

# The Missionary Outlook

is my Parish.  
"The Field is The World"

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[WHOLE No. 133

## Field Notes.

THE Rev. J. G. Dunlop, B.A., writing from Nagano, Japan, says:—"We expect Rev. Mr. Hiraiwa up next month, to baptize a class of six fine young people—our first-fruits in Japan."

and valued friend. Miss Savage was indefatigable in her efforts to befriend and lift the Indian to a higher Christian, moral and social status. So zealous was she that, when not able to leave the house to meet them, she had them come to her. May the God of all grace abundantly comfort the bereaved and sorrowing parents.

WE are pleased to be able to give so fine a photogravure of Miss Amelia Brown, of Aylmer, Ont., who has been sent to China under the auspices of the Women's Missionary Society. Miss Brown joined the missionaries of the General Society at Vancouver and is now in Shanghai with the ladies of the party, who are improving the time in studying the language; but it is hoped that ere long the way may be opened for the entire force to proceed to their designated field of labor.

THE Rev. William Savage, our missionary on the Saugeen Indian Reserve, and his devoted wife, have

been called to part with a beloved daughter. Miss Savage suffered for a number of weeks, and although everything was done that medical skill could suggest, it was of no avail, and she passed to her reward on the 18th ult. The Indians at Saugeen have lost a tried



MISS AMELIA BROWN.

(Missionary sent to China by the Women's Missionary Society.)

WE are glad to learn that Bro. Whittington has been able to fill all his appointments thus far, as the following extract from a letter of his will show:—"I am, thanks to the mild weather, able to say that I have not yet missed any of my appointments. Have fulfilled engagements with Bros. Kines, Sander-son and England in Kingston. Last Sunday at Oshawa. Subscriptions last year, \$110; this year, Mr. Watch says he will have more than \$150. Next Sunday I go to Gananoque, then to Perth, then to Carleton Place," etc.

STILL they are coming — orders for the OUTLOOK — in

large numbers. A second hundred has been ordered for the Deloraine District, Manitoba. We shall look for a large increase in the givings to the Missionary Fund from that District. A brother in Ontario writes: "I am anxious to increase my people's givings, and

have been taken with the plan spoken of in last month's OUTLOOK. I have been led to feel that a part of the Lord's tenth could not be used to better advantage."

THE following are the General Secretary's engagements for January:—

- Jan. 3—Listowel.
- " 5—Saugeen—Indian church dedication.
- " 10—Toronto—a.m., Berkeley Street; p.m., Carlton Street.
- " 12—Toronto—Committee of Finance.
- " 17—Hamilton.
- " 24—Toronto—Bloor Street.
- " 31—Belleville—Bridge Street.

DURING the past month the Secretary and Assistant Secretary have attended numerous missionary anniversaries, and report encouraging results. Dr. Sutherland spent two weeks of almost continuous service on the Owen Sound, Kincardine and Wingham Districts. On the two former Districts missionary conventions were held, which proved to be interesting and profitable. Writing of the Kincardine Convention, the Chairman, Rev. Dr. Henderson, remarks:—

"On Monday afternoon a convention was held in the lecture-room of the church. Quite a number of ministers and laymen from the adjoining circuits were present, as well as a good representation from the town, so that, notwithstanding the rain and storm, there was a fair attendance. A number of questions touching upon the management of the Women's Missionary Society, the importance and extent of our domestic missions, the cost of the administration of mission affairs, the progress of the work, the feasibility of lessening the cost of the Annual Report, were brought forward and discussed, and full explanations given. Much information was imparted, and the meeting was in full sympathy with Dr. Sutherland and the General Board in the great work being carried forward. The convention was productive of very great good. Dr. Sutherland's visit to this section of the country has given a new impulse to the missionary work of the Church."

WE are glad to inform our young friends that the list of Reward Books for the present year is complete. Care has been taken to select such books as will be both interesting and profitable, and we hope our juvenile collectors will be pleased with the selections made. The list is as follows:—

- No. 1. For Collectors of less than One Dollar—"A Handful of Corn on the Mountains," and other stories.
- No. 2. For Collectors of One Dollar and upward—"Dr. David Livingstone."
- No. 3. For Collectors of Two and a half Dollars and upward—"My Mission Garden."
- No. 4. For Collectors of Five Dollars and upward—"Barbara Leybourne," a story of eighty years ago.

No. 5. For Collectors of Eight Dollars and upward—"The Story of Mackay of Uganda."

No. 6. For Collectors of Twelve Dollars and upward—"The Great Explorers of the Nineteenth Century," "Edinburgh, Past and Present," or, a Bible.

Will the brethren in sending their orders kindly state, when a No. 6 book is required, which of the three books mentioned the collector would prefer.

THE *Missionary Review of the World* is too well known to make it necessary to do more than mention the name. Arrangements have been made whereby we can supply any who send their subscriptions through the Mission Rooms for \$1.50 per annum, the usual price being \$2. With the OUTLOOK, to give missionary intelligence regarding our own work, and the *Review of the World* for general information, no brother need plead lack of ammunition to fit him for the missionary platform. Send and get the *Review* for \$1.50. In sending order, kindly state whether you are a new subscriber or renewing your subscription.

THE *Almanac* of the American Board of Missions for 1892, is just out, and is, as usual, a most interesting little publication, not only to friends of the Board, but to all who are interested in mission work. It consists of forty-four pages, handsomely printed and illustrated, and contains, besides the customary astronomical information, many useful tables of the work of the various societies.

## Editorial and Contributed.

THE OUTLOOK, white-robed and in new type, with its handsome new heading and general improvement in make-up, tenders cordial greeting to its many readers with the advent of the glad New Year. For eleven years our little monthly has steadily pursued its career of unobtrusive service, and now, cheered by the appreciation of its many readers, and with a rapidly-growing circulation, it renews its youth and starts upon a fresh career of still wider usefulness. Our thanks are due to our enterprising and genial Book Steward, who begrudges no reasonable expense in the way of new type, etc., to give the OUTLOOK a handsome appearance; to the ministers who have recommended the publication to their people; and last, but not least, to the noble women, in the various branches of the Women's Missionary Society, who have done so much to extend the circulation. We have shown our appreciation of their efforts by giving large space to the work of their Society.

AND now that we are doing our best to make the OUTLOOK worthy of the two great societies it represents, may not we count upon the loyal co-operation

of friends everywhere to double, or even treble, the circulation? The importance of the cause represented, the interesting character of the information supplied, and the extreme lowness of the price, make the OUTLOOK one of the most attractive and desirable publications in our Church, and warrant the belief that a little earnest effort would give it a circulation inferior to no other. A word of hearty commendation from pastors to their people; the scattering of sample copies (which we will gladly supply), and an energetic canvass of each congregation by some one who is thoroughly interested in the spread of Christ's kingdom, will accomplish all that we desire. Now is the time, at the commencement of the new volume. Who will be the first to respond?

THE Women's Missionary Society starts out on a new year full of hope and promise. The annual meeting, though not advertised as extensively as it should have been, was an occasion of much interest and gave ample evidence of the capacity of women to transact business in a prompt and methodical way. We greatly rejoice in the decision to retain the OUTLOOK as the organ of the Women's Missionary Society. Whatever may be the requirements of the future, the time is not yet for two missionary papers in our Church. Not only is it important that the two societies should work together in the utmost harmony, but we are persuaded that men and women can do their very best only as they co-operate in any great or good enterprise. Already the Women's Missionary Society has a space in the OUTLOOK larger than that occupied by the parent society, the Readings, Young Folks' Department, etc., being common to both. Again we cordially welcome Mrs. (Rev. Dr.) Parker as a co-laborer in editorial work, and we confidently expect that results will prove the wisdom of the decision reached by both societies in regard to one organ instead of two.

PEOPLE sometimes display a strange ignorance of near neighbors. Thus, the Rev. C. C. Starbuck, of Andover, Mass., one of the associate editors of the *Missionary Review*, quoting from the *Maritime Presbyterian* a reference to the New Hebrides mission, says: "The magazine neither gives a place of publication nor the name of the editor, nor tells of what Church it is the organ." Strange that one so near as Andover does not know that there is but one Presbyterian Church in Canada, that its jurisdiction extends from Halifax to Vancouver, and that the New Hebrides is one of its most flourishing foreign missions.

IN France, there are at least two signs of the times that are full of hope. In the first place, there is a

revolt among the student class against the flippant scepticism of Voltaire, and a disposition to examine anew the credentials of Christianity. In the next place, French Protestantism is showing many signs of renewed vitality, inspired, it is said, by the remarkable results of the McAll mission, which have demonstrated that the people are waiting for the Gospel, and all that is needed to insure its reception is its presentation in a form the people can understand.

IN the *Missionary Review* for November, there are some pages of information respecting British Foreign Missions, by Rev. James Johnston, Bolton, England. Respecting "English Missions in Canada," he says: "With the translation of the Bible into the Cree language, the Bishop of Moosonee writes home that he is making rapid progress." The writer overlooks the fact that the Bible was translated into Cree many years ago by the Rev. Henry Steinhauer, an Ojibway Indian, but for many years a missionary of the Methodist Church to the Crees, and John Sinclair, a half-breed of the Cree nation. That translation was printed by the British and Foreign Bible Society, in the syllabic characters invented by the Rev. James Evans, at that time Methodist missionary at Norway House. The manuscript was entrusted to another missionary, the Rev. Wm. Mason, who subsequently became a minister in the Church of England. Mr. Mason had the oversight of the printing, and dishonestly introduced his own name into the title page, completely ignoring the work of Messrs. Steinhauer and Sinclair. He also represented himself as the inventor of the syllabics, thus robbing James Evans of the honor of the discovery. We are under the impression that the work on which the Bishop of Moosonee is now engaged is not a new translation in the syllabics, but a transliteration into Roman characters of the existing edition, probably with such improved readings as may be suggested by his knowledge of the Cree tongue. But on this point we have no positive information.

THE per capita givings of the Moravians for missions are said to be very much higher than those of any other denomination. But there is a fact that greatly modifies this statement. It appears that a large proportion of the income is contributed by persons outside the Moravian Church. There is an association in London which, ever since 1818, has been collecting money for Moravian missions. The amount last year, including legacies, was \$52,430, while the amount contributed by the brethren themselves, in Europe and America, was but \$24,060. The total amount expended by them on missions in 1890 was a little over \$100,000.

IT is a common thing to read in the papers paragraphs referring to the growth of Roman Catholicism in Great Britain and other countries, and a certain class of Protestants are only too ready to utter their laments, which often sound like rejoicings, over the rapid increase of Romanism. It may surprise such to be told that, in a paper read at a conference of the Catholic Young Men's Societies in Great Britain recently, the writer, Rev. Austin Powell, affirmed that in most parts of England the Catholics were losing, both relatively and actually; that Liverpool was the only diocese showing an increase, and even there it was not in proportion to the population.

THE history of modern missions has been one long series of answers to prayer—answers on a grand scale. First, the burden of the Church's prayer was, that God would open a great and effectual door to the heathen. It was done, and ere the Church was aware the doors of almost every nation stood wide open. Then the prayer was that God would pour out His Spirit upon the heathen. That, too, was done, and the evangelization of Madagascar, of Fiji, of Hawaii, quickly followed, while vast continents—India, China and Africa—began to stretch out their hands unto God. Then it was seen that the harvest was too vast for the reapers, and the prayer was that God would send forth laborers into His harvest; and lo! from every quarter comes the glad response, "Here am I; send me;" and thousands to-day stand ready for service the moment the Churches will say the word. But there is one thing for which the Churches have not prayed, and it must now be the burden of their cry, namely, that God would touch the hearts of those who have custody of the Lord's gold and silver, so that a mighty stream of benevolence may flow into exhausted treasuries, and the waiting laborers be sent straightway to their work.

A CORRESPONDENT from Nova Scotia writes as follows, under date of December 10th:—

"Missionary meetings over, and cash all paid; and even earlier would have been better—better weather and better roads, and as much, if not more, money. I believe the above is representative of the Conference, save the cash paid. But why should rich and independent circuits—or the ministers—retain the money till next June, and you hire money, and home missionaries go without? Is it not for you to see to this, and suggest immediate payment?"

Our correspondent has touched an important point. Times without number we have pressed this matter in the OUTLOOK, in speeches, at Mission Boards and at Conferences. If all missionary meetings were held early, and the money remitted promptly to the Mission Rooms, there would be great saving in bank

discounts and more prompt payments to home missionaries.

ONE or two additional matters are referred to by the same correspondent, as follows:—

"I was away a few hundred miles recently, and everywhere heard approval of discontinuing the 'almost useless report.' The amount from each circuit could be published in the *Guardian* and *Wesleyan*, or an extra OUTLOOK; but a report of work done should be in every home. This could be done in the OUTLOOK, or an extra or supplement, or separately, at little cost."

Here also are points worth considering, and friendly consultation will help to a wise decision.

ONE other extract we must give from our Nova Scotia brother's letter:—

"I received Dr. Gracey's 'China,' and gave my people a synopsis of it, who were as much surprised, and, I guess, pleased, as I acknowledge I was myself, on receiving the contents of it. Could not this be given to our people in the organs some way? I have suggested to Dr. Lathern to publish in the *Wesleyan* the synopsis published in December *Magazine*. Doctor, you remember General Wolseley's prediction that China would overrun and conquer Europe. Is that the way it will be Christianized, by the conquered, as Judea Christianized Rome the conqueror?"

#### MORE MISSIONARIES FOR JAPAN.

THE following letter, under the above heading, from the Rev. J. G. Dunlop, B.A., missionary at Nagano, represents, we presume, not his view alone, but also that of our other missionaries in Japan. Lack of funds is all that prevents extension. When will the Church awake to an adequate sense of its responsibilities?

A fine illustration of how the opinions of good men differ is afforded by the recent utterances of prominent Japan missionaries on the above subject. While Dr. Knox, Presbyterian, writing in the September *Missionary Review of the World*, says, "Nor can I fail to say that the time is not auspicious for an increase of missionaries," the Baptists are urgently requesting a large addition to their forces. At the American Baptist Union, held in Yokohama in September, the missionaries reiterated the appeal of the last Conference, by asking that twenty-three men be immediately appointed for missionary work in Japan.

The Presbyterians have a 'widespread work here. They have workers, principally Japanese, in most of the forty prefectures that make up the empire, and it may be—though we greatly doubt it, from what we see of their work—that they have enough, or nearly enough, missionaries in the field, and that Dr. Knox is right in so representing the case for his own body; but certainly he would get no brief from the Baptists and Methodists to plead their cause at home.

We, Canadian Methodists, no less than the American Baptists, are committed to a "forward movement" throughout the interior, and look for gradual reinforcements to our mission from year to year. We are as well fitted as the best, far and away better prepared than most, for aggressive

work in the country. Till last year our workers, whether Japanese or Canadian, were to be found in only three out of the forty provinces, but we have now work and workers planted in four great provinces on the west coast. On this new district, visited for the first time only two years ago by Rev. Dr. Cochran and J. W. Saunby as a prospecting committee, there is now at work a force of ten men, Japanese and foreigners, while the Women's Missionary Society have one lady in the field and two others under appointment. And as we advance, "regions beyond," with hundreds of thousands of population yet untouched by Methodism in any form, appeal to us for help.

May the spirit of the apostles, the early Church, and our Methodist fathers abound in us, prepare us for and carry us through this grand work of extension upon which we have entered.

## Along the Line.

### MANITOBA CONFERENCE.

*Letter from REV. EDWARD PAUPANIKISS to Rev. J. McDougall, dated OXFORD STATION, 2nd Oct., 1891.*

WE hear that the steamer has arrived at Norway House, and take this chance to write you a few lines. The York packet is just starting for Winnipeg. The summer leaves are beginning to fall, and the cold weather has set in, thanks to the good Shepherd of the sheep. "The Lord hath done great things for us, whereof we are glad." "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I was off on a trip to Island Lake. Before I left my mission I was very unwell, so I was compelled to take two men with me. I met a great many of the Indians at Island Lake who have given themselves to the Lord. I have baptized thirty in all, men and women, not counting the children. The Indians are going to build a church in the spring, and I have made promise to help them with nails and window glass. I learn that the poor Indians are having regular Sunday services, and prayer-meetings in the middle of the week. How anxious they are to learn about Jesus and His love! I trust that the good seed of the Gospel may bring forth the good fruits "unto holiness and the end everlasting life."

Our school at Oxford is well attended. Mr. McDonald has not yet come down. Excuse my short letter; I shall give you all the history at Oxford next time. We are all well and enjoying good health.

### CHINA.

*Letter from REV. V. C. HART, D.D., dated SHANGHAI, November 13th, 1891.*

WE reached Shanghai the 3rd November. Affairs seem to be quieting down in the interior, and there is a better outlook than for some months past. In view of the uncertainty still hanging over the perfect settlement of affairs, it was thought prudent that we remain here a short time, and be prepared to advance when we are quite certain no obstacles will be thrown in our way. I have written to Hankow and Ichang for consular advice, also have forwarded a request to Peking for a passport. In the meantime we are settling into temporary quarters, and the brethren will go at the language with Mandarin teachers. I, with two of the brethren, may precede the party, prepare quarters at Chen-too, and then I will drop down to Ichang

and bring up the others. In this way we can pave our way without attracting so much attention, and be freer to act in the preliminary stages of our work. Our plans may be changed to meet emergencies. It is impossible to give any forecast. The powers are not pressing what old residents consider a thorough settlement of the troubles, and many are looking for fresh outbreaks. When I get replies to letters sent up the river will write you more fully.

We are all well and happy. God has blessed us thus far in our work, and we can safely trust him for all that is to come.

[A letter to Dr. Hart from the American Consul at Hankow intimates that mission work in that region is at a standstill, as the missionaries are all living in the foreign concession at Hankow. At that date trouble was apprehended at Chunking. Let earnest prayer be offered not for our missionaries alone, but for all missionaries and foreigners in China.—ED. OUTLOOK.]

### JAPAN.

*Letter from REV. J. G. DUNLOP, B.A., dated NAGANO, November 7th, 1891.*

ON October 28th the central portion of the main island was visited by the most serious shock of earthquake that has been experienced in many years. The whole island seems to have felt the shock, but serious destruction of life and property occurred only in a belt of country running west and east, just south of the zone operated by our Canadian mission. The only one of our mission cities seriously damaged was Fukui, where Mr. and Mrs. McKenzie and Mr. Iizuka are at work. There over one hundred houses were overthrown, one person killed, and a number injured.

Throughout the whole country some 12,000 houses were destroyed, nearly 2,000 people killed, and about twice as many wounded. The greatest calamities occurred in the city of Nagoya, 115 miles down the Tokaida railroad from Shizuoka, and in two neighboring cities. A friend living in the worst disturbed belt writes:—"Oh! what suffering, especially in Ogaki and Gifu! People terribly wounded and mangled, and mortification setting in," for want of medical attendance. Subscriptions are being raised all over the country in aid of the wounded and the 50,000 or 60,000 rendered homeless through the disaster.

Here in Nagano it was nothing but a pretty hard shake, though enough to frighten the people thoroughly. Unlike the Tokyo and Yokohama people, they are not used to earthquakes, but some of the older inhabitants remember the event, and all, young and old alike, know the traditions of the earthquake of forty years ago, that almost destroyed Nagano, so they were ready to imagine the other morning that we were to have a repetition of that dreadful experience. On the right hand side as you enter the courtyard of the great Zenkofi temple here, there is a stone monument erected to the memory of the 30,000 who met their death through that earthquake—by fire and flood and falling houses—in Nagano and the villages of the plain.

WITH deep regret we notice that the foreign consuls in Samoa have arranged for Sunday afternoon fetes, rifle matches, and other entertainments for the natives. Such use of the Sabbath is contrary to the practice of the Christian Samoans, and will tend to destroy the hold which the Christian religion has upon the people. Why should the representatives of Christian nations among rude tribes be so indifferent to the religious institutions on which must depend, in a large degree, the hopes for the moral elevation of the heathen?

## Missionary Readings.

### THE ATTITUDE OF THE JEWS TOWARD THE LORD JESUS CHRIST.

THE Jews were expressly created for Jesus. Their attitude should be loyalty and love. They are "the everlasting nation." The prophecies inspired the hope of the Messiah, and the Levitical sacrifices taught the purpose of His mission. The spirit of expectancy was alive during our Lord's ministry, and was not quenched by His death; thousands of Jews accepted Him as Saviour. And though the nation, as such, rejected Him, and continues to reject Him, still the expectancy survives, notwithstanding the Talmudical system which has tried to explain His absence.

The expectancy continued, and false Messiahs appeared at various periods from the second to the seventeenth century, bringing fresh calamities on the Jews. They were persecuted to the death for ages by so-called Christians, who tortured, plundered and banished them. In recent times Rabbinitism has been losing its hold of the Jew, and Rationalism taking its place, so that the Jew has sought to lose himself among the nations, and his hope of a Messiah has become a mere sentiment. Recent persecutions, however, in Russia, Germany and Roumania have revived the expectancy.

Israel has been prosperous and forgotten her hope. But there is a turning of the tide. We were startled some years ago by the rise of anti-Semitism in Europe—the bloody persecutions in Russia. Blood lies at the door of those who enacted these persecutions; and there are many things which may well make the Christian Church ashamed. I would speak more strongly if it were not that I myself am a Jew—but for all that these things mark the turn of the tide. Israel is being allured into the wilderness since the anti-Semitic movement, and, notwithstanding the unbelieving spirit beginning to prevail, thousands of hearts have been turned to the hope of Israel, and besides, more Jews have been brought into the Christian Church than in the preceding fifteen hundred years. And not merely individuals, but numbers; for we have now, it is estimated, in the Christian Church somewhere between sixty and seventy thousand Jews, and amongst these many distinguished for learning, Christian zeal, Christian love and Christian works, giving us a little sample and foretaste of what will be the case when "all Israel shall be saved," and be recognized as the people of the Messiah, and be known everywhere as His messengers and missionaries.

Now where the anti-Semitic movement has occurred, marking the turn of the tide nationally, there are many who are striving to throw off their nationality—they would be Jews no longer; or, at all events, only Jewish Germans, or Jewish Russians, not German Jews or Russian Jews. They want to throw off their Jewish nationality; and especially is this the case in Russia. But they have been made again to feel there is a deep chasm between them and the Gentiles, and that they cannot throw off their peculiarities, for as it is written: "Lo! The people shall dwell alone, and shall not be reckoned among the nations." They shall dwell alone; they were not doing so when the persecution broke out, but they saw their error, many of them; and now the special hope of Israel has revived, and many are talking of going back to Palestine. Ever since the persecutions the longing of the nation to return to Palestine has been growing, and is still gaining in intensity and extent, notwithstanding all the difficulties that meet them. Their eyes are being anew directed towards Jerusalem.

I wish you believers would take that view. There is much spoken against Jewish missions, but they are accom-

plishing the grand end of God; and, besides, you are bound by the noblest motives of gratitude to give back to the Jew what you received of him. You received mercy through their unbelief, that through your mercy they may obtain mercy.—*Rev. Theodore Meyer.*

### SYRIAN CUSTOMS AS ILLUSTRATING BIBLE TRUTHS.

AN ADDRESS BY MRS. BARAKAT, OF SYRIA.

LET me tell you a little of the life of an oriental girl, and give you a picture of her as she enters into the marriage relation. It may help us to understand a little better the covenant into which God enters with us, and our part of that covenant.

A girl in an oriental family of high rank must be a bride at the age of nine, ten or twelve years of age. A girl who lives to be fifteen years old without being married is an old maid. She has lost her chance. After she is married, she becomes the slave of her mother-in-law.

A young man in that country cannot marry until he is able to earn a bride. If he belongs to the lower class, he can buy a good one for seven or eight dollars. If he is in the higher class, he may have to pay five, six, or seven thousand dollars for her. He never goes to court her himself, but when he is ready to buy a wife, he employs a friend to go and look up one for him.

This friend will send a female relative to the home of a young woman of whom he has been told, and there will be a great hand-shaking, lasting perhaps fifteen minutes, but the friend will never enter into a covenant until she has got what she is after. A cup of coffee is always brought to visitors, but she refuses to take it. She is not ready. When a visitor stays too long, it is customary to bring them a second cup of coffee, to let them know the time has come for them to depart. So they bring her a second cup, but she will not take it. Her mission is not yet performed. Finally she tells them they have a daughter whom she would like to see. They go for her, but she is hidden away in her room, and has to be called once, twice, three times before she will answer. When she finally is coaxed out, she immediately hands the visitor another cup of coffee as a signal that she had better go. But the visitor gets hold of her, lifts her veil, and examines her carefully. If she is pleased, she goes back and praises her to the groom, who will sit for hours and listen to the description. Then he gets an influential friend to bargain for her with her father. If he does not pay this friend sufficiently, he will advise the father not to consent to the arrangement, that this man will treat her badly and beat her. If, however, the arrangement is satisfactory, the father will say, "My daughter is a slave to your friend." She is no longer the property of her father. In preparing for the wedding, the father is expected to spend a great deal of money on her jewels, and when the marriage day comes her dress is heavy with gold and jewels, and she is fairly loaded down with them. But she has never seen her groom. She has been told wonderful things about him, yet she has never seen him. As the time arrives, the friends of the groom form a procession, and, with their lamps filled with olive oil, go out with him and parade the streets. Only those of their own rank are invited. At last the bride comes, and her maids are singing joyfully, and all the people in the street can see her. Then they go into the house, and the marriage ceremony is performed, but she has never yet seen him. After the ceremony is over, he lifts her veil, and she beholds him for the first time in all his glory. Beloved, we have never yet seen the bridegroom of our souls, and we shall not, until the day when He shall lift the veil, the flesh, and permit us to see Him in all His glory.—*Christian Alliance.*

## FEELING AFTER GOD.

MISS SYBIL CARTER, a missionary in the Episcopal Church, told me the following incident:—When in Japan she met with a young Japanese woman who is engaged in teaching. This young woman gave her a part of her early history as follows: She said in her lesson one day she came to the word *Creator*, and did not know what it meant. She opened her dictionary, and read there—*Creator: one who creates*—but was as much in the dark as before. She sought for a larger dictionary, and there read—*“Creator: one who creates—a name given to God, who made all things.”* This was, indeed, a startling thought—a God who made all things! She had never heard of such a God. She knew of many Gods, but never of one who made anything. The thought filled her mind by day and by night. She would go out at night and look at the stars, and say: “That God must have made all these stars.” In the sunlight came the same thought of God as the maker of the sun. The trees, too, all seemed to say that this God made them. When she went to the temple and looked at the image of Buddha, she would say to herself: “It wasn’t you, Buddha, for I never heard you made anything.” There was a shrine where some god was represented as a boy. There she would pause, and pointing her finger at the image, would say: “It wasn’t you; you know it wasn’t.” By day and by night Tasshee’s mind was filled with the thought of this God and the question, where should she find Him?

It happened that she went to Tokyo, and there was an old woman in the same house where she was, who said one day, “Tasshee, I am going to a meeting, won’t you go with me?”

“What meeting?” inquired Tasshee.

“A meeting to hear about God,” said the old woman.

“Oh, no,” replied Tasshee, “I don’t want any of your gods; I have a God of my own, if I only knew where He is.”

The old woman prevailed, and Tasshee went to the meeting. The missionary opened the Bible at the first chapter of Genesis, and read: “In the beginning God created the heavens and the earth.” Tasshee was startled. “Why,” she said, “that is the God I am looking for.” She listened eagerly and with great agitation, hardly able to keep her seat, so much did she want to put the question to the teacher—“Where is He?” When the meeting was over she rushed to the teacher, and said: “Tell me, where is this God that made the heavens and the earth?” Her yearning desire was met by proper instruction. She attended the next meeting, and there heard the words: “For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Here again was Tasshee startled. A God of love! She had never heard of a God of love; her gods were gods of hatred, gods of revenge and anger. This God gave His Son. All the Gods she had ever known never gave anything; the people had to give them offerings.

This hungry heart received its food. Tasshee is now a teacher, giving this same food to other hungry hearts.—*Church at Home and Abroad.*

## RECOGNIZING THE LIGHT FROM HEAVEN.

DR. DALE, in his recently published book, “The Living Christ and the Four Gospels,” tells of a Japanese gentleman of considerable intellectual culture and great mental activity and vigor, who gave him the following account of how he became a Christian. He had been a Confucianist, but could not find in Confucius any clear, satisfying teaching on the subject of God, though he sought for it eagerly. While thus unsatisfied and perplexed under

the ambiguities of the great sage of China, a friend gave him a Chinese Bible, asking him to read it, and assuring him that the translation was an achievement of scholarship, and possessed of very great literary merit.

“I found he was right; the translation is admirable. I read page after page until I came to the thirteenth chapter of St. Paul’s First Epistle to the Corinthians, beginning, ‘If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a tinkling cymbal.’ I read the whole chapter. I was arrested, fascinated. I had never seen, or heard, or dreamed of a morality like that. I felt that it was above the reach of the human race, that it must have come from heaven, that the man who wrote that chapter must have received light from God—from God, about whose existence I had been speculating. And then I read the Gospel of St. John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse Him my faith.” This Japanese gentleman did not enter upon any question of the authorship of the Fourth Gospel, nor did he insist upon knowing what proofs were forthcoming as to St. Paul’s having written the Epistles to the Corinthians. Whoever wrote these passages had “received light from God.” That was enough. He saw the light, and recognized it to be divine.

## Our Young Folk.

## FROM CLOUD TO OCEAN.

“O DEAR, I’m just discouraged!” exclaimed Bessie, looking very gloomy, as she threw herself into a chair.

“About what?” asked her father, putting down his book.

“Why, I can’t get but just a few pennies for the mission box. They’ll not count any, and I don’t know how to earn any more. It rains, and I don’t know what to do.”

“You are having a dull time. Come here, and I will tell you a story.”

When Bessie was comfortably settled in her father’s lap, he began:—

“One day some little clouds were getting tired of simply looking pretty, and, as a friendly wind came along to help them, they joined other clouds and came to the earth as rain-drops. This company of rain-drops fell in a wood, where the ferns nodded their thanks for the refreshing drink. Down through the moss they sank, till it became dark, and the rain-drops thought their journey was ended.

“But by-and-by more rain-drops joined them, and a little spring trickled through the grass, to meet the brook which busily rippled over the stones. This brook fed many tiny roots, so that all the green things that grew beside it flourished finely. Cows came to drink, birds to bathe, and children sometimes sailed their little ships on its waters. This brook was joined by other brooks, and by-and-by the rain-drops reached a deep, silently flowing river. Towns were built on its banks and big boats took the place of the little ones. The rain-drops were sadly frightened when they reached the first rushing, thundering waterfall. But they soon learned to enjoy the swift journey over the rocks, and gladly helped to turn the big mill-wheels.

“A long, winding way the river took, sometimes between high rocks, up whose sides the ferns and bushes tried to climb; sometimes among tall forest trees or wide stretches of meadow. The rain-drops thought each place was beautiful and wished to linger there, but the river never stayed long in one spot. It grew deeper and wider, till at last no shore was seen, and the rain-drops knew they had reached the ocean. Their journey was ended, but I think they will visit the sky again some time.”

"O papa!" said Bessie, "the rain-drops are so little, but they can do something. I like to watch them now. Do they find wings and fly down from the sky sometime, and we call them snowflakes?"

"I think so," answered her father.

"I guess my pennies will do a little good, and perhaps a great many other children will give too," said Bessie.

Then the sun shone, and the little girl went out for a run in the fresh air.

#### A NOBLE CONFESSION.

WHEN J. Coleridge Patteson (usually called "Coley") afterward the martyr bishop of Melanesia, was a boy at Eton, like many other boys, he was enthusiastically fond of cricket, and not only was he fond of it, but he was also an unusually good player. At the cricket suppers at Eton it was customary to give toasts, followed by songs, and these songs oftentimes were of a very questionable sort. Before one of these suppers Coley told the captain that he should protest against the introduction of anything that was immoral or indecent. His protest, apparently, had no effect, for during the evening one of the boys got up and began to sing a song which Coley thought was not fit for decent boys to hear. Whereupon, rising from his seat, he said, "If this sort of thing continues, I shall leave the room." It was continued, and he left the table. The next day he wrote to the captain of the eleven, saying that unless he received an apology he should withdraw from the club. The apology was sent, and Patteson remained; but those who knew how passionately fond of cricket he was, knew what a sacrifice it must have been to have risked the chance of a withdrawal. Now that Eton boy, by his conduct, confessed Christ. It was a great temptation to him, doubtless, to be silent, and to allow the evil, ribald thing to pass unnoticed. But silence in such circumstances would have been disloyalty to the Master whom he served; for him, at least, it would have been to deny Christ.

#### THE LITTLE SINGER.

NO bracelets nor necklaces had she; no white silk dress had she ever seen, and common white muslin even she had never worn. She was bare-footed, and though the morning was warm, she had wrapped an old shawl around her to hide the holes in her dress. A neat little girl was Mandy, or at least she would have been if she had known how; she always washed her feet in the fast-running gutter puddles after a hard rain, just because she liked to see them look clean; but she had no needle and thread at home, nor patches; and her work among the barrels, picking for rags, was not the cleanest in the world. Yet on this afternoon did this little girl, Mandy, give a concert. Her audience was an organ-grinder who stopped to rest a bit, an old woman who was going by with a baby, and a little boy with a load of chips. The words she sang were:—

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;"

and the chorus repeated as many times, "I've been redeemed, I've been redeemed, I've been redeemed," I don't know how many times over.

"Where did you get that?" asked the organ-grinder.

"What?" said Mandy, startled and turning quickly.

"That! that you are singing."

"Oh, I got it at Sunday-school!" And she rolled out the wonderful news: "I've been redeemed; been washed in the blood of the Lamb."

"I don't suppose you know what you're singing about," said the organ-grinder.

"Don't I, though?" said Mandy, with an emphatic little nod of the head. "I know all about it, and it's quite true.

I belong to Him. He's going to make me clean inside, and dress me in white some day, to stay with Him forever and ever. I've been redeemed; been washed in the blood of the Lamb."

Away down the street, as far as the organ-grinder could hear, as he trudged on, there came back to him the faint sounds of that chorus, "I've been redeemed." Nobody threw bouquets to Mandy; nobody said she had a sweet voice. But the organ-grinder kept saying the words over and over to himself. They were not new words to him. Years ago his old mother used to sing those first ones, "There is a fountain." He had never heard the chorus before, but he knew it fitted; his mother had taught him. And away back, when he was a little boy, a minister had said to him once, "My boy, you must be sure and find the fountain and get washed." He never had. He was almost an old man, and it was years since he had thought about it; but Mandy's song brought it all back. Was that the end of it? Oh, no! The organ-grinder kept thinking and thinking, until by-and-by he resolved to act. He sought the fountain, and found it; and now, if he knew the tune, he could sing, "I've been redeemed!" Many times he says the words over and over. Is that the end? Oh, dear, no! It will never end. When Mandy and the organ-grinder stand up yonder, and she hears all about the song she sung as she picked over the rags, it will not, even, be the end.—  
*The Dayspring.*

#### A LITTLE IMMIGRANT'S PRAYER.

THE institutions founded and managed by Dr. Barnardo in London, which now contain two thousand children rescued from the London streets, and which cost \$6,500 a week, are sending out continually the children, as they are prepared, to homes in Canada and other countries where they can be assured of kind treatment. The kindness is not, it appears, all on one side. Dr. Barnardo says: "Our children in many instances carry a blessing with them. I sent a little girl out, some time ago, to Canada, from our Village Home, a little thing eight years of age. You may say, what good was she? The Canadians will tell you. The eight-year-old mites get into the hearts quicker than the fifteen-year-olds do. Well, when I sent this little girl out she was met by a farmer at the nearest station—a big fellow, about six feet two inches in his stockings. The child, timorous but trustful, went away with him, and when they arrived at the house they were about to have their mid-day meal. There sat the wife, as big as the father almost, and there were the sons also, all young giants; they all sat round the table.

"The meal was just being brought in, and my little Jessie was put in a chair. Presently the dinner was on the table. One son helped himself to a piece, and another son took his share and began to eat, but the little girl sat still and quietly covered her face with her hands, while with bowed head she said her simple grace. The farmer rose up (he told me this himself), and wiping away his tears, said: 'Wife, we have never had anything like that in our house before.'

"While he was speaking, the wife, as much and as deeply moved herself, had gone round and taken the child in her arms and embraced her. 'God bless you, my dear!' she said.

"And what do you think followed? They said to my little maid: 'Say your prayer out loud, my dear, and we shall say it with you.'

"Yes, 'a little child was leading them.' There was a little London child saying aloud her simple prayer, inviting the Lord Jesus to be at their meal to bless them, while the others, with bowed heads and closed eyes, were repeating it after her, the tears meanwhile coursing down their faces."

# Women's Missionary Society.

## OFFICERS:

*President:*  
Mrs. James Gooderham - - - Toronto

*Vice-President:*  
Mrs. Dr. Carman - - - Belleville, Ont.

*Cor.-Secretary:*  
Mrs. E. S. Strachan - - - Hamilton  
113 Hughson Street N.

*Rec.-Secretary:*  
Mrs. J. B. Willmott - - - Toronto  
50 Bond Street.

*Treasurer:*  
Mrs. T. Thompson - - - Toronto

(BY VIRTUE OF OFFICE.)

Mrs. Dr. Burns - - - St. Thomas  
*Pres. Western Branch.*

Mrs. Dr. Williams - - - Toronto  
*Pres. Central Branch.*

Mrs. W. E. Ross - - - Montreal  
*Pres. Eastern Branch.*

Mrs. MacCoy - - - Halifax  
*Pres. Nova Scotia Branch.*

Mrs. MacMichael - - - St. John, N.B.  
*Pres. N. B. and P. E. I. Branch.*

Mrs. Watson - - - Victoria, B.C.  
*Pres. British Columbia Branch.*

## STANDING COMMITTEES.

*Supply:*  
Mrs. Dr. Briggs, Mrs. Dr. Williams,  
Mrs. J. B. Willmott, Mrs. Bull  
Mrs. Tyner, Mrs. Bull

*Publication and Literature:*  
Central Branch - - - Miss Ogden  
18 Carlton Street, Toronto.  
Western Branch - - - Miss Wilkes  
84 Gloucester Street, Toronto.  
Nova Scotia Branch - Mrs. Dr. Willmott  
50 Bond Street, Toronto.  
N. B. and P. E. I. Branch, Mrs. Mackay  
83 Czar Street, Toronto.  
Eastern Branch - - - Miss Carty  
263 Jarvis Street, Toronto.  
British Columbia - - - Mrs. Hamilton.  
40 Leopold Avenue.

*Indian Work:*  
Mrs. Dr. Burns - - - St. Thomas, Ont.  
Mrs. A. Cunningham - - - Galt, Ont.

*EDITORS.*

*Wesleyan:*  
Mrs. Whiston - - - Halifax, N.S.

*Guardian:*  
Miss McGuffin - - - Toronto

*Outlook:*  
Mrs. Dr. Parker - - - Barrie, Ont.

*Onward:*  
Mrs. H. L. Platt - - - Picton, Ont.

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

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

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

“Lord, what wilt Thou have me to do?”—ACTS ix. 6.  
“Whatsoever He saith unto thee, do it.”—ST. JOHN ii. 5.

WITH the opening year, many resolves will be recorded for better work, more faithful prayer, and a deeper interest in the work of our Women's Missionary Society. The monthly meeting, the prayer hour, the regular visits of our OUTLOOK and Letter, will speak to us of these resolves, and keep our hearts in tune and our minds in touch with the purposes of God, and the thought trend of our time regarding true missionary effort.

To “serve our day and generation by the will of God;” to “be women having understanding of the times, to know what Israel ought to do;” to accept the duties as our day presents them to us, even as the noble women of the past accepted and performed those of their age; to so live and think and work that God may “*breathe through us His errands;*” this be our holy aim, and in this spirit and desire may we Women's Missionary Society workers give ourselves to God afresh, to be co-workers with Him in this blessed work for humanity. Then shall we indeed enjoy the fulfilment of all those good wishes which flow from hearts and lips at this festive season.  
*A very Happy New Year!*

WE are very glad to correct an error, for which, however, we are in no way responsible, viz., the refusal to set apart a special Sunday for our Women's Missionary Society did not come from the British

Columbia Conference. We would have been more than glad to announce that all our Conferences, recognizing the benefits so various flowing out to the Church at large from this new awakening of the women, had cordially endorsed and encouraged the plan to set apart a special Sunday for their work. This, with many other good things, will come yet, we believe.

THE preparation of the annual report is in the hands of the Publication and Literature Committee.

MISS ROBERTSON, of St. John, N.B., with Miss Shoults, went to Japan in company with Mrs. Large.

THROUGH lack of space we have been forced to hold over a number of reports from Auxiliaries, Mission Bands and Circles.

MRS. THOMAS THOMPSON, Toronto, Treasurer General Board, thankfully acknowledges on behalf of the Women's Missionary Society the receipt, through Dr. J. J. Maclaren, of \$300, the bequest of the late Mr. Seelye, Huntingdon, P.Q.

CORRECTION.—On page 26 of the Annual Report, in the list of officers, the name of the Cor. Sec. of Mission Bands in the Central Branch has been inadvertently omitted, viz., Mrs. (Dr.) Bascom, Uxbridge, Ont.  
M. WILLIAMS, *Pres't.*  
R. M. BRIGGS, *Cor. Sec.*

## EXECUTIVE MEETING.

A MEETING of the Executive Committee of the Women's Missionary Society was held in Toronto, beginning on December 17th. The President occupied the chair, and nine members were present.

Letters were read giving the particulars of the burning of the Coqualeetza Home at Chilliwack. Sixteen children who have homes were sent there; the three ladies and thirteen children are in Mr. Tate's house. The building was valued at \$4,500, and the furniture at \$1,500. There was an insurance of \$4,000. Some furniture and bedding were saved; but Miss Clarke, in her efforts to save the property of the Society, neglected her own, and lost almost her entire wardrobe. It was decided to secure, if possible, some building which could be used until the Home could be re-built. A committee was appointed to meet with the Committee of Consultation and Finance, and make such arrangements as they may jointly think best.

The following resolution was passed unanimously: “This committee desires to express its high appreciation of Mr. and Mrs. Tate's kindness, sympathy and self-sacrifice in receiving our teachers and children into their own home at much personal inconvenience.”

Sad news had been received from Port Simpson, British Columbia. Most of the children in the Home were suffering from whooping cough, and two had died. When this news reached Miss Cartmell, in Victoria, she immediately sent a young lady to Miss Hart's assistance, advancing her travelling expenses and a month's salary. Very sincere grati-

tude was expressed to Miss Cartmell for her kind and prompt action in the matter.

Communications were received from Miss Leake and Miss Cartmell in reference to the recent importation into Victoria of Chinese women for immoral purposes. One of these has already been rescued. The Corresponding Secretary was requested to prepare a circular letter to be sent to other Mission Boards, to secure their co-operation in an effort to have the traffic prohibited.

As a number of requests for mission band life-membership certificates had been received, the Committee on Publication and Literature was authorized to issue such certificates free of charge to the bands.

It having been found that the space of five lines given to auxiliary reports in the *OUTLOOK* by resolution of the Board has proved too limited, it was decided to request secretaries to condense their reports as much as possible, but in no case to exceed fifteen lines.

A resolution was passed recommending that all moneys received from legacies should be used for special purposes unless otherwise specified by the donors.

A letter was received from Rev. Dr. McLean stating the need of religious literature in Manitoba, British Columbia and other places. Three ladies in Toronto will be requested to act as a committee to correspond with missionaries and ascertain the names of those wishing such literature, and to invite auxiliaries, bands, leagues and Sabbath-schools to cooperate with them in supplying the same.

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

#### WESTERN BRANCH—ORGANIZERS OF DISTRICTS.

Hamilton—Mrs. J. L. Stoney, 44 Herkimer Street, Hamilton; St. Catharines—Mrs. E. P. Lewis, Niagara Falls Centre; Brantford—Mrs. W. Phelps, Mohawk; Woodstock—Mrs. D. Hunt, Oxford Centre; Simcoe—Mrs. E. M. Kitchen, Cayuga; Milton—Mrs. J. S. Deacon, Milton; Welland—Mrs. V. H. Emory, Welland; Norwich—Mrs. W. Phelps, Mohawk; London—Mrs. McMechan, 881 Dundas Street; Aylmer—Mrs. (Rev.) J. Kennedy, Lyons; St. Thomas—Mrs. J. Risdon, St. Thomas; Chatham—Mrs. R. S. Hadley, Chatham; Sarnia—Mrs. (Rev.) J. R. Gundy, Sarnia; Ridgetown—Mrs. Scatchard, Newbury; Exeter—Mrs. A. L. Russell, Exeter; Strathroy—Miss Freeman, Petrolia; Windsor—Mrs. R. L. Hadley, Chatham; Guelph—Mrs. W. G. Smith, Guelph; Galt—Mrs. R. S. Williams, Galt; Stratford—Mrs. J. H. Flagg, Mitchell; St. Mary's—Mrs. H. L. Rice, St. Mary's; Goderich—Mrs. Leech, Goderich; Kincardine—Mrs. W. C. Henderson, Kincardine; Wingham—Mrs. F. Swann, Auburn; Listowel—Mrs. E. S. Rupert, Milverton; Palmerston, Mrs. E. A. Chown, Drayton; Mount Forest—Mrs. N. Smythe, Harriston; Walkerton—Mrs. Jas. Charlton, Port Elgin.

#### FROM THE AUXILIARIES.

BELLEVILLE (Bridge St.)—Though "showers of blessing" were literally descending on the day appointed for our Quarterly Meeting, the missionary zeal of our women was not dampened, for more than seventy gathered in the lecture-room, in the afternoon, to receive blessings within as well as without. Besides a good representation of our three auxiliaries, there were visitors from sister societies. Our enthusiastic President, Mrs. Elliott, presided, and after an earnest address, directed the carrying out of an interesting programme of songs, recitations, and an original paper by Mrs. Rowe. Mrs. Hodson, the genial wife of our beloved pastor, rendered efficient aid by conducting the musical part of the programme. After the meeting five o'clock tea was served

by the young ladies of the "Jubilee Mission Band," and an hour of pleasant social intercourse enjoyed by those assembled. The reports were most encouraging in every respect.

L. LEWIS, *Cor. Sec.*

WHITECHURCH (October 28th, 1891).—On October 26th, Mrs. (Rev. Dr.) Henderson met a number of the ladies at the parsonage, and organized an Auxiliary of the Women's Missionary Society, with eleven members, meetings to be held the first Thursday in each month. The following officers were elected: President, Mrs. (Rev.) F. W. Crowe; First Vice-President, Mrs. Kew; Second Vice-President, Miss Wellwood; Recording Secretary, Miss Susie McClanaghan; Treasurer, Mrs. Worden; Corresponding Secretary, Miss R. J. Cuyler.

R. J. CUYLER, *Cor. Sec.*

MURRAY HARBOR, P.E.I.—Auxiliary held their annual meeting on Sept. 5th; elected officers for the ensuing year, viz.: President, Mrs. (Rev.) S. James; First Vice-President, Mrs. I. R. Prowse; Second Vice-President, Mrs. C. Brehaut; Third Vice-President, Mrs. G. Brehaut; Recording Secretary, Miss Laura Roberts; Treasurer, Mrs. J. D. Hugh; Corresponding Secretary, Mrs. W. H. Prowse. We elect three new members every quarter to prepare a programme for our monthly meetings. Our meetings are much more interesting. All the members that can attend have their share in helping to make our Auxiliary successful. We are glad to report four new members, enrolled since our annual meeting; hope to report more before the close of the year. At our last meeting we elected a committee to try and have a public meeting as soon as possible. In July we elected our delegate for Branch, Mrs. I. R. Prowse, who attended that meeting in September. After our delegate's return, we were much pleased with her report from Branch, and think it strengthens any Auxiliary to send a delegate to Branch meeting if possible. Our President proposed that instead of paying the delegate's expenses from our membership fees, that the amount be raised by lecture or some other way. Accordingly, Rev. C. W. Hamilton, of Charlottetown, delivered his very interesting lecture, subject "A Trip to England." At the close of the lecture a vote of thanks was tendered to Mr. Hamilton. A collection was taken up in behalf of the Women's Missionary Society. We are doing what we can willingly and gladly for the dear Master's sake.

*Cor. Sec.*

TEESWATER.—An Auxiliary was formed here October 15th. Mrs. Watt, a delegate to the Brampton Convention, while visiting friends here, was so imbued with the spirit of "take on work," called forth by the inspired address of the President, Mrs. Williams, that she felt called upon to try and form an Auxiliary. After a personal canvass of the ladies of the church, a public meeting was called, at which Mrs. Watt was asked to preside. In a clear, forcible and convincing manner she showed how the work was to be carried on, and why women should feel a great and special interest in mission work. A resolution was passed to meet the following afternoon and organize. About twelve ladies assembled. An earnest feeling pervaded the meeting, and great interest was shown. Mrs. Watt told what had been done in other places and explained Auxiliary work. Election resulted as follows: President, Mrs. McLauchlan; First Vice-President, Mrs. Field; Second Vice-President, Mrs. Gillies; Recording Secretary, Mrs. Brill; Corresponding Secretary, Mrs. Stephens; Treasurer, Mrs. Button; Literary Committee, Miss J. Hiscocks, Mrs. Man, Mrs. W. Howson. Membership, twenty. On the following Saturday a Mission Band was formed: President, Miss Hollister; Vice-President, Miss S. Read; Superintendent, Mrs. Field; Recording Secretary, Thurgó Gillies; Corresponding Secretary, Floss Johnson; Treasurer, W. Read; Advising Committee, Mrs.

Gillies, Mrs. Mead, Miss Knowlton and Mr. Yeo. Mite-boxes were given out; "Self-denial," "Thankoffering" and "Birthday." About twenty-two members. We hope to report progress and deeper interest.

MRS. J. J. STEPHENS, *Cor. Sec.*

WOODSTOCK.—The annual meeting of this Auxiliary was held on the 8th of September. Mrs. (Rev.) Ames was elected President, the other officers of the previous year being re-elected. It is with gratitude that we can report an increase in members and finance, and a growing interest in the work. Our monthly meeting in June was held at the residence of Mrs. W. A. Karn. The President, Mrs. (Rev. A. E.) Russ, who was about to leave us for a new field of labor, was presented with an address accompanied by a pair of gold-rimmed spectacles, as a slight memento of the esteem in which she was held by the members of the Society. Mrs. Russ' class of young girls gave as a donation \$18. Encouraged by success in the three past years, we enter upon this year's work fully realizing that the Lord our God doth go before us.

CARSONVILLE.—Our Auxiliary was organized by Miss F. E. Palmer, August 11th, with a membership of fifteen. The officers elected were: President, Miss Lizzie E. Gaunce; Vice-Presidents, Misses Maggie and Lizzie Leiper; Recording Secretary, Miss Lily Sharpe; Corresponding Secretary, Miss Maggie McLeod; Treasurer, Miss Nettie Parlee. We have held three monthly meetings. They were both interesting and profitable, and the sisters are deeply in earnest in the work they have undertaken. We have also added four new members, and hope to do more for the Master's cause as the Lord may open the way. Time of meetings, first Saturday in every month. The OUTLOOK has been circulated in fourteen homes. The Auxiliary gave a very successful Thanksgiving entertainment on Saturday evening, October 17th, in the Methodist Church, which was tastefully trimmed with vines, grain, flowers and mottoes. After opening with a Thanksgiving hymn and prayer, Rev. G. F. Dawson occupied the chair, and a very interesting programme was rendered. Afterwards Rev. G. F. Dawson gave a short address on mission work. Collection amounted to \$3.18.

MAGGIE MCLEOD, *Cor. Sec.*

AUBURN.—An Auxiliary of the Women's Missionary Society was organized here on October 28th, by Mrs. (Rev. F.) Swann. The Auxiliary as yet consists of only eight members, but we expect to have an increase soon. Officers were elected as follows: President, Mrs. (Rev. F.) Swann; Vice-President, Mrs. Erratt; Recording Secretary, Mrs. Marshall; Corresponding Secretary, Mrs. Hoover; Treasurer, Mrs. Blair. We hope that this will be the means of awakening a deeper interest in the missionary work of this place, and be especially effective of much good to the Women's Missionary Society.

MRS. HOOVER, *Cor. Sec.*

THE PORT HOPE Auxiliary of the Women's Missionary Society has just completed its fifth year. Its growth has been steady, although not rapid. The monthly meetings have been regularly held and fairly attended. Many of the members can testify to the tendency of Auxiliary work to increase missionary zeal and improve personal piety. With the exception of the receipts of one lecture given last year, all the money remitted has been obtained from membership fees and voluntary contributions. Mite-boxes are especially enjoyed as a means of grace. Several boxes of clothing have been sent to needy missions. We have twenty subscribers to the OUTLOOK, which is much prized by its readers. About \$400 in all have been transmitted. The annual meeting was very interesting and encouraging.

After the usual business of reading reports, electing officers, opening mite-boxes, etc., had been disposed of, eight new members were enrolled for the coming year, and a certificate of life-membership was presented to Mrs. R. Fountain (organizer of the Auxiliary), as an expression of the esteem in which that lady is held by her fellow-workers. We desire to express our gratitude to the Giver of all good for the success with which He has crowned our feeble efforts to hasten the time "when all shall know Him, from the least to the greatest."

A. E. SHEPHERD, *Cor. Sec.*

CHATTERTON.—Mrs. L. Massey, of Sidney, addressed a public meeting in the interest of missions, September 22nd, after which an Auxiliary was organized with a membership of sixteen. The following officers were elected: President, Mrs. (Rev.) Sing; First Vice-President, Mrs. D. Vanderwater; Second Vice-President, Mrs. W. A. Roblin; Recording Secretary, Mrs. C. Vanderwater; Corresponding Secretary, Mrs. S. E. Morden; Treasurer, Mrs. J. Palmer; Mrs. Livingstone to solicit subscribers to OUTLOOK.

LITTLEWOOD.—We held our November monthly meeting at the residence of Miss Armstrong, Ilderton, and a very pleasant afternoon we had. We listened with interest to our delegate's account of her visit to Ingersoll, and afterwards set busily to work to pack a box with bedding, clothes, etc., valued at \$23.00, which we are sending to the Chinese Rescue Home, Victoria. Our attendance was very good, almost every member bringing her contribution. At the close of the meeting we were invited to partake of a nice tea provided by our kind hostess. ADA CHARLTON, *Cor. Sec.*

BLOOMFIELD.—Although our Auxiliary is not composed of many members they are earnest, sincere workers. During the summer months we have been preparing bedding and other useful articles, and on December 3rd we sent a large box, valued at forty-eight dollars (\$48) to the McDougall Orphanage. We feel deeply thankful for the success of the past year, and begin another year hoping that a larger number may be awakened to a deeper sense of responsibility in the Master's work.

MARY E. TAYLOR, *Cor. Sec.*

CANNINGTON DISTRICT.—Four auxiliaries have recently been organized on this district, with the following officers.

ATHERLEY.—Mrs. (Rev.) Campbell, President; Mrs. Duffett, First Vice-President; Mrs. Gaddy, Second Vice-President; Mrs. Whitney, Secretary; Miss Whitney, Treasurer; Miss B. Campbell, Corresponding Secretary. Number of members, 14. LONGFORD.—Mrs. Miller, President; Mrs. Murray, First Vice-President; Miss McPherson, Second Vice-President; Miss Murray, Secretary; Miss Palmer, Treasurer; Mrs. Thos. Cameron, Corresponding Secretary. Number of members, 14. OAKWOOD.—Mrs. (Rev.) Burns, President; Mrs. John Cunnings, First Vice-President; Mrs. Thomas, Second Vice-President; Miss Foster, Secretary; Mrs. Hogg, Treasurer; Mrs. (Dr.) Jeffers, Corresponding Secretary; Mrs. R. G. Webster, Canvasser for OUTLOOK. Number of members, 11. LITTLE BRITAIN.—Mrs. Prouse, President; Miss L. Davidson, First Vice-President; Mrs. Blewett, Second Vice-President; Miss Allen, Secretary; Miss M. Sales, Treasurer; Mrs. (Rev.) B. Greatrix, Corresponding Secretary; Mrs. Yerex, Canvasser for OUTLOOK. Number of members, 12. When I visited Oakwood and Little Britain, the weather was very unfavorable and the attendance at the meetings small, but I think we shall have good reports from the Auxiliaries formed, as the pastors and their wives in both places are in hearty sympathy with the work of the Women's Missionary Society.

E. H. CAMPBELL, *District Organizer.*

VICTORIA, B.C.—I feel I am somewhat remiss in not reporting our Auxiliary before this, as I know the readers of the *OUTLOOK* will be pleased to hear of the growth of the past year, the membership now numbering forty-eight. I am very pleased to record that nothing has happened to mar the interest shown in the work; it is also a matter of great thankfulness that no one has been removed by death. "God has blessed us abundantly, to Him be all the praise." In September, our officers were elected, having entered on our new missionary year: President, Mrs. Burkholder; Vice-President, Mrs. Spencer; Recording Secretary, Mrs. Weire; Corresponding Secretary, Mrs. Pendray; Treasurer, Miss Leake. We meet the first Tuesday of every month, and spend half an hour in prayer before taking up our missionary work, and find it very profitable. Our meetings are interesting, being interspersed with reading and singing. On November 10th, we had our second public "thank-offering meeting," which was attended with great success. The thank-offering, including \$25 life-membership, realized the sum of \$92.20, the certificate of membership being read to Mrs. McMillan, a time-honored Christian. She was taken by surprise, but answered very suitably, being melted to tears. May God bless her in her declining years. Miss Cartmell told some thrilling stories about her visits to Chinatown. I think she goes sometimes at the risk of her own life; but, He who has said, "Lo, I am with you always," she has taken to be her guide, and trusting in Him she has gone forward to accomplish her mission. There are now nine girls in the Home, and a baby boy under the care and instruction of Miss Leake. It is a well ordered home and all appear to be happy, a public prayer-meeting being held there every Friday afternoon from three to four. It is an hour well spent and gladdens the hearts of those who attend to hear the Chinese girls pray in their own language and sometimes in English. We ask your prayers, dear readers, that the baby boy may grow up in the Christian faith and become a missionary. May God bless the Home. Wish you all a happy New Year.

MRS. PENDRAY, *Cor. Sec.*

WINCHESTER (Dec. 14th, 1891).—In summing up our work for the past year, we feel to praise our heavenly Father for the way in which He has led and prospered us. We have fifty-one annual members and one life, making a total of fifty-two as against twenty-six last year. Amount raised during year, \$246.04; out of this amount \$95.29 was raised by Mission Band. Remitted to Branch Treasurer, \$238.43, as against \$65.93 last year. We are much encouraged to go on in this good work, feeling assured that as God is for us, He is greater than all that can be against us. *Cor. Sec.*

BELWOOD (Nov. 26th, 1891).—On Thursday, Nov. 19th, Mrs. G. W. Smith, the organizer of the Guelph District, met the ladies of our church to form a Women's Missionary Auxiliary. After singing and prayer, Mrs. Smith very clearly told the ladies the object in view in banding them together in this important work; mentioned briefly the different fields occupied, and read the constitution of the Women's Missionary Society of our Church. The ladies present voted unanimously that an Auxiliary be organized. The officers elected were: President, Mrs. (Rev.) Kennedy; Vice-President, Mrs. J. Henderson; Recording Secretary, Mrs. Kyle; Corresponding Secretary, Miss Maggie Campbell; Treasurer, Mrs. Felker. The second Tuesday in every month was decided upon as the day of meeting. Eleven names were enrolled as members, and several have promised to join at our first meeting. A public meeting was held in the evening; there was a good attendance, and Mrs. Smith and Rev. Dr. Gifford delivered very interesting addresses, which were listened to most attentively.

MAGGIE CAMPBELL, *Cor. Sec.*

## FRENCH METHODIST INSTITUTE, MONTREAL.

WE ask the attention of our readers to the following encouraging letter from our work in Montreal. Members and friends of our Women's Missionary Society will rejoice with our faithful laborers in the Institute at these tokens of Divine approval, and render thanks to God.

Mrs. (Rev.) Hall writes:—"I am sending you by this mail a paper read by Madame Morin, before a Convention of the French Methodist pastors and missionaries of Rhode Island. Madame Morin, you are perhaps aware, came to us last January to be trained in Bible study and for work amongst her own people. She could scarcely speak a word of English and had only been converted a few months. She made rapid progress, being very anxious to work for God, and as soon as the Institute closed last April, she returned to Rhode Island and labored as a Bible woman all summer. She is with us again this session, and has wonderfully developed spiritually and mentally, giving much promise of future usefulness. The paper which I send is her own, but the Reverend Mr. Benoit corrected some mistakes in the English.

"We are much encouraged in the Institute this year. We have so far sixty-four pupils, thirty-one male and thirty-three female, and amongst them some very interesting cases. We have been praying for some months past that all in the Institute might be converted to God early in the session so that they might be built up in the faith before returning to their homes.

"Already we have the beginning of the answer to our prayers, fourteen young men and boys having stood up for prayer in our service last Sunday night. A few of these passed through our services last year apparently unmoved even when many of their fellow students sought and found the Saviour. I am so thankful that the week of prayer held by our Methodist Church throughout the world is thus so early beginning to bear fruit in a field that has been perhaps one of the least encouraging, that of French Evangelization. Oh, for showers of blessing upon this province of Quebec, and a mighty turning of the people to God!"

## THE BIBLE-WOMAN: THE IMPORTANCE OF HER WORK IN THE EVANGELIZATION OF ROMAN CATHOLICS.

*Paper read by MADAME LEOCADIE MORIN before the Convention of the French Methodist pastors and missionaries in the city of Pawtucket, R.I.*

MR. PRESIDENT,—Having been called upon to express my views concerning the work in which I have been engaged in the city of Woonsocket, R.I., for the last four or five months, I will speak about the importance of the co-operation of women in the work of French evangelization. My subject will be, "The Bible-woman: the importance of her work in the evangelization of Roman Catholics."

The remarks I intend to make will be followed by a few short observations upon the encouragements and discouragements I have met with, and which are expected in the work of every Bible-woman.

I may be asked why I consider the position of Bible-woman so important in the work of evangelizing our Roman Catholic compatriots. My experience during the last few months shall dictate my answer to this question.

The work of the Bible-woman, especially in our manufacturing cities, is as important, if not more so, than the work of a missionary; for it seldom happens that the husband is found at home during the day, whilst the wife and children are nearly always to be found at that time. The Bible-

woman, in such cases, will gain access to the home, when, in many cases, it is impossible for the missionary to do so. Women are, in general, easy of access, if it is a woman they have to deal with. Women have more confidence in one another in this kind of work than they have in men, especially when it is a stranger that presents himself. Women are more communicative with one another than they are or could be with men. The Bible-woman who is polite and affable in her manners can gain access to and be welcome in almost any home she desires to visit.

We must, however, draw exceptions to this rule whenever the subject of conversation is upon religious matters. The Bible-woman is welcome everywhere until the priest arouses the people against her.

When the men are at home the Bible-woman will be less liable to be molested than a man, for it is seldom that a man would so far forget himself as to be rude to a woman, even if he does not enter into her views. As she visits from house to house, she reads the Bible, exhorts and prays with the family when she is allowed to do so. This a man cannot always do.

The Bible-woman is better listened to than the missionary because it is something new for a Roman Catholic to have a woman talk on religious subjects, and even if it is out of curiosity she will be heard.

When a woman is ill it is impossible for a man to take care of her, but it is a good opportunity for the Bible-woman to gain access to the home, care for the sick one, render all the services she can, and speak of the Saviour at the same time. In times of trouble everyone is ready to hear something on the subject of religion, and especially of the Saviour. She can also visit poor families, help them through others, work for them, clothe them, set the house in order, and, in general, do what a man cannot do under such circumstances. Thus she has in her power the means of doing much good, and, if not winning souls to God, at least awake them to the sense of their religious duties.

Nobody will contest the advantages that a woman has over a man in this kind of missionary work. Her services are also invaluable to the Protestant pastor in the discharge of his duties to Protestant families. In his absence she replaces him with great advantage to the Church. It is a fact, that those who have been converted and are persecuted wait with anxiety for the visit of the pastor or the Bible-woman at least once a week. By praying with them and exhorting them, they take courage and feel that they are not alone to fight the good fight. They then become more zealous and more eager in the discharge of their religious duties. They attend more regularly the services on Sunday and during the week. Therefore, I consider these weekly visits among our Protestant converted families of the utmost importance to our work.

I love the work in which I am engaged at the present time, because of the good which I can do. I have consecrated myself to this work because God has commanded us to love Him and to love our neighbors, and to do unto others as we would others should do unto us. Through God's special grace I have been redeemed from the world and its vanities, and I ought to show my love and gratitude toward Him. Through the instrumentality of a brother here present, I have been brought to the knowledge of the Gospel. By him I was led to the Saviour. Should I not, therefore, devote myself for others as others have devoted themselves for me?

There remains very little for me to say as to the encouragements of my work as a Bible-woman. I have visited a large number of families in Woonsocket, and found a large proportion of them too enlightened and too liberal in matters of religion to be sincere Roman Catholics, or likely to constitute a source of strength for that Church in the near future.

The Church of Rome has not now the authority upon the consciences of men that it once had. That Roman Catholics are losing confidence in their priests is evident by the fact of their readiness to speak about them and find fault with them. May the Lord Jesus Christ give them a complete deliverance, bringing them unto Himself through salvation.

I came in contact with a dozen families or so who said they did not attend any religious worship in any church, having, they said, no faith in the teachings of the Catholic Church. They would like to have united and come with us; yet they, each of them, have some excuses. Some of them are afraid to lose their employment; others, to incur the displeasure of their children or more distant relations; again, some say they would be persecuted by their neighbors.

O! may God touch the hearts of those timid souls who would rather please men than do the will of God. May God cause them to realize their weakness and ingratitude, and inspire them with the courage to do their duty in this important matter of man's obligations to God.

It is needless to speak about the discouragements we meet with in this work of French evangelization. Who among you pastors and missionaries here present does not know these discouragements? During the first two weeks of my work at Woonsocket I had no cause to complain. I met with a kind reception everywhere, but the priests, upon being acquainted with the object of my visits in the Roman Catholic families, denounced me from the pulpit; then commenced a series of discouragements which inspired me with the thought of abandoning a work that appeared to me so full of hardships. But I soon repented of this weakness. Had not my Saviour and Master said to me, "Rejoice and be exceedingly glad when you shall be persecuted, for your reward is great in the Kingdom of Heaven."

I thought of the good Saviour who, because of His love to me, did not refuse to drink to the dregs the bitter cup of insults, wicked treatment, and of sin. I resumed my work with more courage than ever. Well received in one place, being expelled from another, I remembered the words of the Saviour to His disciples: "When ye are not received in one place, go into another. I send you as lambs among wolves." Oh! why should I murmur now, Lord? Have I not accepted the conditions which Thou hast imposed upon me? Hast Thou not sufficiently rewarded me for the work I am doing, since Thou hast given me eternal life? Lord, Thou art my strength and my only hope; may Thy will be done, and Thy holy Name blessed forever more.

#### ANNUAL REPORT OF EDITOR OF THE WOMEN'S MISSIONARY SOCIETY DEPARTMENT.

RECEIVED AND ADOPTED BY THE BOARD OF MANAGERS.

DEAR SISTERS,—From the nature of the work committed to me, a report of mine must differ in character from those to which you have listened. In this department of our work we have no statistics. It is not my privilege to tell you of the number of subscribers to the *OUTLOOK*, nor even of the number you have secured. We have nothing to do with that, nor yet can we give you a financial sheet, for none is published. Whatever may be the cost or the revenue of the *OUTLOOK*, is a matter, I suppose, outside of our province. We know, however, that as a society we have worked steadily for it; we have added to its receipts; and so I am not alone in thinking that it is not presumptuous in us to hope to see some report of its standing, as we frequently do in the reports of other missionary societies. I am quite sure it would be a source of satisfaction to us to know to what extent we have assisted it. Perhaps this will be forthcoming later on, and, if so, we shall all be well pleased.

Five years ago, realizing the importance to the Society's work of some recognized means of communication, it was my privilege to introduce into the First St. Thomas Auxiliary a resolution memorializing the General Board of the Women's Missionary Society to seek a department in the *OUTLOOK*, and appoint an editor—little, indeed, thinking that I should have anything further to do with it. About the same time, a similar request was preferred by the General Secretary. When officially notified that this request had been acceded to, and that I had been appointed to the duty, I accepted it as, from God, an opportunity for usefulness, in a way my heart approved, and in which I was not without experience. At that time the work of our Society was not much known, and was, by ministers and people, much misunderstood. We had not then attained any great hold on the body of the Church, and a strong fear existed that in many quarters we would encroach on the resources of the parent society. Our Auxiliaries numbered but 138; our income but \$13,939.62. Up to that time only occasional notices of auxiliary or band work appeared.

In undertaking the department of the Women's Missionary Society, I felt that to make it a medium of general interest to the Society it should cultivate all sides of the work. The Auxiliaries, being the foundation on whose upbuilding depended our financial results, must be encouraged. I therefore made it a point to invite correspondence reports, and also to stimulate Mission Band work by a similar plan. We have now a frequent showing of twenty a month; indeed, as high as thirty-five has been reached, manifesting constant and interested activity. Objection has been made to the length of the reports, on the ground of the large space occupied. I am free to say, some objectors forget this in reporting themselves. I prefer to leave the condensing to the good sense of the correspondents. Reviewing back numbers, I find suggestions offered editorially to have been accepted. Original papers, prepared by members for their meetings or conventions, have been published in our department, many of which have shown spiritual insight and intellectual power. I feel that we cannot too highly estimate original work in our Auxiliary meetings. It is ennobling to the workers; it stimulates to missionary knowledge, promoting research; and best of all, perhaps, it gives something to do, developing God-given power, and maintaining Auxiliary life and energy.

The correspondence connected with our department has grown from year to year. I am in receipt of between thirty and forty letters a month, especially in the winter season, including reports, applications for reading matter for Auxiliaries, and questions of one sort or another pertaining to our work. The revising and correcting oftentimes of reports, reading of papers, besides my own review of exchanges, for the selection of a few thoughts each month; the reading of proofs before publication, and the writing of my own editorial notes, forming the duty devolving on me; and such as it has been, it has been done in the love of it, and I would fain hope not altogether in vain. My notes echo the promptings of a heart full of love for women, full of sympathy for woman's work in its broadest range for humanity, and full of strong desire for the development of knowledge, zeal and enthusiasm. With my conceptions of editorial duty, be it in ever so small a compass, a prime necessity is to send out fresh, pure, stimulating thought. In my own reading this is what I covet, and I fail to see why the grand missionary question, so intertwined with all that is uplifting, holy, beneficent and active in the world's evangelization, should be played only in one key. Every one tires of monotones, and our question is not a plaintive dirge; it is a magnificent, inspiring chorus of sweet harmonies loud-ringing the needs of a lost humanity, and the supplies of a plentiful Christianity.

And now, dear ladies, in view of the censure with which I have been visited during the past year, kindly allow me a few words of explanation. From somewhere, a year ago, a request was preferred that my "duties be defined." Inquiry on my part, as to the cause of this, resulted in the discovery that there was some dissatisfaction at my inserting in our department the "Women's World's Petition" to the Governments of the world for the abolition of liquor, opium, etc. Allow me to remind you that this was done in harmony with the decision and action of all the Women's Missionary papers, and by special request. I regret to learn that some of our women think a temperance item out of place in our columns; but, so long as rum accompanies Bibles and liquor-sellers follow missionaries; so long as missionaries and converted heathen cry out to us to stop the flow of rum into their lands, and Christian Chinese women appeal to Christian English women to stay the devastating flood, so long, certainly, the attention of Christian workers may be profitably called to this matter. When the great Methodist Church goes back on her temperance record, when the Conferences are silent, and Methodist missionaries no longer meet the rum fiend on their fields of toil, I shall gladly apologize for any editorial notes on the subject. Till then, in common with most missionary magazines, in common with the voice of the Ecumenical Conference just closed, and with my honest conviction, we have a *work to do*, and a sentiment to create on this question, at home and abroad because, as with one voice, ministers and missionaries of all denominations, in all lands, pronounce intemperance the greatest of all foes to the advance of Christ's kingdom on the earth. If to remark on this subject be "running a paper in the interests of temperance," then all our best missionary periodicals are doing this good missionary work to a greater or less extent. I find it necessary here to ask your indulgence for a few minutes, that I may present my position, in view of recent events.

From an experience of five years in this work—an experience of familiarity with the papers of several Women's Missionary societies—some acquaintance with the trend of modern missionary thought, and the stress laid upon the diffusion of knowledge and the cultivation of a live missionary spirit in the homes and churches, together with my appreciation of a great deal of unemployed talent among our workers, I resolved to present to you in an "open letter," in all kindness, the subject of the establishment of a paper of our own. I begged for a kind and patient thought and discussion. Could I have surmised that so much personality and impugning of my motives would be turned on me by certain anonymous writers, I might well have hesitated. Did I go outside of my province? Certainly not, since liberty of thought and utterance are our precious inheritance. Why, then, such a furore of hasty opposition? To differ in opinion is honorable; to be candid and kind is imperative in our work. Had there never been differences of opinion, innovations of thought and action, we should still be dwelling in the darkness of the middle ages. "To think and to let think" is a cardinal doctrine of our holy Christianity; but our anonymous opposers were unwilling apparently to let us think for ourselves.

I am sure, dear ladies, in this meeting we are cognizant of a strong desire to promote the greatest good, to preserve the kindest spirit, and to honor God; and I am not willing to believe that this Board, looking at those anonymous letters, can give them the sanction of silence. One point I feel compelled to emphasize. Let no one think I expected or hoped to become your permanent editor. Many among us are far more capable than I, and no such thought inspired my letter. But, so far, to *me* the work has been given to do, and I have done it in all love and godly fear. From somewhere the report spread that I was working to get a salary.

I do not know who is responsible, but I deny it emphatically. No such idea was ever suggested, nor did I ever put pen to paper to make an estimate, contenting myself with presenting the general question. Is it, then, really fair to judge and condemn the project, not on my published plan, nor on its merits, but on the suppositions, fears and prejudices of others, who, unlike myself, had not the courage of their convictions?

Another assertion—since it found its way in and out of the parent society's report—I feel compelled to meet. The fear has been expressed that a paper for us would be an exponent of "woman's rights." This attempt at ridicule, or aim to excite prejudice, is too unworthy to notice, were it not for the serious side of the question. Let me remind you, dear sisters, and myself also, that this very meeting is an exponent of "woman's rights." Once we should have had no right here. Once women had no rights in education, nor even in the ownership of their own bodies. And we missionary workers who now enjoy these rights and privileges, are striving to give them to those women who have them not.

The most important, prominent, and far-reaching movement in Women's Work that has ever occurred in the history of the Methodist Church is to-day attracting the attention of the Christian world, viz., the question of the admission of women as lay delegates to the General Conference of the Methodist Episcopal Church, in the United States. I did not, I cannot, think an editorial note touching this out of place in our Women's Department, and from a Methodist paper speaking on the subject, I quoted a paragraph by Rev. Dr. Whedon. Dr. Whedon, as you all probably know, was a great Methodist commentarian and editor, whose books are in all ministerial libraries, and a man at whose feet Conferences have sat with profit and delight. In order that I may not be misunderstood, and because the quotation in question gave rise, I believe, to the fear expressed, kindly allow me to read it to you. Dr. Whedon says: "It is 'rights' they talk of. Every competent member of the Church of Christ, of either sex, and of every shade of complexion, has equal original rights. Those rights, they may be assured, when that question comes fairly up, will be fairly asserted and maintained. 'But you are a woman's rights man!' We are a human rights man, and our mother was a human being, and our wives, sisters and daughters are all human beings. And that these human beings are liable, as any other human beings, to be oppressed by the stronger sex, and as truly need in self-defence a check upon oppression, the history of all past legislation and government does most terribly demonstrate. *What is best in the State is not, indeed, with us the question*; but never with our consent shall the Church of the living God disfranchise her who gave to the world its Divine Redeemer. When that disfranchisement comes to a debate, may the God of eternal righteousness give us strength equal to our will to cleave it to the ground."

Now, in my opinion, if the OUTLOOK lives till the day of judgment, no more just or truthful sentiments will ever adorn its pages, because they are the expressed essence of a condensed gospel, which declares, "In Christ Jesus there is neither male or female." For inserting this I make no apology.

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And now, dear ladies, in regard to a paper of our own, we are not discouraged. Every innovation, every new idea in the Church, has first received that baptism of opposition of which our Lord Himself partook. But the germ life never dies. And thus we go from old methods to new, from one advance to another, because our Christianity, our Methodism, is progressive. I thank you for a patient hearing.

ANNIE PARKER.

*Letter from Mrs. E. S. STRACHAN, our Corresponding Secretary.*

OUR Women's Missionary Society will learn with deep sorrow of the total destruction by fire of our Home and School at Chilliwack, B.C., through the upsetting of a lamp, on the evening of November 30th.

The visible flames were quickly extinguished; but the oil having run under the wainscoting, carried them up the wall to the floor above. We are very thankful that no one was injured. The furniture that was saved was considerably damaged, and also the personal effects of the teachers. Miss Clarke lost nearly everything. Sixteen of the children were sent to their homes, and fifteen were hospitably taken by Mrs. Tate into their own home next door. We have not yet heard how much insurance will be allowed.

I have just received my first letter, written by Miss Brown, from China, and dated Presbyterian Mission, Shanghai, November 9th, 1891. She says, "On coming into port we found many missionaries driven from the interior for the present. The Consuls do not advise sending the ladies of our party up the river till March; so that while Dr. Hart and two of the other gentlemen may soon proceed to Ching-too, the rest will remain here during the winter studying the language."

Miss Beavis, who was chosen for the work at Port Simpson, left as soon as possible after the Annual Meeting and her aid was sadly needed. She would certainly meet with a hearty welcome, as whooping cough had broken out severely, two having died, and Miss Hart was very much overtaxed.

*Letter from Miss PRESTON, Hakone, August 15th, 1891.*

MY DEAR MRS. STRACHAN,—The holidays are passing rapidly, and though the flying hours are not carrying much with them by way of work accomplished, they are freighted with pleasant memories of intercourse with friends and the usual holiday rest and needed change. But ere their swift movement brings the holidays to a close, I must try to pen you a few lines.

The first two weeks of our holidays, Miss Hargrave and I spent in Karnizawa and Kamakura. While in Karnizawa, where we made our home with Rev. Mr. McKenzie and Mrs. Elliott, we went to see Kusatsu, a place noted for its mineral baths. Here there are about three hundred lepers. The landlord of our hotel took us to see them. One or two whom we saw were almost inhuman in their appearance; skin, yellowish-brown in color, with the blood apparently not in healthy circulation; eyes rather set in their sockets, at any rate of unnatural appearance, and a glance at once showing you a diseased body. The hot sulphur waters are considered very beneficial. It was a most interesting place, a village of hotels containing fifty in number, and from an immense enclosure in the middle, in which numerous springs of sulphur water were overflowing, there arose volumes of sulphur steam, and here and there through the place were other sulphur springs that helped to fill the air with moisture. The population of the place is largely floating, many sick, going, of course, solely for their health.

On the way home we climbed Asamayama, an active volcano, 8,000 feet above the level of the sea. The majesty and strength of nature's forces, their mysterious working, and the wondrous power of nature's God, are seen with peculiar force in a yawning pit, thousands of feet above the sea, from which dense volumes of smoke issue, and all around no sign of vegetation, naught but the variagated sulphurous stone and lava.

While at Kamakura we viewed an immense bronze image of Buddha, about fifty feet in height, with well-proportioned width, over six hundred years old. Not far from there we

went to see a cave in the rock, penetrating to about a seventh of a mile.

How we see the hand of God everywhere? When one sees the greatness of His power, displayed alike in the tiny little flower, so perfect in its beauty, and the ruggedness and awfulness of a volcano, who can doubt a first cause inspiring every effect visible in nature?

But, though we had enjoyed ourselves extremely while away, we were glad once more to make part of the pleasant family circle here. For nearly a week we enjoyed the sessions of a Bible-school in English, and the meetings were very helpful. There were represented missionaries of various denominations, and widely varying opinions, but throughout there was the utmost unanimity of feeling, and no discord marred its perfect harmony. I find, personally, that I have a stronger desire to search the Word, and to surrender myself more fully and implicitly to the guidance of the Holy Spirit in even the littlest thing of life.

I esteem very highly the privileges one has by way of intercourse with so many fine, cultured Christian people, as one meets in the mission field. All His paths are indeed paths of pleasantness, and He crowns me with His goodness. I enjoy my work, the society of my associate in Kofu, the holidays, and the intercourse with the friends. Is not my cup full to overflowing?

I hope to write to you about my work when I return to Kofu. We have started a society for Christian work among the women of Kofu church, with encouraging prospects, but I will write to you more fully after my return.

## Facts and Illustrations.

REPORTS from Japan indicate that about four hundred people are baptized in the Protestant churches every month.

A JAPANESE convert, visiting America, said that nothing was so astonishing as to find so few Christians in a Christian land.

BLESSED are they who see the day of glory, but more blessed are they who contribute to its approach.—*Bishop Decker.*

THERE is one Indian in the United States worth \$1,000,000. He is known as Matthias Splitlog, and is chief of the Wyandotte tribe.

IF you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it, you must work for it.—*Ruskin.*

IT is scarcely a quarter of a century since the first baptism in Micronesia. Now there are forty-six self-supporting churches, with over 5,300 church-members.

W. S. CAINE, Esq., an English Baptist, and a member of parliament, is in India, speaking to large audiences of educated Hindoos in the interest of temperance.

THE Sandwich Islands within half a century have become Christian, and stand to-day at the head of Christian activity in sending the Gospel to other islands of the sea.

"GRASSHOPPER CHRISTIANS" is the name given by one of our exchanges to people who, as it expresses it, "are on the jump in revival times, and hide away the rest of the year."

HERE is a sentence from Lochend Free Church pulpit: "Many Christians are like the faded hands of an old finger-post; they want relettering so that others may know how they point."

IF you are very busy, think and pray all the more, or your work will wear and weary you and drag you away from God. For your work's sake break away from it and give the soul a breathing time.—*C. H. Spurgeon.*

WE are glad to learn through Dr. DeForest, of Sendai, Japan, that resident passports are now being given by the Japanese Government on the ground of the recipient "being employed for church work." Heretofore such passports were granted only on the ground of teaching in some school. This certainly is progress.

ON the arrival of fresh lady missionaries in India, a native, who takes a deep interest in the efforts which European Christians are making on behalf of his countrymen, remarked: "Upon my word, it is wonderful! These Miss Sahibas come up like the flowers of the field. When it gets hot they wither away, but they come up again all the same."—*Punjab Mission News.*

NEW ZEALAND was among the most ferocious of cannibal islands. Two great warriors are brought to Christ and are followed by thousands in a few months. In 1860, after thirty-three years of service, the Wesleyans numbered 5,000, with 200 Sabbath-schools where 7,000 children were taught, and over 12,000 were regular attendants at places of worship.

SINCE 1868, the year in which freedom of worship was guaranteed to Protestants, 12,000 citizens of Spain have left home for the Gospel. The Spanish Protestants have 120 houses of worship, 100 schools with 160 teachers and 6,000 pupils, 60 pastors and 40 evangelists, 6 church papers, 2 orphanages, and 2 hospitals. A large number of Protestant periodicals printed in Spain are sent regularly to Mexico, Chili and Argentine.

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