. J. PENDRAY, *Cor. Sec.*

OTTAWA (Dominion Church).—From the beginning of this year our meetings have been helpful and interesting, and we hope to report increase in the present year in membership and finances. As a Christmas Offering we sent to the French Institute, Montreal, goods amounting to \$14. Through the kindness of the trustees of the church we have the last Wednesday in each quarter for our missionary prayer-meeting and have a collection which has been fairly well sustained. We held our Easter thank-offering on Easter Thursday, our pastor, Dr. Benson, presiding. Rev. Dr. Saunders, of the west end, gave us a very able address which will doubtless appear in your columns, also a valuable paper by Miss Chutbeck on the "Religions of Japan." Musical selections by Dr. and Mrs. Benson, our organist and others. Proceeds, \$36. We are called to mourn the loss this year of one of our most earnest workers, the late Miss Thompson, some time corresponding secretary of our auxiliary. She hoped to be with us at the Easter meeting, but the Master called her home. Many and touching were the references made to her at the meeting, truly she was in labors most abundant. The following resolution was moved and seconded: *Resolved*, That the Woman's Missionary Society desires to place on record its high appreciation of the valued services of Miss Thompson, for some time corresponding secretary of the Auxiliary, and its deep regret at the sudden and unexpected bereavement fallen upon the relations, friends and fellow-laborers of our deceased secretary. We convey to all these our sincere sympathy and prayer, that He who saw the quiet, unobtrusive and faithful spirit in which our departed friend performed her loved work will comfort them in their sorrow, with the thought "She has gone to be at rest with Him," which is life eternal. Signed on behalf of the W.M.S.

MARTHA BRONSE, *Cor. Sec.*

DRAYTON.—An Auxiliary of the W.M.S. was organized here, July 2nd, by Mrs. C. M. Hamilton (Palmerston), District Organizer. Membership, fourteen. President, Mrs. Dippel; 1st Vice-President, Mrs. (Rev.) C. E. Stafford; 2nd Vice-President, Mrs. L. R. Adams; Recording Secretary, Miss E. Stafford; Corresponding Secretary, Miss M. Doyle; Treasurer, Mrs. W. Brimblecombe. We hope soon to have an increased membership and to be ever ready to work for the Master's needy ones.

MARY DOYLE, *Cor. Sec.*

HIGHGATE.—During 1895 we have been more prosperous than in any previous year of our existence as a society. We have now twenty three members, being an increase of five on the preceding year. Last fall we sent a box of bedding and clothing, valued at \$15.00, to Chilliwack. We had also a lecture in the spring by the Rev. A. I. Snyder, of Rodney, in the interests of our society, from which we realized \$3.63. We have had during the summer two



missionary quilting bees, at which every guest paid 10 cents for their tea. The proceeds of these bees were over \$9.00 cash, besides four quilts, which we intend to send in a box with clothing, etc., to some mission field where we think they are needed. We take ten *OUTLOOKS* and seven *Monthly Letters*. Our average attendance is nine members, and we have raised during the year the sum of \$59.

MRS. JOHN GARRETT, *Cor. Sec.*

NAPANEE.—During the year now closing the Auxiliary of the Eastern Methodist Church, Napanee, has been actively prosecuting its work, and will report an advance over last year. The President, Mrs. Grange, has been untiring in her efforts, and the regular meetings have been uniformly interesting and instructive. The "Watch-Tower" has been an attractive feature of the programmes. The Easter Thank-offering was very satisfactory, both in the number contributing and amount received. "Crusade Day" resulted in an addition of ten new members. An excursion to Picton during the Conference was financially and socially successful. The chief event of the year, however, was a lawn party given by the President and Mrs. W. A. Rockwell, on July 4th. The weather was delightful; both houses and lawns were placed at the disposal of the guests. An excellent programme of musical selections was rendered, and refreshments of ice cream and cake were served. The houses and grounds were beautifully lighted and decorated with Japanese lanterns, etc. We purpose having a Missionary Sunday early in September. Mrs. Kendry, of Peterboro', is expected to be present, and has kindly consented to favor us with an address. Mrs. Grange and Mrs. Cleworth have been elected delegates to the Branch Meeting.

S. ELLIOTT, *Cor. Sec.*

## Facts and Illustrations.

A MAN must be great in soul to stand the test of being lifted up.

GIVE men mountain-moving faith without love, and every mountain would be standing in the wrong place.—*Ram's Horn.*

THE Indian students of Carlisle Industrial School have between \$11,000 and \$12,000 in bank toward a start in life when they leave school.

I WONDER many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*S. Rutherford.*

A SOUND body, a trained mind, linguistic talent and common-sense, a rounded character and a loving heart, clear, firm faith and consecrated piety—these constitute fitness for the mission work.

IF you prepare a dish of food carelessly you do not expect Providence to make it palatable; neither if, through years of folly, you misguide your own life, need you expect Divine interference to bring round everything at last for the best.

THE ears of 3,600, whom they had conquered, was the token and trophy that Japan sent home from a victory in Corea three centuries ago. Now they take as much care of the wounded Chinese as of their own, and their best steamers are at the service of the Red Cross Society; and a quantity of wooden limbs was recently ordered for those who had been maimed in the last war, their own soldiers and Chinese prisoners as well.

THE last census shows nearly half of the whole number of Roman Catholics in the United States are to be found in the one hundred and twenty-four cities which have a population of twenty-five thousand and upward; and in the four principal cities—New York, Chicago, Philadelphia, and Brooklyn—Roman Catholics constituted two-thirds of the whole number of Christian communicants in those cities. In these four cities there are one-sixth of the membership of the Episcopal churches, and about half of it is in the cities of more than twenty-five thousand population.

THE *Missionary Review* gives the following interesting case of heroic treatment: "Not many years since, the officers of one of our societies were surprised by a visit from a man who brought his check for \$1,000 as his offering to missions. When the question arose whether this was not a large gift for him, he said: 'It is! It is one-quarter of what I own. I found that as I prospered my money engrossed more and more of my thought. I am not going to be a slave to the money God may give me, and I am going to conquer the love of money by giving it away.'"

THE Hindu "saints" submit to very severe penances in order to win salvation. Says a Presbyterian missionary, writing from Jeypore: "They do subject themselves to terrible penances. I saw a man there on a bed of spikes, men hanging by the heels to a tree, a man buried up to the neck, a man sitting between five fires before the blazing sun, a man lacerating himself till the blood gushed out, a man holding up a right arm till it dried up. This was all done to gain salvation—not, alas! in the Christian sense. Salvation has with them various senses. Absorption into the Great Spirit, deliverance from the fear of having to take another birth, and such like. Even with some it means only the good things of this life—plenty to eat and nothing to do."

THE telephone and the electric light have been the subjects of serious discussion by the Congregation of Bishops and Regulars in Rome. Asked whether the installation of the telephone in a convent might be permitted, the Congregation decided affirmatively, with the double stipulation, however, that the apparatus should only be used on "grave occasions," and that the communications should only be made in the presence of two of the sisters. Regarding the employment of the electric light in churches, the Congregation decided that, although it might be used for the illumination of the building, it must not serve directly in the celebration of ceremonies strictly belonging to the act of worship. In other words, when a light is prescribed by the liturgy for any ceremony, candles are obligatory, and electricity is proscribed.

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