

The Missionary Outlook

is my Parish.
"The Field is

A Monthly Advocate, Record and Review.

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[WHOLE No. 141

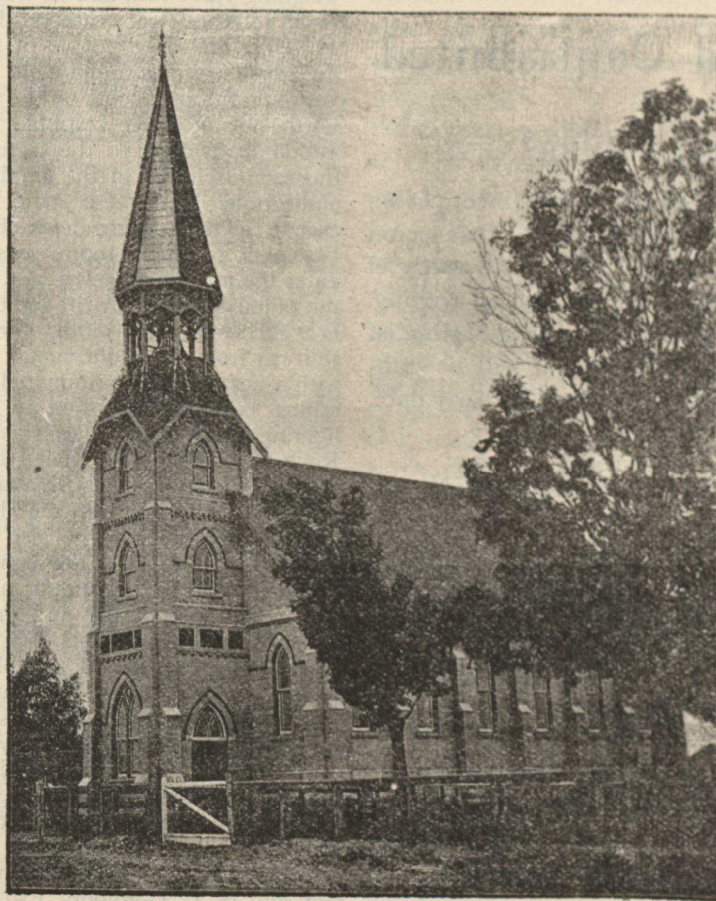
Field Notes.

OUR readers will be glad to learn that the staunch little mission ship, *Glad Tidings*, has resumed her regular work. In another column will be found a letter from Rev. C. M. Tate, to be followed by others, giving some account of the first trip. Mr. Tate has double work on his hands this year, being still in charge of the Chilliwack Mission as well as of the *Glad Tidings*; but with an assistant on the Upper Fraser he will be able to pull through.

MANY of our missionaries are very remiss in sending items of information for publication. Information is what the Church needs, and facts which are mere common-places to the missionary, are fresh and new to the general reader. There are missionaries from whom we never hear, and others from whom we hear but seldom. As a rule we do not desire long letters, but short, crisp statements of fact. In other words, write short, but often.

THE dense ignorance regarding mission work of otherwise intelligent people is almost beyond belief.

Recently Herr Buchner, a Moravian Missionary Director, went to Berlin on business connected with the establishment of a new mission on German territory at the northern end of Lake Nyanza. The directors of the German East African Company were in session. They invited Herr Buchner to their room, showed the liveliest interest in the project of a new mission to East Africa, and enquired whether the Moravian Church had ever attempted any mission enterprise before!



NEW INDIAN CHURCH, SAUGENEEN.

CONSIDERABLE stir was recently made in England on the subject of missionary stipends, and some urged strongly that they should be reduced. Of this proposal Sir Charles A. Elliott, Lieut.-Governor of Bengal, says: "The mere reduction of the missionary's income would only tend to lower his life to the pitiful level which we sometimes see in a poor white or Eurasian clerk, and would condemn him to a life of squalid poverty which would undermine his constitution without in any way increasing his use-

fulness. On the contrary, I believe that the sight of a missionary bungalow, such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order, and its friendly accessibility to all visitors, is a civilizing agency of a high order."

MEDICAL missions have grown slowly. The Edinburgh Medical Missionary Society has a history of fifty years, but it is only to-day that the sustained attention of the churches has been directed to this most important form of Christian work. In coming years it will develop far more rapidly when it is fully understood that the conquering religion is that which goes to the people with food and clothing and healing in its hands.

THE *Missionary Review* (New York and Toronto, Funk & Wagnalls Co.), for September is an admirable number. The department of "Literature of Missions" contains twelve articles, among which are the following: Centenary Celebration of Baptist Missions, the Year 1891 in Japan, a Story of the Marvels of Missions, Strategic Points in Corea, Foreign Missions One Hundred Years ago, Present Outlook in Japan. The other departments are well up to the mark.

Editorial and Contributed.

THE SOCIETY'S ANNIVERSARY.

THE General Board of Missions will meet (D.V.) in the Dominion Methodist Church, Ottawa, on Tuesday, Sept. 27, at 9.30 a.m. The anniversary of the Society will be celebrated the same evening. Sermons on the previous Sunday in all the Methodist Churches in Ottawa. Full information will be published in the *Guardian* and *Wesleyan* at an early date.

THE NEW CHURCH AT SAUGEEN.

WE publish this month a good photogravure of the new Indian Church at Saugeen, erected last year, and paid for out of Indian funds. The beautiful structure is not only an object lesson to all the Indians of Ontario, but is a standing evidence of the transformation wrought among them by the Gospel of Jesus Christ.

The Rev. Wm. Savage, late missionary at Saugeen, sends the following account of the Mission, and of the new church enterprise:—

The Saugeen Indian Mission is located near Southampton, Ontario, and was established, 1833, by the Missionary Society of the Wesleyan Church. After worshipping for some time in a rude small schoolhouse, a plain wooden church was erected by the Indians themselves; this soon became too small, and about twenty-six years ago a much larger wooden structure was erected. Three years ago this was renovated, and might have done for many years, but unfortunately, in March, 1891, both churches were unaccountably destroyed by fire. Thus the \$300 which the Indians had

themselves paid for improvements was lost, yet, although terribly cast down, they heroically (in response to their aged missionary's call) paid \$6,000 for another building, to be called "Wesley Centenary Memorial Church," in honor of the founder of our beloved Methodism, who died exactly one hundred years before the destruction of their two churches by fire.

The new church is a beautiful structure, on a stone foundation, black pointed, finished with white stripes, giving it a fine appearance on the outside. The walls of superstructure and buttresses are of white brick, trimmed with Ohio cut stone, rock-faced throughout. The steeple is of good proportions, the brick work being about fifty feet high, and well supported with heavy buttresses on the outer corners. The tower supports an open octagon belfry about ten feet high, which is surmounted with an octagon steeple thirty feet high, covered with fine English tin, and terminating in a neat cast iron scroll finial, showing a glittering gilded crown. On the south or front side of tower are terra cotta ornaments, the middle one bearing the inscription: "Wesley Centenary Church, 1891," introducing wild flowers and feathers emblematic of the former life of the Indians. The side ornaments are flower pots filled with wild flowers. On each side of tower are similar terra cotta ornaments, except that in the middle there is the word "Welcome," entwined with flowers. In the belfry hangs one of Mensely & Co.'s handsome bells, weighing 1,200 lbs., and its welcome sound has been heard seven miles in clear weather calling the children of the forest, as well as the white people of the adjoining settlements, to the worship of our triune God. We enter the outer or tower vestibule through doors on the east and west sides. On the north side of tower vestibule are three doors, that in the middle leads down to the lecture-room and three vestries; those on each side of the middle door lead upward to the auditorium. All these stairs are capacious, and easy of ascent. After passing down the middle stairs we enter the basement or school-room, pass through lecture-room, and enter the missionary vestry, and on ascending the stairs reach the pulpit and choir in auditorium. Over the front stairs is a gallery the full width of church, which is reached by stairway from the auditorium. The gallery front is finished with a neat cornice surmounted by a fancy scrolled, cast iron railing balustrade, finished up in an artistic manner. The lighting of the whole church is complete in every respect, the Rochester patent silver plated lamps being used; the outer vestibule being lighted with a large gothic window on south side, and transoms over the doors. The inner vestibules leading to auditorium are also well lighted. The choir and auditorium proper are lighted with gothic windows on each side, and the lecture-room is also well lighted, the windows, like those of the auditorium, being of ground glass, having large margin lights of a variety of colors. The seats and all inside wood work are black ash, finished in natural order. A fine and well-built pulpit of cherry, with panels of black ash knots, graces the dais. The front of altar platform is surrounded with a fine cherry railing, mounted on scrolled iron pedestals. In rear of pulpit is a fine arch, finished with plastered brackets, panels and corner beads. The walls and arched ceiling are plastered, and at the intersection of roof with walls is a fine plastered cornice. Too much praise cannot be given to S. G. Kinsey, Esq., of Port Elgin, architect, and W. G. Gerolomy, Esq., of Tara, contractor, who at great labor and no profit built this beautiful structure.

ALFRED S. DYER says that in Hong Kong such is the universal corruption, "no Englishman, no European or American, who is not a member of one of the small Christian churches, is expected to lead other than a life of gross vice. It is chastity and not sin that is boycotted by Hong Kong society."

FROM CHINA.

A LETTER from the Rev. Dr. Hart, dated Chentu, June 14, 1892, brings the gratifying intelligence that the mission party have secured suitable premises, and are settling down to steady work. It will be remembered that the party sailed from Vancouver in October, 1891, but were detained several months at Shanghai, owing to disturbances in some of the central provinces. Then considerable time was consumed in the long and necessarily slow journey up the Yangtse River, and the Conference year was about ended when they reached Chentu. The waiting time was not lost, however, as the new men were busy with the language, and Dr. Hart was able to make some evangelistic tours. Of the present state of affairs Dr. Hart writes :—

“We have rented a property in the best location to be found. It will accommodate, when repaired, two families—three if absolutely necessary. Further, there will be sufficient rooms, not adapted to dwelling purposes, for dispensary, wards for eight or ten patients, a reading room and chapel combined, and rooms for servants. It is our intention to open the chapel and reading room about the 20th, and dispensary so soon as Dr. Kilborn, who will reside here with Mr. Hartwell, feels competent to undertake the work. I have been living in the house, in great confusion, of course, for the past week. I gave the city a thorough inspection before deciding upon the place, and believe we have as healthful and commanding a site for work as any to be had at present.”

In a previous communication Dr. Hart urged the appointment of two additional missionaries (unmarried) to reinforce the present staff. Referring again to this subject, he says :—

“It will not cost more to maintain two single men in the field than a married couple, taking all things into consideration. You need not have any fear of our inability to use such new reinforcements. If fifty men were sent they could be used as efficiently as the three new men you have. There are sufficient open doors around us for a hundred men, and then they would be far enough apart. It must also be remembered that it takes quite two years for a man to gain a competency of the language for the simplest work. During that time the missionary should be considered as a student—simply that. At the end of the two years the man, if in good health during the time, and apt to learn, will be able to take up some independent work. One reason that led me to plead for the recruits was the fact that I must go to the coast for Mrs. Hart, and it would be as easy to bring a large party as a small one. No matter when you send out men, some one who can talk and knows China and its customs, ought—really must—escort the party up. Further, two single men could be housed upon our compound without expense to the Society, thus saving, for two or three years at least, quite a considerable sum. The other brethren will be pleading for 25 or 50 men.”

The concluding paragraph of the letter shows that it was written before the sad occurrence that bereft Dr. Kilborn of a loving companion, and the mission party of one of its active members :—

“This leaves us in good health, and all the young folks

struggling with the language. The Lord has thus far greatly blessed our every undertaking, and we can safely trust Him for the future. Remember us at your gatherings.”

In another letter of a few days' earlier date, Dr. Hart refers to the property rented for mission purposes, and adds :—

“I have another place in view which will be the place for two homes and the expected hospital. It is near the Tartar City, in a healthy quarter, well wooded and good outlook. I can get the plot, houses and all, for \$1,100. We cannot afford to rent when we can purchase at such a figure. We are using all the wisdom we possess, and are moving cautiously. This is an immense city—grows upon me the more I go about it. It is really 15 miles in circumference; besides there are two immense suburbs, containing not less than 150,000 inhabitants.”

RITUALISM RUN MAD.

IN a late number of the *Nanaimo Free Press*, we notice a letter from the Rev. J. B. Good, rector of St. Paul's Church, Nanaimo, giving an account of religious services at Hope, on the Fraser, on which occasion a large number of Indians and a few white people were present. The letter is interesting, as showing the extent to which ritualism prevails in the diocese of New Westminster, and the necessity for a pure and simple gospel among the Indian tribes to counteract the evil tendencies of ritualism run mad. Describing the “high celebration,” Mr. Good says :—

“The Bishop of New Westminster (our own Bishop not being present) was arrayed in gorgeous cope, purple cassock, jewelled mitre and his staff or crook was borne before him by the Rev. C. Croucher, also specially vested. The celebrant at this service was the Rev. E. Small, the Indian missionary at Lytton. He wore a richly wrought surplice and over this a very elaborate chasuble or vestment, with colored stole, and he was attended by the Catechist Meshall as assistant and attendant also vested.

“According to the general usage of this diocese, what are termed the ‘Five points of Ritualism’ were punctiliously observed—the eastward position, lights (four blazing candles), mixed chalice, wafer bread and vestments. To this we may add the singing of the ‘Agnes Deo’ and eucharistical adoration.

“As all had already communicated there was no one but the celebrant to partake of the consecrated host or elements, which consecration was made with many crossings and ceremonies not laid down in our Book of Common Prayer, and which can only be understood by the initiated. It was solely an assisted spectacular mass in direct contravention to the Rubric that requires that ‘four, or three, at least, communicate with the priest.’

“I must leave such matters to be reconciled as best they may with the plain letter and context of our Rubrics and services.”

And this is the kind of thing that is set before the Indians as “the Queen's religion,” and they are taught that it is disloyal to attend any other church or listen to other religious teachers.

Along the Line.

THE INDIAN WORK.

*Letter from REV. W. H. PIERCE, dated INVERNESS, B.C.,
July 6th, 1892.*

WE are now in the midst of the busy season. It is five weeks since we came here, and in about one month more the fishing will be over, and we shall return to our mission up the Skeena. The good work is still going on amongst the people. The three services are well attended every Sunday, besides a Sabbath School for the children and young people. Once every Sunday I visit the people at the North Pacific cannery, and hold one service there. During our stay here last year it was the desire of the manager of this cannery to build a cabin for us, and when we came down this spring we found one erected and all ready to occupy. At this cannery there are four tribes of Indians, besides Japanese, Chinese and whites, all working together peaceably every day; and this has all been brought about through the influence of the Gospel of Jesus. As I look back a few years, I remember very well when they would be quarrelling and fighting with one another, and I cannot but rejoice when I see how different things are to-day. This fact greatly encourages your missionary to go on in the good work. We expect to build two churches this year; one at the North Pacific and the other at Claxton. This will show to our warm-hearted Methodist friends that we are not standing still, but gaining ground even among the cannery people. Ever since Mr. Duncan left this country they have united with us in worship during their stay here for the fishing season. A week ago Bros. Crosby, Jennings and Lazier were with us, and we painted the outside of the church and fixed up things in general. We hope next year to complete the inside. It will be a neat little building when finished. Dr. Bolton comes here sometimes to visit those who are sick and need help. We ask all our Christian friends to pray for the work amongst the Indians, that those who are still living in sin and darkness may be brought to the light of God's glorious Gospel.

*Letter from REV. A. SALT, dated PARRY ISLAND, July 25th,
1892.*

WE have returned from the North Shore, and I send you some words about the visit. On sailing up we passed Shawanaga, without calling, arrived at Henvey Inlet on Thursday, July 7th, and found our Methodist Indians tenting on a rocky island where they were catching some fish. Our meetings twice a day were good, especially on Sunday, the 10th. We administered the sacrament of the Lord's Supper and baptized two children. David Menomene, one of my sailors, who is a local preacher, a promising young Indian of Parry Island, conducted an interesting Sunday School for the children. At 7 p.m. I tried to preach in English to about eleven intelligent French people. They listened attentively. I believe they are all Roman Catholics. In the services of this Lord's Day we received an Indian young woman on trial for membership.

On Monday, the 11th, before starting for Grumbling Point, the leaders said the following in their own language:—"As you are getting well on in years, we do not say to you to come more frequently to visit us, but as we see that bad influences are surrounding us, we want you to ask the Keche Makudawekonuyay to send us some one as a local native preacher to be with us continually, who might also preach at Grumbling Point at stated times. We think James Ash-

quabe would be willing to come among us. We would be glad to share with him whenever we got fish or venison for his table." I promised that I would send their words to the General Secretary of Missions, and I am now fulfilling my promise.

We arrived at Grumbling Point in the afternoon and held divine service in a Pagan's house. In this village the majority are Romanist Indians. Our members number only twelve. We held meetings with them till Wednesday, July 13th, at noon. Before leaving this place to return, I received \$11.10 for the Missionary Society, the members saying, "We wish for more frequent preaching." Sailing opposite Bad River, and seeing two tents of Indians, we went ashore, read the baptismal service in the Ojebway and baptized a child.

On Thursday, July 14th, we arrived at Shawanaga Landing. The Indians had this day received their annuity money from the Government. Held divine service at 7 p.m. The chief informed me that their wish was that I should go up to their village called Gardens, to hold religious services in their school house, and had already sent for an ox team that would come in the morning to take me up. Friday, 15th, the ox team arrived. This was my first waggon ride in these parts. I was glad that I had my bedding to sit on in the waggon. I was able to preach in the school house at 7 p.m. On Saturday, 16th July, preached twice, visited the families and prayed with a Roman Catholic family whose boy was about dying.

Sunday, 17th July. This Lord's Day was delightful. Before administering the Lord's Supper we received two young men on trial for membership. Monday, 18th July. As the chief ordered one of his young men to get the team ready, the leaders came and desired me to communicate the following to the Makudawekonuyay:—"We have hewed pine timber for the walls of a Methodist Church, 26 x 36 feet, to be built in the centre of our village. We ask help from the Missionary Society in lumber and glass, which, if granted this summer, we would take from Parry Sound in our sail boats to Shawanaga Landing, and from the Landing, when the snow falls, we could haul up to this place, the distance being only five miles. We would be able to put up the building next summer. An experienced white man has promised to show us how to build up the corners and how to plane the boards." I said that I would send their words to the General Secretary of Missions. On arriving at the Landing my son Charlie told us that if he had not been assisted by two young men our boat would have been cast on the shore by the heavy storm last Friday. I felt thankful that we had left him to take charge of the boat. I thought when the storm came on us on the road up to the Gardens, it is well we are on the rocky road instead of being on the waters. Our boat was not injured in any way. During this afternoon we had a good breeze of wind and arrived at Parry Island before sunset.

After our arrival in the evening we heard the sad news of a whole Indian family being drowned in Henvey Inlet, during the recent storm.

THE "GLAD TIDINGS" MISSION.

*Letter from REV. C. M. TATE, dated COMOX, B.C.,
August 17th, 1892.*

AS we are now fairly started in our work with the mission steamer *Glad Tidings*, we forward you a few notes from the log book, and will continue to do so from time to time, as we have opportunity.

After some needed repairs to machinery, and cleaning and painting the hull, we left New Westminster for Victoria on the 11th inst. Called at Ewen's cannery to see some of the

Chilliwack Indians who are engaged at salmon fishing. We dropped off Mr. Gibson at the mouth of the river, who will work his way back to Westminster, visiting and preaching to the Indians all along the banks. At seven p.m. we anchored at Plumper's Pass for the night. After supper we went on shore and conducted service at the house of Mrs. Deacon, who keeps a summer hotel. We had quite a large congregation and a very profitable time. Friday, 12th, reached Victoria at noon, and after purchasing life preservers, buckets, lamps, and other articles required by law, the boat was inspected, and licensed to carry passengers. This is done in order to accommodate people living in remote places, and who wish to take passage on the steamer, but hitherto have not been able on account of having no license. We also hope by this means to help pay the running expenses. Our first object, however, is to reach the people with the Gospel, and trust that this little vessel which has done so much good in the past, will, in her new field, accomplish still greater things for Christ.

We spent Sabbath at Victoria, and on Monday we started for Nanaimo to attend district meeting. Preached and conducted fellowship meeting at the old Nanaimo camp. We found Brother Cairns and his family at the mission house. They have but recently arrived from Ontario, and are already doing good work for the Master. Brother Cairns seems to have a heart full of sympathy for the Indians, and we trust may be the means of leading many of those poor degraded people to Christ.

Brother Galloway, for Cape Mudge, joined us at Nanaimo, and we steamed out of the harbor at 8 a.m. Tuesday, August 17th, our first call was at Qualicum, where we found a number of Indians and white people, to whom we preached the Word of Life. We found some of them under the influence of liquor, which they obtained from the passenger steamer *Joan*, which had passed but a short time before us. What a shame that these boats are permitted to peddle their liquor all along the coast, directly violating the license law, which provides for the sale of liquor to passengers and crew only.

We reached this place (Comox) at dusk, and here we stay for the night; to-morrow we go on to Cape Mudge to visit the Indians and also the white men at the logging camps in the neighborhood.

THE MEDICAL WORK.

THE following brief letter from Dr. E. A. Bolton will be read with interest:—

PORT ESSINGTON, B.C., July 16th, 1892.

We came here on May 18th, when we met Miss Spence, our trained nurse, who has proved a great help, and by her skill and devotion has won the admiration of workers and patients. Large numbers of Indians had gathered around the salmon canneries, and the sick and maimed were not left behind. Since my coming here for the summer has been generally known, I have a large run of patients just before the fishing begins. There has been no epidemic this year, yet my attendance during June averaged over 30 a day, and since the fishing began I have moved around a good deal, my greatest day's work has been 25 miles rowed, and 50 patients treated.

We have had eight patients in our temporary hospital so far this season. The hospital building at Simpson is nearing completion. I would like to acknowledge through the *OUTLOOK* the following donations towards furnishings:—A box of bedding from friends at Athens, Ont., a similar box from Harlem, Ont., a wire mattress each from Miss Hart and Miss Beavis, Port Simpson, and a washing machine from Port Essington friends.

Missionary Readings.

HEINE'S DEATH-BED.

HENRI HEINE, one of the most sceptical and cynical writers of the age, had passed through terrible torments caused by a disease of the spinal marrow. One day, as a friend was calling upon him, he said: "If I could only walk on crutches, do you know where I would go?"

"No."

"Straight to the church."

"You jest."

"No, no; straight to the church."

His illness continued, and this is the narrative of another of his friends, who visited him some years later, in 1849:

"I found Heine in Paris, but in what a state! He was lying on a mattress spread upon the floor. The poor man was almost wholly blind, and his body was a prey to the most poignant anguish; his withered arms stretched lifeless by his side; his disease incurable. His back, burned in spots by the surgeons, was one sore. He seemed the very picture of pain; and yet his fair and noble visage had a strange aspect of peace and submission. He talked of his sufferings as if they were those of another. For a long time I could not understand so much peace and resignation in the midst of such an experience, especially in the case of one who had declared himself an atheist.

"He was not long in giving an explanation. A smile upon his lips, he described to me yet further the dreadful sufferings he endured, and, after having said that he should never get better, he proceeded in that steady and powerful voice which still remained despite his utter weakness:

"My friend, believe me, it is Henri Heine who tells you so, after having reflected on it for years, and after having reconsidered and maturely weighed what has been written on this subject by men of all sorts; believe me, I have reached a conclusion that there is a God who judges our conduct, that the soul is immortal, and that after this life there is another, when the good will be rewarded and the wicked punished. Yes, this is what Henri Heine says, who has so often denied the Holy Ghost. If ever you have doubted these grand truths, fling from you these doubts, and learn by my example that nothing but simple faith in God's mercy can sustain, without repining, atrocious pains. Without that faith, convinced as I am that my bodily state is desperate, I should long since have put an end to my days."

"Profoundly moved, I seized his hand. He went on: 'There are fools, who, after having passed their lives in scepticism and mistake, and denied God in their words and acts, have not courage to own that they are wholly deceived. As for me, I feel compelled to declare that it is a cursed falsehood which long made me blind. Only, at present I see clearly; and any man who knows me must confess that it is not because my faculties have become weak, for never was my mind more clear and strong than this moment it is.'—*From a French Newspaper.*

A "POINT" FROM MULLER.

THE point is this: I saw more clearly than ever that the great and primary business to which I ought to attend every day was to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how much I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. . . . Now I saw that the most important thing I had to do was to give myself to the reading of God's Word and to meditations on it,

that thus my heart might be comforted, encouraged, warned, reproofed, instructed. . . .

The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse, to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result has been invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. . . .

It often now astonishes me that I did not see this point sooner. In no book did I ever read about it, no public ministry ever brought the matter before me, no private intercourse with a brother ever stirred me up to this matter. And yet now since God has taught me this point, it is as plain to me as anything that the first thing the child of God has to do morning by morning is to *obtain food for his inner man*. Now, what is food for the inner man? Not *prayer*, but the *Word of God*. And here again not the simple reading of the Word of God so that it only passes through our minds just as water through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray we speak to God. Now prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season therefore when this exercise of the soul can most effectually be performed is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us to encourage us, to comfort us, to instruct us, to humble us, to reprove us. . . .

I dwell so particularly on this point, because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God I ascribe to this mode of help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I have ever had before; and after having now above fourteen years tried this way, I can most fully in the fear of God commend it.—*Life of Trust*.

THE ST. PAUL OF UGANDA.

WHEN Stanley urged Christendom to send missionaries to Mtesa's kingdom, Mackay joined a party of eight to found an industrial mission to the Victoria Nyanza. In three years he alone survived. For fourteen years, in jeopardy every hour, he was yet the soul, the hand, the head of this great and model movement. The *London Times* called him "the St. Paul of Uganda."

"He built, cut type, translated, painted, engineered, navigated, diplomatized; he denounced crime, preached the Gospel, acted as schoolmaster and doctor; he befriended Emin Pasha, Junker, and Stanley, and strove, also in vain! to save Hannington from the results of unconscious but heroic folly; he controlled the court so far as it could be controlled; he protected the brave Christian boys, and, in a word, through baptisms of blood and fire, won a church in the wilderness for the dear Lord and Master whom he served with an absolutely single eye. No such story of Christian heroism has ever been told in our day. The boys of Uganda who died in horrible tortures rather than deny their faith will rank with the noblest martyrs of Christian history. Every line in our Lord's Sermon on the Mount finds its illustration and confirmation in this extraordinary

history. The latest phase of the Uganda revolution—the flight of Mwanga, his appeal to the church he persecuted, the victory of the Christians, the return of Mwanga, and his re-establishment in the kingdom surrounded by chiefs and councilors professing the Christian faith—is a chapter in praise of meekness and mercy. In Uganda to-day the 'meek inherit the earth,' and forgiveness is proved to be the noblest revenge."—*Missionary Review of the World*.

ENCOURAGEMENTS.

THE whole world is now open for the reception of the Gospel.

The Bible is printed in 250 languages and dialects.

There are 150,000,000 copies in circulation.

Twenty-five Woman's Boards in England and America are actively engaged in foreign mission work.

The Young Men's Christian Associations are now formally inaugurating foreign missionary branches.

The number of missionary societies is ten fold what it was eighty years ago.

The number of converts is nearly fifty fold.

The increased facilities for inter-communication.

The diffusion of the English language.

Wonderful revivals, with Pentecostal power, are frequent in heathen lands.

The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed, although the tests of discipleship are of the most trying nature.

But above all other encouragements are the precious promises of God:

"Ye that are the Lord's remembrancers keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth."—Isa. lxii. 6, 7.

AMONG THE MONGOLS.

ON one occasion I was living some weeks in a Mongol's tent. It was late in the year. Lights were put out soon after dark. The nights were long in reality, and, in such unsatisfactory surroundings as the discomforts of a poor tent and doubtful companions, the nights seemed longer than they were. At sunrise I was only too glad to escape from smoke and everything else to the retirement of the crest of a low ridge of hills near the tent.

This—perhaps the most natural thing in the world for a foreigner—was utterly inexplicable to the Mongols. The idea that any man should get out of his bed at sunrise and climb a hill for nothing! He must be up to mischief. He must be secretly taking away the luck of the land! This went on for some time, the Mongols all alive with suspicion, and the unsuspecting foreigner retiring regularly morning after morning, till at length a drunken man blurted out the whole thing, and openly stated the conviction that the inhabitants had arrived at—namely, that this extraordinary morning walk of the foreigner on the hill-crest boded no good to the country. To remain among the people I had to give up my morning retirement.

The Mongols are very suspicious of seeing a foreigner writing. What *can* he be up to? they say among themselves. Is he taking notes of the capabilities of the country? Is he marking out a road map, so that he can return guiding an army? Is he, as a wizard, carrying off the good luck of the country in his note-book? These, and a great many others, are the questions that they ask among themselves and put to the foreigner when they see him writing; and if he desires to conciliate the good-will of the people, and to win their confidence, the missionary must abstain from walking and writing while he is among them.

The diseases presented for treatment are legion, but the most common cases are skin diseases and diseases of the eye and teeth. Perhaps rheumatism is *the* disease of Mongolia; but the manner of life and customs of the Mongols are such that it is useless to attempt to cure it. Cure it to-day, it is contracted again to-morrow.

The question, "How did you get this disease?" often elicits some curiously superstitious replies. One man lays the blame on the stars and constellations. Another confesses that when he was a lad he was mischievous, and dug holes in the ground or cut shrubs on the hill; and it is not difficult to see how he regards disease as a punishment for digging, since by digging, worms are killed; but what cutting wood on a hill can have to do with sin it is harder to see, except it be regarded as stealing the possessions of the spiritual lord of the locality. In consulting a doctor, too, a Mongol seems to lay a deal of stress on the belief that it is his *fate* to be cured by the medical man in question, and, if he finds relief, often says that his meeting this particular doctor and being cured is the result of prayer made at some previous time.

In Mongolia a foreigner is often asked to perform absurd, laughable, or impossible cures. One man wants to be made clever, another to be made fat; another to be cured of insanity, another of tobacco, another of whiskey, another of hunger, another of tea; another wants to be made strong, so as to conquer in gymnastic exercises; most men want medicine to make their beards grow; while almost every man, woman and child want to have his or her skin made as white as that of the foreigner.

Our Young Folk.

IT WAS HIS CUSTOM.

A CLERK and his country father entered a restaurant Saturday evening and took a seat at a table where sat a telegraph operator and a reporter. The old man bowed his head and was about to say grace, when a waiter flew up, singing, "I have beefsteak, codfish balls and bull-heads." Father and son gave their orders, and the former again bowed his head. The young man turned the color of a blood red beet, and, touching his arm, exclaimed in a low, nervous tone, "Father, it isn't customary to do that in restaurants!" "It's customary with me to return thanks to God wherever I am," said the old man. For the third time he bowed his head, and the son bowed his head, and the telegraph operator paused in the act of carving his beefsteak and bowed his head, and the journalist put back his fish-ball and bowed his head, and there wasn't a man who heard the short and simple prayer that didn't feel a profounder respect for the old farmer than if he had been the President of the United States.

THE WOODEN HAT.

IT was smooth, and hard, and heavy. No doubt it made the Scotch laddie's head ache; but a hat he must have. It would never do to wear his old cloth bonnet when he went to apply for a situation in the old Soho Foundry in Birmingham, England. There was no money to buy a hat with, and nothing to make a hat of, but wood; so wood it must be, and wood it was.

You may guess that the Scotch laddie was very, very poor, and there were loved ones in the humble home that he longed to help; then you can fancy how he felt when the great foundryman—the "iron king," as Boswell named him—said, almost without looking up, in answer to his application for work: "No vacancy, young man."

The disappointed applicant stood quite still, smoothing his hat. It was so hard to give up this hope.

Suddenly the "iron king" turned his head and his eyes fell upon the hat. "What is it?" he demanded. "Give it to me;" and, taking it in his hands, he looked it over and asked the history of the new-style head-gear.

The bashful lad told the story. The hat was his own work. He had turned it in a lathe, and, moreover, was obliged to make his own lathe.

It was a story of difficulties overcome by an honest determination to succeed. The wise manufacturer engaged the patient and ingenious youth on the spot, and the day came when the master could say, "We want more Murdochs."

The Scotch lad, whose wooden hat opened the door for him to a place of honor and usefulness, was William Murdoch, the first it is said, to think of using the gas of coal for lighting purposes.

THE BLIND BASKET-GIRL.

A POOR blind girl once brought to a clergyman thirty shillings for a missionary society. Surprised that she should offer him so large a sum, he said, "You, a poor blind girl! you cannot afford to give so much as this."

"I am indeed, sir, as you say, a blind girl, but not so poor, perhaps, as you may suppose me to be; and I can prove to you that I can better afford to give thirty shillings than those who have eyes."

The clergyman was, of course, deeply interested, and said, "I shall be glad to know how you make it out."

"Sir, I am a basket maker, and being blind I can make them as well in the dark as in the light. Now, I am sure that during last winter when it was so dark, it must have cost those girls that have eyes more than thirty shillings to buy candles; and so I can well afford to give that sum for the missionaries, and I hope you will take it all."—*Angel of Peace.*

MAY'S MISTAKE.

EVERYBODY loved Aunt Rose. She had won all hearts by her merry ways and charming stories. She was always ready to give Jack riddles, tell Harry Indian tales, listen to Sue's school trials, or help May with her lessons. One morning she heard Harry say, "I wonder what it is to be a real Christian?"

"Nonsense! Don't bother yourself about it!" cried Jack. "Time enough."

"Maybe not," said Harry.

"Why, you don't expect to die yet," exclaimed Jack.

"Don't know; Jim Saunders died young. I'd like to love Jesus now," said Harry.

"Bother! I do not want to hear about it," declared Jack. "I wouldn't be such a Christian as our May. To tell you the truth, Harry, I thought it would be a good thing once, but May has put me out of the notion."

"Oh, Jack, I am sure May tries to do right."

"It is the kind of right I don't like," persisted Jack.

"She reads the Bible and prays, and goes around with tracts, and teaches Sunday Schools, and 'talks good' to me; but when it comes to helping me with my lessons or games, she's as cross as a bear! You know it well enough, Harry."

Aunt Rose was grieved at this talk, and resolved to watch May's conduct with her brothers.

She found May in great trouble one day.

"Jack will not listen to a word of advice. I am afraid he never thinks about his soul," she said.

"Perhaps he don't tell all his thoughts," said Aunt Rose. "Suppose, May, you try a different way with him; let precept go for awhile, and try example. Show the pleasant side of your religion. For instance, when Jack brings you a

book to cover, or a riddle to praise, give up your own pleasure to enter into his. You will thus show the spirit of the Saviour."

"I never thought of all this before," said May.

May thanked Aunt Rose and asked Jesus to make her wise to win her brother.

Before long, Jack was glad to say that May had "turned out another kind of a Christian, and that it was a fellow's own fault if she did not do him good."

A CASE OF POETIC JUSTICE.

"FATHER, what is poetic justice?" asked Fred Stanley at the tea table.

"What put that into the boy's head?" said mother.

"Why, there was something about it in our reading lesson to-day, and when I asked Miss Thompson what it meant, she said we should see how many of us could find out for ourselves, and give her an illustration of it to-morrow; but I don't know how to find out unless you tell me, father."

Mr. Stanley looked thoughtful for a moment, then smiled as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that will furnish the illustration you are after:—

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now. Two other boys and myself went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to take up with us, and when we gave him some scraps of bread and meat from our lunch-basket he capered for joy, and trotted along at our side as if to say, 'Now, boys, I'm one of you.' We named him Rover, and, boy-like, tried to find out how much he knew and what he could do in the way of tricks; and we soon discovered that he could 'fetch and carry' beautifully. No matter how big the stick or stone, or how far away we threw it, he could reach it and drag it back to us. Fences, ditches, and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow and scattered out in quest of blackberries. In my wanderings I discovered a hornets' nest, the largest I ever saw—and I have seen a good many. It was built in a cluster of blackberry vines and hung low, almost touching the ground. Moreover, it was at the foot of a little hill; and as I scampered up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't know why the dog and the hornets' nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"'Bob! Will!' I called to the other boys, 'come here, we'll have some fun.'

"They came promptly, and I explained my villainous project. I pointed out the hornets' nest and proposed that we roll a stone down upon it and send Rover after the stone.

"'And oh, boys, won't it be fun to see how astonished he'll be when the hornets come out?' I laughingly cried in conclusion.

"They agreed that it would be awfully funny. We selected a good-sized, round stone, called Rover's attention to it, and started it down the hill. When it had a fair start we turned the dog loose, and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim, and as the ground was smooth, the

stone went true to its mark, and crashed into the hornets' nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out and settled upon the poor animal. His surprise and dismay fulfilled our anticipation, and we had just begun to double ourselves up in paroxysms of laughter, when with frenzied yelps of agony, he came tearing up the hill towards us, followed by the hornets.

"'Run!' I shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled like a black avenging cloud all over us, and the scene that followed baffles my power of description. We ran, we scratched, we rolled on the ground and howled with agony, till the meadow was, for the time being, turned into a pandemonium.

"I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress, and could give no assistance, he ran blindly to a stream that flowed through the meadow, not far away, and plunging in dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn.

"Then we sat on the bank of the stream and looked at each other dolefully through our swollen purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with poor Rover.

"The poor dog, innocent and free from guilt himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"'Boys,' I said, 'we've had an awful time, but I tell you what, it served us right.'

"Neither of them contradicted me, and, rising stiffly, we went slowly homeward with Rover at our heels.

"'That, my boy,' said Mr. Stanley in conclusion, 'is a good instance of poetic justice.'"

A TOUCHING INCIDENT.

A LITTLE boy came to a city missionary, and holding out a dirty and well-worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!"

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame and hang up. Won't you give us a clean one, sir?"

The little page, with a single hymn on it, had been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sunday School, probably, this poor girl had thoughtlessly received it, afterwards to find in it, we hope, the Gospel of her salvation.—*Sel.*

NOTHING is more expensive than penuriousness; nothing more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh duties at its back.—*Charles Kingsley.*

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

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

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

"Now there are diversities of gifts, but the same spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all."—I Cor. xii. 4, 5, 6.

WE have reached the month of our Annual Meetings. The vacation season is terminated. And with the return to our homes comes the return to our duties as Auxiliary members. The review of our year's work, its successes or defeats, will bear to our hearts some profitable lessons. Have we planned wisely? Have we carried out our plans? Have we been diligent and faithful in the prosecution of our work, or have we been lacking in purpose and effort? Judging from the reports of the year we think faithful work has been done, but no doubt experience is teaching many profitable lessons.

WE hope all the Auxiliaries will hold public anniversary meetings, and aim to win the sympathy and co-operation of the congregations.

PROMPT attention to the filling out and return of the Corresponding Secretary's sheet, and prompt returns to the Branch Treasurers, are absolutely necessary. We trust no effort will be spared in securing all the funds in due time.

LET us gather up the lessons of the year and with glad and thankful hearts devote ourselves afresh to the work.

THE missionary work, which is the duty of the Church and the responsibility of individuals, demands money to carry it on, and demands it increasingly. It is not with the truly loyal follower of Christ a question whether or not he or she will give to missions. There is no option to such in this regard. The command has issued, and it is understood to mean, that believers on the Lord Jesus Christ are responsible for the "preaching of the Gospel to every creature." And that while literally we may not accomplish this in person, we certainly may live in the doing of it through the agents whom our money provides. To the Christians of this age are the heathen of this age committed as a great trust to be accounted for. Prayer and faith in God's great purposes are absolutely essential, but without money the necessary human instrumentality cannot be provided, and hence the money question is of the greatest importance as a factor in the missionary work.

WE are prone to congratulate ourselves when one year's receipts shows an increase, even if slight, over its predecessor; but how small the proportion raised by all our efforts, compared to that which is spent in the mere superfluities of living. In many homes more is spent upon a single evening party than is laid out for missionary purposes in several years. Decorations, which are simply the fad of the hour, absorb money that might develop blessing through time into eternity. And while all must realize that a beautiful and well kept home is the ideal of every rightly-constituted woman, and that for the growth of trade and commerce money should circulate, through the supply of human comforts and convenience demanded by our civilization, yet is it not too true withal that trifles, useless but for the gratification of an hour, are readily supplied, while appeals for missions go unheeded. A painful thought suggests that much of this heedless use of money is the work of women. If only the demands of the Lord's work were as imperative in our view as the demands of society! If only conscience should say, "What does God think?" instead of "What would people think?" the process of ennobling and beautifying the character of womanhood, and through women society generally, would begin in earnest.

WE have a very precious theory that women awakened to a consciousness of their power and responsibility may work wonders in the liberation of their sisters from slavery to expensive and fleeting fashions. The fact that women control the social amenities, added to the common creed that they are devoted to fashion, emphasizes both the power and the responsibility. Those who in the providence of God find

themselves in leading social positions are sure of many followers. Why not, then, make only the things that are true, pure, lovely and of good report fashionable? Why not make fashionable a simpler standard of social life, stamped with a recognition of accountability to God? Why not make these homes into which He has poured of His abundance centres of clean, pure, elevating pleasures, instead of compromising too often with those which "make angels weep and devils rejoice." All homes should be used for God's glory in their social as fully as in their domestic purposes. Alas for those elaborate homes whose women hesitate not in the name of debauched fashion, or coveted "style," to permit unwomanly attire, and the questionable pleasures of the dance, the euchre table or the social glass.

IN all efforts to raise money, the gift principle should be foremost. Small amounts regularly *given* as offering for God's cause, are worth infinitely more than large amounts raised by questionable methods which educate people to imagine they have helped the cause of God, by so much, when they have simply purchased a well-made garment for the cost of its material, or sold an inferior article for a "good price," because it was for a "good cause," or enjoyed a fifty-cent supper at half its value. Such methods of supporting religious work are destructive of the moral sense and should be ruled out.

WITH the most magnificent opportunities for the cultivation of our highest powers, with all the treasures of literature, art, music and the sciences at command, with the knowledge of God, and our professed allegiance to Him, is it not wonderful that Christian society is yet in the thralldom and bondage of amusements, whose origin dates from that darkest period preceding the dawn of the intellectual day when the animal and physical nature were predominant.

AND some now say, "Pray, wherein do these remarks relate to the work of missions?" We believe every way. Woman's work in missions is many-sided, but the same work. In the heathen world, to present the Saviour of men, to tell the "old, old story," to uplift the degraded, and to establish the Kingdom of God. In the Christian world, to live the religion we teach, to produce its fruits in making life pure, noble, symmetrical, and thus preserve it from relapsing to the practices and wrongs of heathenism.

WE cannot restrain an appeal to the young women of the churches to consecrate their lives to God's service in society. Care free, with the vigor and charm of youth, the confidence of a generous mental equipment, what opportunity, what capacity! Why not

give back to God these gifts in loving service? Why not for Christ and humanity's sake, young women, redeem society from its perils to spiritual growth by setting the fashion of pure pleasures, discountenancing all those evils which the best men and women of all ages have believed to be contrary to God's Word.

THE influence of young women upon social life is practically illimitable. Why should it compromise with doubtful things? Why not rule out the companionship which makes your company secondary to a cigar? Why not demand of men the same high standard of morals they have the good sense to demand of those they wed? On such lines much work for God and humanity must be done before the civilization of which we are prone to boast rises to the Gospel standard. And this work must be done by women!

AND this consideration of young woman's influence naturally leads to the desire for their more hearty co-operation in the work of our W. M. S. The deplorable condition of our sisters in heathendom, their physical sufferings, their wrongs and oppressions, are not realized. That heart were adamant, indeed, which did not swell with sorrow and indignation at the evils of which they are victims. We are only indifferent because we are heedless. Would that all women could witness those terrible realities, that playing at missions might cease and be succeeded by persistent aggressive work.

DO not get the idea that our work is "always the same thing," that is, always a "demand for money." The more you think of it and read about it, the sooner you come to the understanding that it is a broad and interesting study, far exceeding the breadth of a society's operations, and bearing potent relation to every side of life. Give yourselves to it!

AMONG the noble and elect women whose energies are spent in the service of the race, none is more surely succeeding than Lady Dufferin. Seven years ago she conceived the idea of bettering the condition of the women of India. Last year 466 women received treatment. The staff now consists of nine women doctors and thirty-one assistants. The fund has an income of £5,000 a year, after having spent £120,000 in hospitals and dispensaries.

THE women are arranging a Congress of Christian Missions in connection with the World's Fair. The theme of orators like Lady Henry Somerset and Mrs. Ballington Booth, will be woman's share in the evangelization of the world.

WE are pleased to learn that the Montreal Conference, at its session in 1891, appointed a committee to inquire in reference to deaconess work. If any action has been taken by any other Conference we have not heard of it. This is a question of true Home Mission Work with which all would do well to acquaint themselves.

THE *Woman's Evangel* has an article on "How to Retain Members," which is very suggestive with the following hints:—Every member of a live society must be an enthusiastic supporter of the banner of Jesus, and *must be willing* to aid in the evangelization of the world by her wealth, talents and prayers. Many join the societies without a proper conception of the aims or work, and because it promises some amusement and recreation. The real missionary element is often subordinate to that of entertainment for sake of the finances. Much time is wasted in preparing readings and recitations which have no missionary bearing. The social element is not to be relied on as a safe means for retaining members, but rather the implanting of a fervent love, among the young, for the whole human race. Each one has some specific duty and responsibility.

SOME idea of the success of woman's work in India is conveyed by the following reply of a Hindoo to the question of a missionary, "Which of all our methods do you fear most?" "We dread your women and your doctors. Your doctors win our hearts, but your *women win our homes*. What is there left for us?"

"Thy Kingdon come," came in trembling voice
From a man about to die;

"God bless the Church of my early choice,
And all her needs supply."

"On earth as in heaven Thy will be done,"
He added with failing breath,
Then gave his wealth to his spendthrift son
And slept in the arms of death.

"THE Magic Lantern in the Monthly Concert," is the title of a very suggestive article in the *Missionary Review*, by James Carter. We have long thought it would be a most serviceable adjunct to the work in the mission halls of large cities. In our French work in the cities of the Province of Quebec, mission halls in the more densely populated parts, equipped with well-lighted reading rooms and magic lantern service, would no doubt attract and win many to allegiance to a faith exemplified by wise, instructive and pleasurable methods. *How to win* those who are loosing their hold from the errors and superstitions of Rome is worthy of deep consideration. The educated and in-

telligent may if they desire seek where light may be found, but the masses of the illiterate and indifferent must be attracted through the powers they possess.

THERE are many aged and invalid members in our W. M. S., and to most, if not all, of these the OUTLOOK is a regular visitor. We bear them upon our hearts in prayerful sympathy, and have peculiar pleasure when we find a suitable message of cheer or encouragement for them. The following beautiful lines, written by a lady who lay upon a bed of extreme suffering for many years, is such, and will "speak comfortably" as from one to another. It is entitled

NOT SHUT IN.

Shut in, did you say, my sisters?
Oh, no, only led away,
Out of the dust and turmoil,
The burden and heat of the day,
Into the cool, green pastures,
By the waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will.

Earth's ministering ones come round
With faces kind and sweet,
And we sit and learn together
At the loving Saviour's feet;
And we talk of life's holy duties,
Of the crosses that lie in the way,
And they must go out and bear them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness,
To bask in the glorious day.
This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
My spirit cannot restrain.

I wait the rapturous ending,
Or rather the entering in
Through the gates that stand wide open,
But admit no pain and sin.
I am only waiting, sisters,
Till the Father calls, "Come home!"
With my lamp all trimmed and burning,
Till the blessed bridegroom come.

—Pres. Journal.

IT is now five years since the Students Volunteer Missionary Movement started, and in connection with it almost 6,000 have pledged themselves to the foreign field if the way shall open. Of this number thirty per cent. are young women.

WHAT do we live for if it is not to make life less difficult for others?
—Selected.
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count life by heart throbs. He most lives
Who thinks most, feels noblest, acts the best.

DAY OF PRAYER.

Wednesday, Sept. 28th.

OUR Society cannot afford to overlook this opportunity for service and blessing. It is in vain for the Board to set apart one day to be devoted to especial prayer for God's blessing on the approaching Annual Branch and Board meetings, unless the Auxiliaries heartily respond. We hope no Secretary will neglect to have an announcement made from the pulpit on the preceding Sunday. *Sisters, let it be a red letter day.*

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

TO THE MISSION CIRCLES AND BANDS OF THE CENTRAL BRANCH.

DEAR FRIENDS,—I trust you have returned from your summer visits and vacation rests with renewed zeal to work for your Master, and that you will take up the work with more earnestness than ever before.

While you have been away at the sea-side, or the pleasant summer resorts, you have doubtless had many opportunities of talking up your mission work; perhaps you have been the means of inducing some to enter upon this very important work; or it may be you have received help from others, have brought home some new ways of working and are anxious to put the ideas gained into practice. I trust it is so, and that the returns for this year will be far in advance of last year, both spiritually and financially. I would earnestly urge each President to call the annual meeting early in September, when officers and delegates to the Annual Branch meeting should be elected, according to constitution, which provides that each Band numbering forty or over is entitled to one delegate.

To the Secretaries I would say, when you receive the blank for the Annual Report, please fill it out and return promptly to myself, as great inconvenience is caused by delay, and proper returns of result of year's work can not be made unless it is received in good time.

To the members and officers I would say, remember our Annual Meeting to be held in Belleville, and pray for God's blessing upon all who may attend.

Yours sincerely,

A. M. BASCOM,

72 Brunswick Ave., Toronto. *Cor. Sec. for Central Branch.*

CENTRAL BRANCH.

THE Annual Meeting of the Central Branch will be held in the Bridge Street Methodist Church, Belleville, on the 4th, 5th and 6th of October. Please come prepared to take active part in the exercises. Prepare enquiries for the Question Box. The more we bring to the meeting the more we shall take away. Let earnest prayer be offered for the presence of the Master with us.

It was resolved at the last annual meeting of the Central Branch, That the names of all delegated wishing billets be sent to the Secretary of the Billeting Committee not later than the 25th of September.

F. S., *Rec. Sec.*

BELLEVILLE.—Delegates to the Central Branch will please remember that Bridge Street Auxiliary will gladly accommodate all who can make it convenient to be present. The Billeting Committee will be much obliged if the Secretaries of Auxiliaries will, as soon as possible after their annual meetings, send the names of their appointed delegates to the Secretary,

MRS. W. W. CHOWN,

Belleville.

FROM THE AUXILIARIES.

OSHAWA (Metcalf Street).—In reviewing our work this year we are thankful to report progress. God has indeed blessed our souls while engaged in it. We all feel a deeper interest in the missionary cause, and consecrate ourselves more fully to the Master's service. Our Auxiliary last year numbered eight, at present about fifty-six. Over \$20 has been sent to the Branch Treasurer, with still a good balance on hand. The monthly meetings have been held regularly with good attendance. Our quarterly prayer-meeting, conducted by our President (Mrs. Rev. Watch), was well attended, at which an excellent programme was given, the collection taken being in aid of our Missionary Fund. We have in our Auxiliary a visiting committee composed of four or five members, whose duties are to visit sick and absent members, carry the monthly letter to them, and report every month.

MARY AVLESWORTH, *Cor. Sec.*

WOODSTOCK.—In reviewing our work during the past year we can truly say God has been present with his blessing. At our June meeting it was decided to hold the meetings in July and August so that the interest would be kept up in view of the Branch meeting to be held here in October. Our membership is now seventy-five, with three life members. We have nineteen subscribers for the OUTLOOK. Though the day was very warm, there were thirty-five members present at the July meeting, and all felt it was good to be there.

A. C. LUND, *Cor. Sec.*

SEARLETOWN.—It is with deep sorrow we record the death of another member of our Auxiliary and a former President, Mrs. Lewis Leard. We miss her encouraging presence in our meetings, her kindly ways and quiet, unostentatious response to our appeals for help. Knowing that "there remaineth, therefore, a rest unto the people of God," we can truly say she is at rest.

Cor. Sec.

NEWBURGH.—As Corresponding Secretary of our Auxiliary, I should have reported to you for the OUTLOOK some time ago, for it was formed last March. But I have waited that I might be able to say that our first missionary prayer-meeting was a thing of the past. We had a very interesting programme, of which our President's carefully prepared paper on "Our Work" was the best part. We are few in numbers but great in interest, and are preparing to do good work this winter for the Lord. Our President is Mrs. (Rev.) A. C. Wilson, and Treasurer, Miss Stickney. I enclose a notice which you will please place wherever you think best in the OUTLOOK if you think the scheme practicable. The Newburgh Auxiliary has one dozen copies of "Penny a Week and a Prayer," words and music, which they would like to exchange for some other music suitable for missionary meetings.

M. C. WILSON, *Cor. Sec.*

NIAGARA FALLS.—The interest in missions, we think, is steadily increasing, and whilst we regret the indifference of many, we are thankful for those who are regular in their attendance at the monthly meetings and willingly assist all they can in the good work. We have thirty-one subscribers for OUTLOOK. A box of clothing, weighing 200 pounds, was sent to an Indian school in Saskatoon, Northwest Territory. A self-denial box added quite a little to our treasury and was most cheerfully given by our missionary friends. The hand of death has bereft us of two of our members, but we trust that our loss is infinite gain to our departed sisters. Be it ours to press on, earnest and persevering until our work is done.

MRS. STEER, *Sec. pro tem.*

MITCHELL.—We are glad to report an increase in membership. Our June meeting was held at Mrs. Phinnamore's. Devotional exercises, a Bible reading, the usual business, and a choice programme were followed by refreshments and an hour spent in social intercourse. We were sorry to part with Mrs. Mills and her daughter, who have been so helpful during their stay with us. Both at this meeting and a previous one held at the home of Mrs. Hurlburt, the attendance was large and visitors from neighboring auxiliaries were present.
M. B. F., *Cor. Sec.*

SACKVILLE, N.B.—During the past six months two united meetings of the Sackville and Upper Sackville auxiliaries have been held, and proved to be both interesting and profitable. Our public anniversary was held July 10th. Mrs. Humphrey presided, and after conducting a responsive Bible reading, in which several of the members took part, addressed the congregation in a few well chosen remarks, making an earnest appeal in behalf of our heathen sisters. The report of the Secretary, Mrs. Wm. Ogden, gave not merely a record of the work accomplished, but also set forth in a forcible manner the claims of our society upon our Methodist women. Miss Ethel Smith gave a touching recitation, and the Corresponding Secretary read an original paper. Mrs. D. Allison read "The Voices of the Women" with telling effect. We had a collection of more than eleven dollars, and we hope as a proof of the success of our meeting that there will be an enlarged membership. The little ones are becoming quite enthusiastic in raising money for the Coqualeetza Home. Three little girls held a parlor concert in May and raised nearly one dollar, and lately another concert was held under the leadership of Miss Katie Brecken and \$4.30 raised.
HATTIE STEWART, *Cor. Sec.*

CHATHAM.—The year has been one of steady work and prosperity. The regular meetings have been of interest and profit. The missionary tea-meetings held at the residences of Mrs. W. J. Martin, Mrs. Marquand and Mrs. Gardiner, have been particularly well attended. Representatives from the societies of the other churches were present at the last one. Our President, Mrs. Hodley, occupied the chair, and gave a stirring address. The programme included a reading of great merit by Miss Richards, and a spicy address by the pastor on "Our Work in China." The interest in missionary work is steadily growing.

FROM THE MISSION BANDS.

COBOURG.—Mrs. J. C. Wilson and Miss Bennett organized a mission band in the King Street church, Cobourg, on 1st of June, with a membership of seventeen. The members have decided to call their band "The King's Daughters," and intend beginning a quilt at their next meeting for one of the homes.

LAKEFIELD.—Lakefield has thirty-three members in its band, and has taken the name of "The Sunshine." They appear to be earnest workers and anxious for information on our missionary work.

BOWMANVILLE.—Notwithstanding the warm weather, the interest in our mission band work has kept up. At our regular meeting in July there was a very good attendance. We had a sewing meeting, and also sent five bouquets to the sick. We are going to have a picnic 17th of August, which the children are looking forward to with much pleasure. Our circle was broken on Monday the 8th by the death of one of our members a dear little girl nine years old. We made an anchor and wreath of white flowers and took it to her home with our loving sympathy.
M. A. BUNNER.

OSHAWA.—Our society is not very large, but you will be pleased to hear it is growing. We are trying to get the boys and girls interested, and with this end in view, we have them take part as much as possible in the exercises, and we give all who will take it five cents to work with and multiply. One little girl has made over \$1.50 from the sale of pen-wipers, and another eighty cents by selling popped corn. The older members have not been idle, as we prepared a box containing several quilts and warm winter clothing for the Indians of Saskatoon, N.W.T.

HELEN M. KEDDIE, *Cor. Sec.*

FROM THE DISTRICTS.

BRIGHTON DISTRICT CONVENTION.

THE first convention of the Women's Missionary Society of the Methodist Church was held at Frankford, on Wednesday, June 22nd, presided over in a very efficient way by Mrs. Luxon, District organizer, while Mrs. J. H. Ward was chosen as secretary. The morning session opened with devotional exercises, conducted by the President, assisted by Mesdames Platt and Taylor.

The President in her address expressed herself pleased with the steady growth of the Society on the District, also gave some kindly words of advice.

Paper on Japan by Mrs. H. Curry was much appreciated. A testimony meeting led by Mrs. Taylor, which by her thoughtful words and loving counsel will not soon be forgotten, closed the morning session.

A sumptuous dinner was prepared by the ladies of the Frankford Auxiliary, to which all present were cordially invited.

A very kind address of welcome was given the delegates by Mrs. G. Hendricks and responded to by Mrs. Walt, of Salem.

The remainder of the afternoon was occupied by the reading of instructive and interesting papers, in which the following ladies took part: Miss A. Gunter, "The Destruction of the liquor traffic." Duet, Mrs. Ward and Curry, "Our work," Mrs. Walt. "The benefits we derive from being members of the Women's Missionary Society," Mrs. Massey. The question drawer being in the hands of Mrs. Platt, all were much pleased with the concise and very instructive answers.

A collection and the benediction brought to a close a very profitable and enjoyable convention.

In the evening of the same day an entertainment was held in connection with the same Society, consisting of addresses by Revs. R. Taylor and C. Adams; quartette by Rev. R. Taylor, Mr. Chapman, Misses Countryman and Huycke; recitations by Misses Chisholm and Bryant, well rendered; solos by Misses Caufield and Palmer, and a very able address by Mrs. Platt. Refreshments were served by the members of the society who feel justly thankful for the success of the day.

Proceeds of the day and evening amounted to \$23.

A. WARD, *Sec.*

PARLIAMENTARY RULES.

FOR MISSIONARY SOCIETIES.

THE Parliamentary Rules here given were published in a late number of the *Home Mission Monthly*. Though brief and simple, they contain all that is ordinarily necessary. We reprint them, thinking our workers will find them available, and we advise our members to paste them into their annual reports for reference:

(1) The President shall take the chair promptly at the hour appointed for the meeting and should open the services with Scripture reading and prayer.

(2) After devotional exercises the Secretary should read the minutes of the last meeting. If the Secretary is absent, some one should be elected to take her place temporarily. When the minutes are read, the President should say: "Are there any corrections? If not the minutes stand approved as read." If there are any corrections, they should be made during the reading or at its close, and the President should then say: "The minutes as corrected, stand approved."

(3) The following is the customary order of business, after devotional exercises:

1. Reading minutes, and approval of same.
2. Reports of standing committees.
3. Appointment of special committees.
4. Unfinished business.
5. New business.
6. Report of special committees.
7. Adjournment.

(4) At the annual meetings the order of business is necessarily somewhat different, and may be as follows, after devotional services:

1. Roll call by the Recording Secretary.
2. President's address.
3. Report of the Corresponding Secretary.
4. Report of Treasurer.
5. Appointment of committees as nominating, on resolutions, etc.
6. Addresses.
7. Business matters.
8. Report of nominating committee, and election of officers.
9. Report of committees on resolutions.
10. Adjournment.

MOTIONS.

(5) All business should be brought before an assembly by a motion. When a member makes a motion it should not be debated or acted on unless it has been seconded.

(6) When a motion is seconded, the President should distinctly state the motion and say: "Are there any remarks?" If no remarks are offered, then the President should put the question thus: "All who are in favor of the motion will say 'Aye.'" When those in favor have voted, the President should say: "All who are opposed will say 'No,'" and should then announce that the motion is carried or lost, as the case may be. If there are any remarks, the above question should be put as soon as the debate closes.

(7) Any motion can be amended by adding to, inserting or striking out a part, but the amendment cannot be acted on unless seconded.

(8) An amendment should always be voted on before the original motion. If lost then the original motion is considered, but if carried, the President should say: "All who are in favor of the motion as amended, will say 'Aye,'" etc.

(9) An amendment can be offered to an amendment, but no further amendment is in order. When an amendment is offered, it must be acted on first, then the amendment must be acted on, and then the original motion.

(10) The following motions are not *debatable*, and no debate therefore can be allowed on them, viz.:

1. To adjourn.
2. For the order of the day.
3. To lay on the table.
4. For the previous question.

(11) The following motions cannot be *amended*, hence no amendments to them are allowable, viz.:

1. To adjourn.
2. For the order of the day.
3. To lay on the table.
4. For the previous question.
5. To reconsider.
6. To postpone indefinitely.

(12) A motion to adjourn is not in order when any member is speaking, nor when a vote is being taken. It takes precedence of all other motions except to "fix the time to which to adjourn," to which alone it yields. If lost, it cannot be repeated until some interesting business has been transacted, when it is in order.

(13) A motion, or call "for the order of the day" does not need to be seconded. When made, the order assigned to the particular time must be called up, unless by vote it is postponed to a given time, or for a few minutes, that the subject under consideration may be finished.

(14) The object of the motion "to lay the question on the table" is to postpone it for the present that it may be taken up at some future time.

(15) The object of the motion "for the previous question" is to suppress debate and bring the assembly to a vote.

(16) The motion "to reconsider" must be made by one who voted with the prevailing side, and is debatable only when the question to be reconsidered is debatable.

(17) The object of the motion "to postpone indefinitely" is to entirely remove the question from before the assembly. It is debatable. No. 14 is more useful, as that is undebatable.

(18) When any member notices a breach of order, she can rise and say: "I rise to a point of order," which she must state without debate, when the President decides at once whether the language used was "in order" or "out of order."

(19) When a member is dissatisfied with a decision of the President she may appeal from the decision, saying, "I appeal from the decision of the Chair." If seconded, the President shall say, "Shall the decision of the Chair stand?" and take the vote without any debate, and announce the result. Either a majority or a tie vote sustains the Chair.

SHALL WE SEND DELEGATES?

MANY of our workers are exercised upon the subject of the following article, and we commend it to the attention of our readers as supplying hints of particular value at this season. Should Auxiliary and Presbyterian societies send delegates and defray their expenses to all important meetings; and should such societies bear the official expenses of their officers in the way of correspondence, etc., incident to their position?

The question naturally falls into two divisions—a question of *expenses* and one of *delegates*. I should answer the question of expenses with an unqualified *yes*.

But, says one, "Our society is so small and we are so poor; if we should pay the expenses of a delegate, and submit to a presbyterial tax, we should have no money left for missions."

This might prove to be the best contribution that you ever made to missions. The greater the famine; the greater necessity that the sisters should be sent down to Egypt to buy corn, and if at the same time you can send "a little present of balm and honey and spices," it will be well received and may prove a highway to the land of Goshen.

In our large, well-to-do societies there are those who are able and who indeed prefer to pay their own expenses. To these I would suggest that in order that all members should

feel themselves upon a common level, it would be a kind and beautiful thing, for such members, when elected delegates or officers, to draw their expenses from the *general funds*, and make their contribution in some other way. But—why send delegates? Trades, professions, politics, art, science, to ensure life and progress, must encourage study and experiment and make frequent interchange of experiences and results. Hence, the political campaign; medical, musical, literary and scientific associations, from the most unpretending valley club to the Royal Society of London or Paris. Missionary interest is no exception to this general rule.

These meetings stimulate and supply our first great want—knowledge—information.

Of that part of the work of Foreign Missions which has come so wonderfully and so exclusively to woman, in the last twenty years, that no Christian woman dare shut her heart to the call, how much here is to learn—of its fields, its subjects, their wants, the supply, our investments and the returns, our trusts and corresponding obligations, best ways of eliciting and continuing interest.

We need an *intelligent* faith. Twenty years ago the mission fields of the Presbyterian Church were as much a *terra incognita* to most of our women as was the interior of Africa before we had a Livingstone or a Stanley. Our Sabbath School children of ten years know more of our missions and missionaries than did their mothers a few years ago. This awakening is largely due to meetings where devoted leaders from various parts of our land, and missionaries from the field, have brought to *masses* of women the results of patient research, untiring effort, loving devotion, ripe experience. We cannot afford to lose the benefits of these training schools where, as Mr. Willing so admirably puts it—"100,000 women are monthly bringing the best products of their brains, where 36,000 women are learning to preside, to keep secretaries' books and treasurers' accounts, and where all are learning to collect and judiciously expend several million dollars annually."

Who can estimate the possibilities of a meeting of one of our woman's societies? What our Methodist sisters call "sound conversions" often occur.

Send the sister whose horizon needs broadening—who does not believe in *Foreign Missions*.

Send the timid, modest shrinking sister—so bright, active, efficient, so quick to perceive, so clever to plan, so brilliant to execute in the home and social circle, but who is tongue-tied in the missionary meeting. The dumb may speak.

Send your woman of *one* idea, she may come back with *two*, or the one who is all surface and no depth may return with *one* idea.

Send the critical sister who thinks that missionary societies are made up of very peculiar people, of women who are unfitted to shine in other walks of life. Her eyes will be opened.

Send the hard-worked, busy wife and mother, who treasures up her scraps of time and her bits of coin, that she may make an offering for the cause she loves. It will be a strengthening cordial for her.

Also send the sister whose graven brass, curtains, embroidery, fine twined linen with open work rival the cunning work of Bezaleel or of the son of the woman of the daughters of Dan; she may become one of the "wise-hearted who did spin with their hands, and brought that which they had spun as a willing offering to the Lord."

Send the *girls*, that in the fresh young life they are taking on this great subject may have its place.

Do you wish to create a missionary sentiment in your community, to bring about a revival of faith and zeal, to draw out the latent sympathy and the latent talent of your

church, to educate your children, and enlist your young people? Do you desire a full treasury, to nerve the arm of the Foreign Mission Committee, to hold up the hands of the missionaries, to speed the coming of the King? If so, these meetings are of vital importance, attend them, study for them, pray for them.

INFLUENCE.

BY ANNIE CHILDHERHOSE.

INFLUENCE is a "moving power," something that has a beginning sometime, but no end; something that moves on forever and grows wider and deeper all the time. Some one has compared it to a streamlet that leads to greater things of the same kind. The stream may be so small that a single animal could drain it dry on a summer's day, but how soon it becomes a mighty river. As to how long it lasts we need but look at Eve's influence for evil over Adam and ask, "When will it end?" Never! as long as the countless ages of eternity roll.

But some one will say, "I have no influence; I am so weak, so insignificant, no one ever notices me; it matters little what I do." To be a human being is to have influence. How many of you ever saw a group of men acting foolishly, making light of religion, and a good man or woman come into the room? What a change in their conduct! It may be the person just entering did not notice them, but who will say that he or she had no influence over them. On the other hand let one of their own class come in, and note the effect. *His* presence but adds to the fun. Where, then, is our influence to be felt? The time was when woman's sphere was said to be behind closed doors, but that time is gone and forever. In this enlightened nineteenth century of ours who can read God's Word with the light of the Spirit and not see the privilege given to women, nay, laid upon them, as well as men.

At first women were supposed to be a help for men, but when redeemed Paul would say, "Help those women who labor with me in the Gospel," and in the women he referred to, we find them representing all the various conditions of life.

But what is going to tell most on the next generation is our influence as mothers and sisters in the home. There is a transcendent power in example; we reform others unconsciously as we walk uprightly.

So much depends on what vine we are branches of. If of the true vine, then our influence *will* be for good. Christ Himself said, "He that abideth in Me and I in him, the same bringeth forth much fruit." "By their fruits ye shall know them." What are our fruits in our homes and in our intercourse with the world? Are we "examples of believers in word, in conversation, in charity, in spirit, in faith, in purity?" Have we received power to become witnesses for our Lord in Jerusalem? If not, our witnessing in Judea is not of God. The only life worth living is a life hid with Christ in God. Let us then "come out from among them and be separate," that we may inherit the promised blessing. If our work be done in the spirit of Jehu, when he said, "Come and see my zeal for the Lord," when he destroyed the worshippers and the temple of Baal, and all the while had a great idol in his own heart, called self-glory, it will profit us nothing.

How different was the spirit of Moses when he talked with his father-in-law of all the Lord had done for the children of Israel since they last met.

It becomes us then to examine ourselves in the light of God's Word, and if we find in our hearts the witness and seal of our acceptance that we have been "planted in the house of the Lord," let us be "steadfast, unmovable, always

abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord."

"I beseech you therefore by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Facts and Illustrations.

THE *Star of India* says that among the countries barred to Christian missionaries should be named Nepal, between India and Thibet, which is a most interesting country.

REV. HUGH PRICE HUGHES is quoted as saying, "I know myself that every stage of growth of my own spiritual experience has been the outcome of a better understanding of the Bible."

A REACTION is said to be taking place in Brazil. The late Bishop of Para is endeavoring to create a Catholic party. Many priests defy the State and it is a question whether they will not succeed in their effort to uphold the old system.

"JESUS HAS REDEEMED the world and gone to heaven, leaving us to EVANGELIZE it. Redemption is His—evangelization ours. He has put the word into our lips. Jesus has redeemed the WORLD—and two-thirds of humanity do not know that they have been redeemed—because they have not been told."—*Guinness*.

AN old Hindoo, called Moses, says he had worshipped many idols and dug into many wells, washed in many streams, drank even the water in which he had first washed a Brahmin's dirty feet. But nothing satisfied his soul; it was still unclean, and he thirsted still. "I at last heard of the Well of Salvation, opened by Jesus Christ. Many wells I had dug in, but they were all dry, but this Well of Jesus bubbles up and up; I feel it now."

SOME one remarked upon the great things which Carey had accomplished. He replied, "There is nothing remarkable in it; it only required perseverance." He only claimed to be a plodder, and said, "Anything beyond this will be too much. I can plod, I can persevere in any definite pursuit. To this I owe everything." It requires grace in the man to be willing, and yet Carey's example is an encouragement to those who can only plod.

A LADY in Edinburgh apologised to a Cambridge graduate, who was a public man and a Doctor of Laws, for her inability to take part in a certain meeting because she had her "Zenana mission" to attend to; and he very innocently inquired, "Where is Zenana? I have often heard of it, but I confess I do not know its locality!" This was almost as bad as the old lady in Dundee, who, when applied to for a subscription for "Old Calabar," asked if that "Auld man was yet livin', for she had gien to him forty years ago."

"EIGHTY-FIVE years ago," says the *Missionary Herald*, "the directors of the East India Company placed on solemn record: 'The sending of Christian missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' A few months since, Sir River Thompson, Lieutenant-Governor of Bengal, said, 'In my judgment, Christian missionaries have done more real and lasting good to the people of India, than all the other agencies combined.'"

THERE is no missionary in Afghanistan, with her 6,000,000 people. Annam, with 5,000,000, has only Roman Catholic missionaries. India has one missionary to 275,000 people; Persia, 100,000 to 300,000; Thibet, 1,000,000 to 2,000,000.

AMONG the receipts of the Basle Missionary Society last year were \$58,000 from poor friends of the society, who subscribed one cent a week. Collectors obtained the amount from them once in ten weeks. These collections are known by the name of the *sou missionnaire*.

THE highbinders of San Francisco have been threatening the lives of missionary ladies if they go on rescuing Chinese girls. A warning letter signed by twelve well-known brothel keepers was slipped under the door of our Mission Home, the first week in June. The police do not expect white people will be molested, but they fear the murder of Chinese Christians.—*Woman's Work for Woman*.

JUST after the second battle at Bull Run, the telegraph lines were down, and the people in the South were in a feverish anxiety to get the news. At length a letter arrived at the post-office in Lexington, the home of Stonewall Jackson, addressed to his old pastor. It was in the general's handwriting, and all were impatient to have it read, so that they might know how the battle had gone. But when the seal was broken, only this was found: "Dear pastor: I remember that this is the day of the collection for foreign missions. Please find enclosed my cheque. T. J. JACKSON."

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