

The Missionary Outlook.

A Monthly Advocate, Record and Review.

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[Whole No. 118

Field Notes.

AT the General Conference held last month, in Montreal, the Rev. A. Sutherland, D.D., was re-elected General Secretary of the Missionary Society of the Methodist Church, with the Rev. J. Shaw, D.D., Assistant Secretary. This will make no change in the Missionary Staff, as Dr. Shaw has been acting as assistant for the past six years.

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THE labor involved in getting out the General Report so early can hardly be realized, except by those immediately concerned; but we are glad to say that it has been accomplished, and some copies were sent on the 25th of September to Montreal, for the use of the members of the Missionary Committee of the General Conference.

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OUR readers will be glad to learn that our work in Japan still prospers. The Minutes of the Japan Conference report thirty-seven ministers and probationers, while the membership has increased during the last four years from 591 to 1,125. Rev. D. Macdonald was re-elected President of Conference.

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THE latest reports regarding the Central Tabernacle, Tokyo, were received from Rev. Dr. Eby, dated August 29th, and are as follows:—

"The Tabernacle is getting along slowly, but surely. Weather against us, but workmen doing well. Providence has sent me an accomplished organist, a young English genius who will make his living as electrician and architect, and give himself to the Central Mission. Another methodist layman, successful as a Y. M. C. A. worker, comes at his own charges to help in evangelistic branches. I want a third, a first-class vocalist, and our equipment for the Central Mission, so far as "group of workers," for the present, will be complete. And God will send him in good time.

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IN this issue we publish a letter from the Rev. J. W. Saunby on our work in Japan, also one from the Rev. C. M. Tate respecting the Indian work in British Columbia, which we commend to the serious and prayerful consideration of our readers. It is impossible for the Missionary Society to extend its operations unless the people provide the means.

Editorial and Contributed.

MISSIONARY METHODS AND STIPENDS.

FOR a year or more a heated controversy was waged in the Wesleyan press of England respecting the missionary policy of the Church. It began in a series of letters by the Rev. Henry S. Lunn, M.D., published in the *Methodist Times*, with commendatory articles by its editor, Rev. Hugh Price Hughes. Dr. Lunn spent but one year in India, and then returned to England, where he arraigned the missionary policy of the Church, especially in regard to education and the scale of expenditure on the part of the missionaries. It seemed scarcely credible that so short a residence in the country could have supplied him with reliable data on which to base such sweeping charges; and, as might have been expected, his letters were assailed with considerable vigor. At the recent session of the English Conference the matter was pretty thoroughly discussed, and although a report was at last adopted to the effect that there was no substantial foundation for the charges made, the discussion, both then and previously, brought out certain facts which cannot very well be explained away, and which are well worth the careful consideration of all Missionary Boards having work in the foreign field.

It had been charged that educational works, especially in India, absorbed too many men and too much money, and that the results were by no means commensurate with the expenditure. It was contended that purely evangelistic missions win thousands where educational missions reach tens. In support of this view, attention was called to the missions of the Free Church of Scotland, which, following Dr. Duff's educational policy, reported in 1888, in the Madras District, 78 adults and 187 children, as the total of baptized adherents. The whole number received since the inception of the mission is but 622, while the expenditure has reached about three-quarters of a million of dollars. By way of contrast, the statistics of the Telugu Mission of the American Baptists were quoted, showing that at one station in one year there were twice as many conversions as the Free Church had won in the entire presidency in fifty years. Such figures are sufficiently startling, and, if even approximately accurate, afford serious food for reflection.

It was further charged that the style of living among the missionaries was needlessly expensive and luxurious, and that the result of this is a social gulf between the missionaries and the masses of the people. In other words, it was claimed by Dr. Lunn that the *caste* spirit had invaded the Christian Church, and interposed a serious barrier to the progress of the Lord's work; that during a year's residence in India he could remember but one occasion where he was asked to take a meal at the same table with a native Wesleyan minister; while at the Bangalore Conference of 1889, not one native minister had a place in the assembly. The missionaries, it was contended, affected a style of living which brought them into close relations with the English official class, but separated them socially from the mass of the people to whom they were sent to minister. The average stipend of Wesleyan missionaries, it seems, is about \$1,500 and a free house. This does not strike one at first as an extravagant amount, but it is contended that the expenditure of an average family, on a moderate scale, for food, servants, clothing, charities, books and other expenses, need not exceed, say \$700 per annum, and this appears to be substantiated by the fact that the stipends of India's missionaries of the Methodist Episcopal Church varies, according to locality, from, say \$600 to \$900 per annum, and that there is no complaint of insufficient support. At the same time, it will be seen that the latter scale leaves no margin for unforeseen expenses of protracted sickness or the like, nor does it allow anything for the education of children, much less for old age or a "rainy day."

This whole question of missionary stipends in the foreign field is a perplexing one. On the one hand, there seems to be force in the argument that those who forsake the comforts of home and the enjoyments of work in a Christian land, that they may devote themselves to the task of preaching the good news to the heathen, ought to be generously supported by the Churches that send them forth. On the other hand, it is said, with equal, if not greater force, that the prominence given to the question of stipends is utterly out of harmony with the spirit of New Testament Christianity, and the example of Him who had not where to lay His head. But if this argument applies to the missionary abroad, does it not apply equally to the pastor at home? There seems to be no just reason why the Church should require a degree of self-denial and cheapness of living on the part of her foreign missionaries far in excess of that required from her home pastors. We do not now speak of those who labor in our domestic missions, where the scale for support actually received is relatively lower than in any other part of the field, but of those on our better

circuits and stations, and the question arises, If it be right for these to receive stipends of from \$1,000 to 2,500, or even more, why is it wrong to give to those who labor in the foreign field a little more than the smaller sum? One thing is certain, whatever be the right or wrong of this question, no one can justify an unequal policy, which would make the home pastor a prince and the foreign missionary a beggar. Perhaps we shall find, in the long run, wisdom will not justify a princely income on the one hand, nor a beggar's pittance on the other, but that the true *via media* consists in a modest stipend that does not compel the missionary to starve either body or mind, but which, while enabling him to "provide things honest in the sight of all men," leaves something wherewith to help the needy, and to spread the Gospel in the regions beyond.

REPORT OF THE GENERAL BOARD OF MISSIONS OF THE METHODIST CHURCH, FOR THE QUADRENNIAL PERIOD ENDING JUNE 30TH, 1880.

THE General Board of Missions, while rendering grateful praise to God for the favor wherewith He has crowned the work of the Society during the past Quadrennium, present this report with feelings chastened by the sorrow of bereavement. Since last we assembled on an occasion similar to the present, three distinguished members of the Board, Rev. John A. Williams, D.D., General Superintendent, the Honorable Senator Ferrier, and the Honorable Senator Macdonald, Treasurer of the Society, have been called from labor to reward. Each of these beloved brethren maintained a blameless life-long connection with the Church of their early affection and choice, each one of them faithfully served his generation by the will of God; and each by unreserved consecration, by unswerving devotion to duty, or by abounding liberality in every good cause, has left a memory that will be a priceless heritage to the Church. Nor will it be out of place, in this connection, to commemorate the departure of another, the late Wm. Gooderham, Esq., who, although not a member of the General Board, was always a generous supporter of the Society's work, and in the final distribution of his property, bequeathed a large amount in aid of our Foreign Missions. We feel assured, that while sympathizing with us in the loss sustained by the removal of these honored brethren, the General Conference will be gratified to learn that the vacancy in the Treasurership, caused by the death of the Hon. John Macdonald, has been filled, pending the action of the General Conference, by the appointment of the Hon. James Cox Aikins to that office.

With this brief but heart-felt reference to those who have passed from among us, the Board respectfully invites the attention of the Conference to the following statements and suggestions respecting the different departments of the mission work of the Church:—

I.—THE HOME WORK.

The Department of Home Missions has continued to show, from year to year, good results in the extension of the work, the proclamation of the glad tidings to the needy, the conversion of sinners, the upbuilding of believers, and the maintenance of Gospel ordinances in localities where they would be unknown were it not for the help extended by the Missionary Society. The one drawback to the satisfaction of the Board is the fact that the resources of the Society do not keep pace with the actual requirements of the work, and that, in consequence, the stipends of the missionaries have been far below the modest minimum which we have sought to reach. Four years ago attention was called to this matter, and the hope was expressed that by due prudence in the multiplication of missions, the classification of dependent fields, and the institution of a sustentation fund, something would be done to relieve existing pressure, and give promise of brighter days to the toiling and sometimes discouraged missionaries. Although the hope has been realized only to a small extent, partly through the operation of Conference Sustentation funds, the Board is convinced of the possibility of still further improvement, and would earnestly invite the attention of the Conference to methods whereby this may be accomplished.

With regard to the Domestic or Home work, the power of extension is very properly committed to the Annual Conferences. The general policy embraces two objects—first, to provide Gospel teaching and ordinances wherever the need exists, and which the people are unable to provide for themselves; and secondly, to advance the various missions, as quickly as possible, to the status of self-sustaining circuits. But this policy, so excellent in theory, is greatly hampered in practice. Extension of the work is not always measured by the needs of the people. Sometimes it is the outcome of a spirit of denominational rivalry, whose only justifying plea is that others are doing the same thing; and sometimes it is due to the mere desire of occupying more territory, without waiting to consider its effects upon missionary income, or the just claims of other parts of the field. The evil is further aggravated by a premature division and subdivision of missions, sometimes of independent circuits, without sufficient cause. It is not proposed that the authority of Annual Conferences to establish new Domestic Missions shall be interfered with, but as the exercise of the right by all the Annual Conferences, to the extent of only three or four missions each in one year, means a serious *pro rata* reduction in the stipends of those ministers who are now stationed on Domestic Missions, it is evident some general regulation should be adopted by which the increase of dependent fields shall be kept within safe and reasonable limits.

A subject closely connected with the foregoing is the development of self-support in many of the Domestic Missions. The amount of missionary money expended upon missions well able to support their own ministers, and upon others able to double or largely increase their contributions, would startle any one who took the trouble to inquire into the facts. And this money virtually comes out of the meagre stipends of men stationed upon purely missionary ground, where sparseness of

population or the poverty of the people makes present self-support, or even a near approximation thereto, an utter impossibility. It is believed that a careful classification of all dependent fields, the visitation of those fields by duly appointed deputations, and the establishment of a Sustentation Fund either for the whole Connexion or in the several Conferences, would greatly promote the spirit of self-support, relieve the Mission Fund of many unreasonable claims, and at the same time raise the general average of stipends on the Domestic Missions to something much nearer the recognized minimum than obtains at present.

II.—THE FOREIGN WORK.

The hitherto bright outlook of the work in Japan has been shadowed by the tragic death of one of our faithful missionaries, the Rev. T. A. Large, B.A., who was killed in his own house by armed burglars on the night of the 4th of April last. During a five years' residence in Tokyo, Bro. Large had endeared himself alike to natives and foreigners by his kindly spirit and courteous demeanor, while by the other missionaries he was regarded as a faithful worker and a trusted friend. His death under circumstances so painful is greatly deplored, and we can but trust that He who has commanded the light to shine out of darkness, will overrule this seemingly dark providence to the furtherance of His own cause in Japan. Another calamity, though of a very different kind, has befallen the mission, in the destruction by fire of the new Central Mission Hall, which was rapidly approaching completion. This occurred in connection with an extensive conflagration by which several hundred houses were swept away. The walls of the Tabernacle suffered but little injury, however, and the work of reconstruction is progressing rapidly.

The chief event of the Quadrennium, in connection with the Japan work, was the formation of an Annual Conference under the special provisions of the Discipline in regard to that country. This step, which had been greatly desired by the brethren, both native and foreign, was taken on the occasion of a visit of the General Secretary in the summer of 1889. The liveliest satisfaction was expressed by all the missionaries at this consummation of their wishes, and the result has been a decided impetus to the work, especially on evangelistic lines. It was hoped that the question of Methodist Union in Japan would have been ripe for action by this time, but although the missionaries on the ground seem to be quite ready for the step, we regret to observe that the authorities of the Methodist Episcopal Church and the Methodist Episcopal Church South have decided to postpone action for the present. The Basis adopted by the Union Committee in Japan will be submitted with this Report, and should it commend itself to the Conference, it might be advisable to affirm the principle, and give authority to the General Board to take final action, if necessary, at any time during the coming Quadrennium.

During the past four years repeated communications from Japan have urged the importance, or rather the necessity, of extending the work into provinces yet unoccupied. This matter was fully inquired into by the General Secretary during his official visit, and

subsequently a detailed report of an exploring tour by Revs. Dr. Cochran and J. W. Saunby, B.A., was laid before the Board. While recognizing the vast importance of the recommendations made by the Mission Council in Japan, the General Board felt that the claims of other parts of the field demand that great prudence should be exercised in the matter of extending the work abroad. It was decided, however, that the city of Kanazawa, on the west coast, should be occupied, as this could be done without additional expense, except a small grant for necessary buildings. Beyond this, the only new mission authorized is in the town of Nagona, all other requests being deferred until this General Conference should indicate its judgment by instructing the General Board as to the policy to be pursued.

The results of the work in Japan, during the Quadrennium, have been highly satisfactory, as the following statement will show:—

	1886.	1890.	Increase.
Membership	591	1,716	1,125
Contributions	yen 903.04	6,491.35	5,588.31
Value of Church Property	28,085	64,843	36,758
Scholars in Sunday schools	542	1486	944

A question of great importance has arisen, in connection with our foreign work, which demands the careful consideration of this General Conference and of the ensuing General Board. For two or three years past some of our leading ministers and laymen, among whom may be mentioned our late General Superintendent and the late Senator Macdonald, have been asking whether the time had not arrived when the Church should cast her eye over the great field of heathendom, with the view of opening a new mission among some hitherto neglected people. It is generally known that Senator Macdonald included among his various benevolent bequests the sum of \$2,000 to found a mission in the Islands Guadeloupe and Martinique. Others have spoken of India; while others still have had their thoughts turned toward China, as at once a needy and a promising field. In this connection some providential indications may be noted. Several years ago a lady in Kingston sent, unsolicited, to the Mission Rooms, a donation of several hundred dollars, with the request that it be kept until the Church was ready to begin a mission in China. Sometime later we were led by a clear providential call to open a mission among the Chinese in British Columbia, which has proved successful in a marked degree. Still later, two young men, both graduates in Arts, one of them a graduate in medicine, the other pursuing the B.D. course in theology, volunteered for the Foreign field, and asked to be sent to one of the unoccupied provinces of China. About the same time another young man, who is pursuing a medical course in order to qualify as a medical missionary, made a similar offer, and while expressing his readiness to go to any part of the foreign field where his services might be required, called attention to Assam, with its 20,000,000 of souls uncared for. The Board simply submits these statements without any recommendation, deeming it very desirable there should be a calm and unbiased consideration of the whole situation by the General Conference, and a deliverance given in

regard to the Foreign work that will be a guide to the Board in its future operations.

III.—THE INDIAN WORK.

This, more than any other part of our missionary enterprise, may be regarded as purely a work of Christian benevolence. Apart from contributions to the Mission Fund, there are no returns in kind for the money expended on these missions. Nor is it likely that, in this respect, there will be much improvement for many years to come. In the Indian work the Church ministers to a dying race, whose poverty and helplessness, no less than its spiritual destitution, appeals with touching pathos to our Christian sympathy. The amount expended annually on this department of our work is very large, but the results achieved in the conversion of souls and the civilization of entire tribes, has amply repaid the Church for her self-denying efforts. "The blessing of Him that was ready to perish" has come upon us, and this is a blessing "which maketh rich, and addeth no sorrow therewith."

Over twenty per cent. of the entire income of the Society is expended on the Indian work, and as the demands for extension are very urgent, especially in British Columbia, it is not improbable that the expenditure will be still larger in the future. On the whole of Vancouver Island we have but one Indian Mission, and the working force is but one lady teacher and a native agent. On both the east and west coasts of the island there are numerous tribes as yet untouched by any evangelizing agency. Their poverty is great, their ignorance profound, their moral degradation almost beyond description, and no man cares for their souls. For years they have been begging for teachers and missionaries, but no one has responded, and the Missionary Board has been compelled to turn a deaf ear to these appeals, because it seems impossible to reinforce the Indian contingent without reducing stipends or workers in other and equally important fields. But feeling the urgent necessities of the case, the Board appeals to the Church, by means of this report, through this General Conference, for such an advance in missionary contributions as will justify the opening of new missions among destitute Indian tribes.

An important phase of the Indian work, and one which demands serious consideration from this Conference, is that which relates to education. The Schools established in connection with the various missions served a good purpose when nothing better was available; but it is thought by some that the time has come when our whole policy, in this respect, demands revision. From the ordinary day-schools on the Reserves we obtain the minimum of results, because of the difficulties under which the work is carried on. Qualified and efficient teachers are hard to procure, for salaries are meagre and the isolation is great; regular attendance on the part of the children seems to be out of the question, for there is no home discipline, and the children are allowed to do pretty much as they please; and so long as they remain on the Reserves they cling to their mother tongue, and make very slow progress in English. Moreover, all

these Schools are carried on in conjunction with the Indian Department of the Ottawa Government, by which a part of the expenses are paid, and it is a question whether the Church does not lose more than she gains by this *quasi* connection with the State, even in educational matters. It hampers our freedom of action, renders the schools less efficient, because conducted under a divided authority, and is used as an argument to silence complaint when another Church is virtually endowed by a lavish expenditure of public money. Theory may contend for a system of local schools, on the English plan, where the benefits of a common school education would be brought to the children of every camp; but Experience has her index finger pointed steadily in the direction of Industrial Institutes and Residential Schools, where the children can be separated entirely from the associations of camp life for a series of years, and instructed in such forms of industry as will enable them in after years to earn an honorable livelihood. To found and provide for the maintenance of these Institutes is the bounden duty of the Government, in carrying out the spirit of treaty stipulations; but the management may be assumed, with the consent of the Government, by persons appointed by the Churches, without involving such connection between Church and State as implies dependence on the one hand or the bestowment of State aid on the other.

In the report of the General Board of Missions presented to this Conference four years ago, complaint was made that the Church had not received fair treatment from the Dominion Government, especially in regard to Industrial Institutes in British Columbia and the North-West. After long and vexatious delay, a disposition is manifested to remove this cause of complaint so far as the North-West is concerned. At the present time work is in progress to provide better buildings for the Morley Orphanage, a site has been fixed upon for an Industrial Institute at the Red Deer Settlement, about midway between Calgary and Edmonton, and promise has been made of an institute in Manitoba for the especial benefit of the Indians around Lake Winnipeg, and those to the north and east. When these works are completed there will be fair provision for the children connected with our various missions, which is not the case at present. Concerning institutes in British Columbia, we cannot speak in similar terms. It will be remembered that, a few years ago, complaints were made by Government agents against some of our missionaries on the Pacific Coast, to the effect that they were stirring up the Indians against the Government on the land question. The complaints were promptly and emphatically denied, but of the denials no notice was taken by the Government. The Board felt that such action should be taken as would vindicate the character of our missionaries if they were innocent of the things laid to their charge, and at the cost of much trouble and inconvenience a mass of evidence was obtained, part of it given under oath, showing that always and everywhere among the tribes the missionaries had been the friends of law and order, and that the dissatisfaction among the Indians was caused by the injudicious conduct and broken promises of the agents of the Government. Armed with this evidence, a

deputation from the Board of Missions waited upon the Dominion Premier, and the Superintendent General of Indian affairs, and during an interview, which lasted two hours, they stated the case for our missionaries, urged in strong but courteous language the claims of the Methodist Church respecting the institutes, and requested a redress of grievances in several particulars that were named. But we have yet to learn that the first step has been taken in accordance with our requests, and so far there is no move to place any Indian Institute in British Columbia under the charge of our Church.

In connection with this subject, there is a matter of some delicacy to which we feel constrained, in the interests of the Missionary Society, to refer. On more than one occasion, within the past few years, representations have been made and communications sent to the Government by private persons respecting our Indian work, without the sanction of the Board and even without its knowledge. Among others a letter was written to the Superintendent-General of Indian Affairs, complaining of the treatment accorded to the Methodist Church in the matter of Institutes, and inquiring into the cause of delay. To that letter a reply was sent which, as might have been expected, put the most favorable construction possible upon the action or rather non-action of the Government. The reply thus received was publicly used in at least two of the Annual Conferences, apparently with the object, first, of shielding the Government from any real or supposed blame in the matter of the Institutes; secondly, of locating responsibility for delay with the General Board and its officers. We submit that such proceedings are an unwarrantable interference with duties vested by the General Conference in the Board of Missions and its officers, and are calculated to embarrass the Board in its negotiations with the Government.

That there may be no ground for false impressions the Secretary is prepared to submit the whole of the official correspondence, so that the Conference may judge if there has been any neglect of duty or of the Church's interest.

Before passing away from the subject of Indian Missions, we would call attention to the condition of affairs at Oka. It is not necessary that we should rehearse the story of persecutions to which the Indians at Oka have been subjected, the destruction of their property by mobs, the false arrests and imprisonment of some of their number, and the fact that the Government has not afforded the adequate protection; but we cannot refrain from calling attention to the latest phase of this affair, which appears in a letter addressed to the Indians from the office of the Superintendent-General of Indian Affairs, informing them that no further aid will be given to any Protestant member of the band unless they remove from the home of their fathers to the new reserve in Muskoka. So far as indigent members of the band are concerned, such removal may be said to involve only sentimental considerations, but to others it means the surrender of lands, to which they believe they have a just claim, for a mere fraction of their value. As the Protestant Indians of Oka are, without exception, Methodists, we submit that it is the duty of the entire Church to stand by them in any just contention;

and as the matter respecting their claim to the lands has not been settled by any competent authority, we further submit that it is the duty of the Dominion Government, whose wards the Indians are, to have the question finally decided without further delay.

IV.—THE FRENCH WORK.

The event of the Quadrennium in connection with the French work has been the erection and occupation of an Educational Institute at Cote St. Antoine, adjoining the western limits of the city of Montreal. After careful examination of a number of different localities, the place referred to was selected, a good site obtained, and a building erected capable of accommodating pupils of both sexes to the number of one hundred, including rooms for the principal and teachers, recitation rooms for the daily exercises of the school, and a commodious and attractive chapel. In the important work of the Institute we have the co-operation of the Woman's Missionary Society, which shares with us the working expenses, and pays interest on \$10,000 of the cost of the building. The opening of this Institute has been hailed with satisfaction, not only by those engaged in the French work, but by all who are interested in the evangelization of our French fellow-countrymen. Sufficient time has not yet elapsed to show what can be accomplished, but the Board entertain strong hopes that the new departure in connection with the French work will prove its providential origin by the results which follow. On evangelistic lines there is nothing new to report. The various missionaries are doing their best to sow the seed of Divine truth among the people, cheered by the assurance that "in due season" they "shall reap if" they "faint not." Colporteurs, also, have been diligently at work in a number of localities, and by the circulation of the Scriptures and religious literature are preparing the way of the Lord.

V.—THE CHINESE WORK.

The indications which led the Board to begin work among the Chinese in British Columbia seemed to be of a marked providential kind, and the history of the work has been in harmony with its providential beginning. Since the mission was begun, five years ago, there has been steady growth, and the membership now aggregates 112. A comfortable but inexpensive mission building has been erected in Vancouver, where the work is in charge of a native missionary, and at Victoria a building will be erected this autumn, which will give permanence to the mission and enable the missionary to work to better advantage. In Victoria there is also a Rescue Home for Chinese girls, which is carried on by the Woman's Missionary Society, with good results. Night schools are in operation at Victoria, Vancouver, and New Westminster, and a beginning has been made among the Chinese at Kamloops. It is hoped that from among these strangers from the "land of Sinim" some will be raised up to carry the Gospel to their native land.

VI.—FORMATION OF NEW MISSIONS.

While the creation of our Domestic Missions rests,

as already stated, with the Annual Conferences, custom, which in time comes to have the force of unwritten law, has relegated authority in the matter of the Foreign, French, Indian, and Chinese work, to the General Board. As these departments are supported almost entirely by the Mission Fund, it seems reasonable that, so far as extension of the work is concerned, they should be under the control of some Board or Committee in which all the Annual Conferences are represented. By tacit consent the General Board has been entrusted with this duty, and all new missions, in the departments referred to, have been formed by its authority. Hitherto the weighty responsibilities involved have been discharged with all the care and prudence the Board could command; but in view of the large sums annually expended, the growing importance of the work in these various departments, the urgent and persistent requests for extension, especially in the Indian and Foreign fields, and the consequent danger of friction in regard to authority, it seems desirable that some general regulation should be adopted which will definitely locate the authority by which new missions are to be formed. In several cases steps have been taken by Annual Conferences which may ultimately involve the Missionary Fund in heavy outlay, to the detriment of other parts of the work, and we suggest the propriety of putting this whole question out of the region of dispute.

VII.—THE "MISSIONARY OUTLOOK."

This useful publication is holding on the even tenor of its way, spreading missionary information among the people, and helping to keep them in living sympathy with the work of the Society. Owing to the reduction in price and the supply of ministers without charge (both by order of last General Conference), the publication does not quite pay its way; but the balance sheet is steadily improving, and a moderate increase of the paying circulation would make the income equal to the expenditure. It might be well, at this juncture, to consider the propriety of enlarging the *Outlook*, with a view of giving greater variety of information, and making it still more efficient as an advocate of mission work.

NUMERICAL STATEMENT.

1886.

DEPARTMENTS.	Number of Missions.	Number of Missionaries.	Native Assistants.	Teachers.	Interpreters.	Total Paid Agents.	Members.
Domestic	421	434	..	..	..	434	43160
Indian	38	37	17	25	11	90	4037
French	12	11	..	3	..	14	405
Foreign—Japan	11	*16	15	6	..	37	591
Chinese	1	1	..	4	..	5	13
	483	499	32	38	11	580	48206

*Of the sixteen missionaries in Japan, nine are native ministers, and three of the foreign missionaries teach in our College.

1890.

Domestic	411	431	..	..	..	431	38741
Indian	44	45	23	27	10	105	4260
French .....	..	7	..	4	..	11	257
Foreign—Japan	14	*22	29	16	..	67	1716
Chinese	4	2	..	7	..	9	112
	473	507	42	44	10	623	45265

*Of the twenty-two missionaries in Japan, fifteen are native ministers and probationers, and four of the foreign missionaries teach in our College.

The numerical statistics of the Domestic Missions do not represent the full growth, inasmuch as some of these are continually passing off the fund and becoming self-supporting Circuits, after which their members do not appear in the returns of Domestic Missions.

I.—COMPARATIVE STATEMENT OF ANNUAL INCOME AND EXPENDITURE.

INCOME.	1886-7.	1887-8.	1888-9.	1889-90.
Subscriptions and Collections	\$162158 84	\$165868 14	\$171469 78	\$166551 03
Juvenile Offerings	25526 71	27915 83	27851 62	28122 39
Legacies	2023 46	14802 38	4709 00	7335 11
Donations on Annuity	1500 00	.....	1000 00	5000 00
Indian Department for Schools	9047 98	8875 58	9404 98	10822 67
Miscellaneous	1617 35	2018 07	1340 03	2195 23
Total	\$201874 34	\$219480 00	\$215775 41	\$220026 43
Expenditure	189286 15	195469 54	210691 98	209618 53
Surplus	\$12588 19	\$24010 46	\$5083 43	\$10407 90

II.—STATEMENT OF INCOME AND EXPENDITURE BY CONFERENCES.

1886-7.

CONFERENCES, Etc.	Income.	Expenditure.
Toronto	\$46573 71	\$32219 91
London	16270 02	9873 66
Niagara	24676 41	4308 54
Guelph	18142 63	9454 60
Bay of Quinte	19159 05	10219 56
Montreal	32677 18	21452 83
Manitoba	5463 42	28626 13
British Columbia .....	.....	.....
Nova Scotia	11633 87	5930 10
New Brunswick	7985 16	6569 23
Newfoundland	5104 10	10647 93
Japan	2023 46	20740 66
Legacies	1500 00	.....
Donations on Annuity	9047 98	.....
Indian Department	1617 35	.....
Miscellaneous .....	.....	3125 28
Mount Elgin Institution .....	.....	1043 03
French Methodist Institute .....	.....	.....
Sundries { Superannuation Fund. Supernumerary " Annuities. " Interest. " Publication Charges.. }	.....	16132 16
Cost of Management, Salaries, Rent, Office Expenses, Travelling Exp., etc.	.....	8942 53
Total	\$201874 34	\$189286 15

Balance, being excess of Income over Expenditure \$12588 19
 Deficit, June 30th, 1886

1887-8.

CONFERENCES, Etc.	Income.	Expenditure.
Toronto	\$44488 15	\$11380 01
London	16810 44	10034 61
Niagara	25788 71	4153 60
Guelph	17836 07	9427 06
Bay of Quinte	19387 29	10752 55
Montreal	34708 33	22735 85
Manitoba	6595 36	29681 70
British Columbia	2433 17	17765 23
Nova Scotia	11594 88	6615 91
New Brunswick	8736 15	7587 51
Newfoundland	5405 42	12678 42
Japan .....	.....	17838 03
Legacies	14802 38	.....
Indian Department	8875 58	.....
Miscellaneous	2018 07	.....
Mount Elgin Institution .....	.....	3458 33
French Methodist Institute .....	.....	2429 94
Sundries { Superannuation Fund. Supernumerary " Rev. J. Woodsworth. Annuities—Interest.. Publication Charges.. }	.....	18359 28
Cost of Management, Salaries, Rent, Office Expenses, Travelling Exp., etc.	.....	10571 51
Total	\$219480 00	\$195469 54

Balance, being excess of Income over Expenditure \$24010 46
 Deficit, June 30th, 1887

1888-9.

CONFERENCES, Etc.	Income.	Expenditure.
Toronto	\$44995 10	\$11200 65
London	17416 10	9825 98
Niagara	25828 16	5222 59
Guelph	18132 82	8290 75
Bay of Quinte	18639 18	11531 70
Montreal	36306 12	20831 90
Manitoba	7955 13	33512 94
British Columbia	3508 03	24770 50
Nova Scotia	12149 15	6686 59
New Brunswick	8341 71	6712 89
Newfoundland	6049 90	14425 22
Japan .....	.....	23987 46
Legacies	4709 00	.....
Donations on Annuity	1000 00	.....
Indian Department	9404 98	.....
Miscellaneous	1340 03	.....
Mount Elgin Institution .....	.....	3218 22
French Methodist Institute .....	.....	2139 97
Sundries { Rev. J. Woodsworth. Superannuation Fund. Supernumerary " Annuities—Interest.. Publication Charges.. }	.....	15526 94
Cost of Management, Salaries, Rent, Office Expenses, Travelling Exp., etc.	.....	12807 68
Total	\$215775 41	\$210691 98

Balance, being excess of Income over Expenditure \$5083 43
 Add Net Surplus, 1887 8

1889-90.

CONFERENCES, Etc.	Income.	Expenditure.
Toronto	\$43734 24	\$11710 25
London	17021 02	10307 74
Niagara	25387 30	3935 12
Guelph	17353 13	7041 79
Bay of Quinte	18125 09	11595 44
Montreal	34422 79	20602 03
Manitoba	7081 09	35355 35
British Columbia	4094 36	23501 95
Nova Scotia	12420 03	7129 07
New Brunswick	8691 21	6546 61
Newfoundland	6343 16	13319 87
Japan		27503 50
Legacies	7335 11	
Donations on Annuity	5000 00	
Indian Department	10822 67	
Miscellaneous	2195 23	
Mount Elgin Institution		4104 57
French Methodist Institute		2755 70
Sundries		15934 93
Cost of Management, Salaries, Rent, Office Expenses, Travelling Exp., etc.		10138 86
Total	\$220026 43	\$211482 78
Balance, being excess of Income over Expenditure		\$8543 65
Add Net Surplus, 1888-89		21602 67
		\$30146 32
Legacies carried to Building and Investment Account		7335 11
Balance, Net Surplus, June 30th, 1890		\$22811 21

Woman's Missionary Society

OFFICERS:

<i>President:</i>	Mrs. James Gooderham, - Toronto
<i>Vice-President:</i>	Mrs. Dr. Carman, - Belleville, Ont.
<i>Cor.-Secretary:</i>	Mrs. E. S. Strachan, - Hamilton 113 Hughson Street N.
<i>Rec.-Secretary:</i>	Mrs. J. B. Willmott, - Toronto 50 Bond Street.
<i>Treasurer:</i>	Mrs. Dr. Rosebrugh, - Hamilton 52 James Street.
EDITRESSES.	
<i>Guardian:</i>	Miss McGuffin, - Toronto Mission Rooms, Wesley Buildings.
<i>Outlook:</i>	Mrs. Dr. Parker, - Barrie, Ont.

STANDING COMMITTEES:

<i>Supply Committee:</i>	Mrs. Dr. Briggs, Mrs. Dr. Williams, Mrs. J. B. Willmott, Mrs. Tyner, Mrs. Bull.
<i>Publication and Literature Committee:</i>	Central Branch, - Miss Wilkes 84 Gloucester St., Toronto. Western Br'ch, Mrs. Dr. D. G. Sutherland Hamilton, Ont. Nova Scotia Branch, Mrs. Dr. Willmott 50 Bond St., Toronto. N.B. and P.E.I. Branch, Mrs. Mackay 83 Czar St., Toronto. Eastern Branch, - Mrs. Dr. Parker Barrie, Ont.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—ECL. xi. 6.

THE summer has gone. Vacation is over, and the earnest workers in the Woman's Missionary Society have already reorganized for the season. The period of annual meetings is upon us, and the time of reckoning is at hand.

We gather our statistics and make up our reports

for the several Branch meetings. In this great work of women there is a long record which can never be reported, even by the most zealous of secretaries. Who may measure the priceless value to the Church and to the home of that stream of precious influence which, in its silent flow, refreshes and revivifies the tiny seeds of desire or hope in many hearts, making them to thrive and bloom into the beauty of effort and the fruit of success? Not one. The voiceless pleading of a useful life reaches the dullest ear, and the glow of zeal in holy endeavor may kindle a spark of emulation in the coldest heart. So, from the monthly gatherings of our missionary women, though they be but small in numbers, rich and abundant fruitage shall result if we be true to ourselves, our duty and our principles.

One of the speakers in the Presbyterian delegation to the General Conference sounded a key-note, which God grant may ring throughout our Churches and our missionary societies, "Canada for Christ!" What a motto! How it thrills our thought! There is holy harmony in its very utterance. Let us chant it, let us work for it, until the grand chorus of victory shall resound from ocean to ocean.

Is it by chance, or of Divine appointment, that two races, needing evangelization are found right at our doors? Has not God given to us a vast mission field right in our own territory? We believe so, and more, we believe the men and women of our Church have awaked to their duty and responsibility in the matter, and that we shall soon witness the adoption of more earnest methods in the missionary work in Canada.

THE *Union Signal* says missionaries at home and abroad are growing in the conviction that the world cannot be taken in the name of Calvin, or Wesley, or Williams. The great paper presented at the American International Seminary Missionary Alliance was upon "Denominational Comity."

The essayist took the ground that workers should sink their personal differences upon minor sectarian points. And together hold up the broad Gospel truths in which salvation lies. We may well ask, Why would not this method suit preaching in general? How plain, how simple, how direct, was the preaching of the Master!

We are thankful to note the prosperity attending the work of the French Institute in Montreal. The Principal, Rev. William Hall, reports between sixty and seventy applications for admission, nearly all accepted. Further donations of beds, bedding, and furniture are solicited. Thirty dollars will furnish a

single bedroom. And the name of any donor, Auxiliary, or Band will be placed upon the door, if so desired. There are at present five rooms so named.

An organ or piano is much needed, and may also be "named" for the donor.

This is an institution in which the Methodism of the Dominion is deeply interested, and may well appeal to the generosity of our societies. Let us rally to its support, that in the very heart of the papal stronghold of Canada, this institution may become a power for Protestantism. Probably the most difficult field in missionary work is that of French-Canadian evangelization; but the surest way to proceed is by the education of the young, fitting them to become missionaries to their own race.

OUR readers will remember the most interesting series of papers on Romanism, which were prepared by Mrs. John Ross, of Montreal, with great care and labor, and published in this department.

We hope to see them published in leaflet form for distribution. There are very many in our ranks who say the Roman Catholics have the Gospel. Let such read these papers, and they will be forever disabused of this idea.

The great struggle of Rome for political dominance in Canada must be met by the united and unswerving loyalty of Protestantism in the only place in which such a union of forces can tell, viz., at the polls; but the work of evangelization by the usual process of preaching the Gospel, educating the youth, and distributing literature, combined with constant prayer and liberality, is the duty, the privilege and the glory of the Church, though the way be toilsome and the results discouraging.

WE are sure our readers will have read with deep interest the report of the General Superintendent of Missions, N.W.T., Rev. J. Woodworth. Competent men and adequate means are the crying needs of the hour, but the report speaks in the most glowing terms of the hopes for the future of that country, and predicts that Manitoba will yet be the premier province of the Dominion, and the Territories would yet yield the largest source of Church revenue.

THE large immigration to Manitoba and the North-West Territory, has included many from our Methodist homes and Sunday-schools. Many indeed, perhaps we might say, nearly all of our Auxiliaries have members some of whose families have gone thence.

No wonder, then, that a fresh interest is kindled in the missionary work there.

Every note struck there finds an echo at home, and

the desire is expressed for more positive and aggressive work.

We wish the Woman's Missionary Society could find some more elastic method of work, by which the wishes of those who specially desire their funds to go into the Canadian field might be met, say a committee—our Supply Committee, for instance—be authorized to receive such contributions, and to co-operate with the General Superintendent and committee in the North-West.

MISS CARTMELL'S VISIT TO BRITISH COLUMBIA.

THE following communication did not come to hand in time for the September number:—In accordance with a resolution very cordially passed by the Executive Committee, Miss M. J. Cartmell has recently left home with two or three commissions. One is to go to Victoria, B.C., not to aid Miss Leake in the Home, that being unnecessary except as a companion in the house and to relieve her at times, but rather as seeking how best to reach the women and children in China Town, and take the Gospel to them, as they rarely will come to hear it.

It was thought that Miss Cartmell's experience in Japan would fit her, as no one could be who had not mingled with Oriental people, for this work, either to be done by herself, or prepared for some one else, if such were thought better.

In addition to this, a desire has often been expressed that some one should visit the different Indian Homes aided or supported by the Woman's Missionary Society. It was considered advisable that Miss Cartmell should do this, and on her way across the continent also stop over to see similar institutions conducted by different denominations. This she has done, learning many things as to buildings and appliances, co-education, or separate industrial schools and boarding-schools, which information will be presented at the next annual meeting of the Board, and it is hoped will be of service in the future extension of our work among the Indians.

After resting in Victoria for a few days, Miss Cartmell expects to take the steamer for Port Simpson, and will learn all she can as to the most desirable site for the Girls' Home. It is hoped that whatever information she may gather, together with the recommendation of the committee, which the Conference Report stated had been appointed for this purpose, will be at hand before the annual meeting.

This enterprise is earnestly commended to the sympathies of our membership, and, let prayer be offered daily that our sister be protected, sustained, directed and prospered.

E. S. STRACHAN, *Cor. Sec.*

WESTERN BRANCH.

TWO MISSION BANDS.—Mrs. James Owrey, of London, Queen's Avenue Auxiliary, has generously denoted a banner to the Western Branch Woman's Missionary Society, to be given annually to the Mission Band having the largest number of paid members in proportion to the membership of the church with which the Band is connected. The banner will be presented at the Branch annual meeting to be held in Chatham, October 7th, 8th and 9th, on the evening devoted to Mission Band work. The length of the banner is forty-six inches, and twenty-two inches in width. The painting on the banner is most artistically executed, and is the donation of Mrs. Arch. Sreaton, a member of Queen's Avenue Mission Band. The banner is made of cream-colored satin, mounted with cardinal plush,

and bullion fringe and tassels. The upper part is adorned with a scroll, bearing the words, "Mission Band," with "Western Branch" immediately underneath. Across the lower part of the banner is "W. M. S." in large letters. The centre is decorated with a bunch of iris and laburnum, with a verse, Prov. xxxi. 29, "Many daughters have done virtuously, but thou excellest them all."

S. E. B.

ST. THOMAS, Sep. 1st 1890.

PROPOSED CHANGES IN THE CONSTITUTION.

THE following changes in the constitution of the Woman's Missionary Society have been recommended by various Auxiliaries to the committee appointed on revision of constitution, and are published according to a resolution of the Board. See last Report, page 14.

Art. II. To insert after children, "To diffuse intelligence and excite missionary interest among women and children of the Church;" to aid, etc.

Art. IV. After societies add, "and their Mission Bands;" to be, etc.

Art. V., Sec. 1. After Officers of the Society, omit "President."

Art. V. Sec. 1. After Corresponding Secretary, add "and Treasurer" of, etc. That it be delegates from each Branch in the proportion of one to every "five" hundred; also in the proportion of one to every "one" hundred. That last clause, "The President," etc., be transferred to Sec. 2.

Art. V. That Sec. 2 read, "The Officers of the Society shall consist of a President, First Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, who shall be elected by ballot at the annual meeting of the Board, and the President of each Branch who is by virtue of her office a Vice-President of the Board of Managers."

Art. V. Sec. 3. After Board of Managers, read "with the Corresponding Secretary and Treasurer of each Branch shall, *ex-officio*, form an Executive Committee, 'nine' of whom," etc.

Art. V., Sec. 4. After Corresponding Secretaries, add "the reports of the agents employed by the Society," the estimates, etc.

Art. VI., Sec. 3. That second clause be, "The Recording Secretary shall keep a full record of the Branch and its Executive meetings."

Art. VI., Sec. 3. That third clause read, "The Corresponding Secretary shall notify all meetings of the Branch and its Executive Committee," and shall under, etc.; also, It shall be her duty to "prepare for" the annual, etc.

Art. VI., Sec. 6. That uniform by-laws be recognized in Branches.

CONSTITUTION FOR AN AUXILIARY.

Art. VII. That this read, "The funds of this Society shall be derived from members' fees, Mission Bands, public meetings, entertainments, mite-boxes, Sabbath-schools, sale of reports, donations and other sources."

Art. VIII. Designate "necessary local expenses;" also, that the Note be expunged.

BY-LAWS FOR AUXILIARIES.

No. 7. That it be expunged.

No. 10. After "numbering twenty-five or under, add 'fifty,' and two, etc.

No. 10. That all the words after "in the proportion of one for every Auxiliary," be expunged.

"That a by-law be added providing 'that Conference and District Organizers shall be members of the Branch meetings, and entitled to the same privilege as delegates.'"

"That the first item in order of business for monthly meetings be 'reading the subjects of prayer for the month.'"

CONSTITUTION OF MISSION BANDS.

"The object of Mission Bands shall be primarily to develop a missionary spirit, and secondarily to raise funds to send the Gospel to the heathen."

"The officers of a Mission shall be President, Vice-President, Secretary, Treasurer, and a committee of six, to arrange the best methods of work."

"That provision be made whereby all Auxiliary members shall have the right to take part in the discussions and vote at the Annual Meeting of the Branch to which they belong." Also

"That all Auxiliary members shall have the right to take part in discussions at the Branch Annual Meeting, but shall not vote."

"That the duties of the Board Officers be defined by the members present at the next meeting of the Board of Managers."

"That it shall be the duty of the President of the Board to call special meetings of the Executive Committee, at the request of three of its members, of which not less than ten days' notice shall be given."

"That the duties of the Editress of the Woman's Missionary Society departments of the OUTLOOK and of the Guardian be defined."

"That all delegates to the Board of Managers shall pay their own expenses."

"That auditors be appointed to the Board of Managers and Auxiliaries."

"That an order of exercises for Mission Bands be laid down."

"Whereas, promiscuous and pathetic appeals for funds for special objects are often misleading, therefore resolved, that all such solicitations, excepting those legitimately belonging to the Supply Committee, before being introduced to the notice of our members, through any agency of this Society, be referred to and receive the approval of the proper authorities, namely, this Board, its Executive, or its President, and Corresponding Secretary."

Art. III. "Any person *subscribing* annually."

Art. IV., Sec. 1. "Delegates, one to every *four* hundred."

Art. VIII. That the Note be expunged or so amended as to clearly define the conditions on which Auxiliaries, Mission Bands, or individual members of the Woman's Missionary Society may designate a preference for any special department of the work.

By-law No. 5. That it be expunged.

That contributions to Literature Fund be acknowledged in the Annual Report as Auxiliary receipts.

That names of members be printed in columns in the Annual Report.

That expenses of delegates to Board meeting be defined.

That space be given in the Annual Report for the names of life members of Mission Bands.

CENTRAL BRANCH.

THE ninth Annual Meeting of the Central Branch will be held in Broadway Tabernacle, Toronto, October 7th, 8th and 9th, commencing Tuesday, October 7th, at 2.30 p.m. There will be a public meeting of unusual interest on Tuesday evening in the same church, when we shall be favored with addresses from our much esteemed missionary from Japan, Mrs. Large, Dr. Potts, Dr. Stafford and others. We also expect to have a short address from Mr. Tate, of Chilliwack, B.C., on Wednesday afternoon.

Owing to the large number of reports to be heard at the annual meeting, and the amount of business to be transacted,

the Executive Committee has considered to limit the time for each Auxiliary report to two minutes, and for reports of organizers to five minutes. Auxiliaries will be called in alphabetical order, and delegates will please be prepared to respond promptly.

F. T., *Recording Secretary.*

EASTERN BRANCH.

THE Annual Meeting of the Branch will be held in Morrisburg, Wednesday, October 1st, beginning at 2.30 o'clock, continuing the day following.

FROM THE AUXILIARIES.

PORTLAND (St. John).—In looking back over the past two years we are glad to be in a position to report increase in interest in woman's work among women, and also in names enrolled. At present we number about forty-eight against twenty-nine in 1889. Some have left the city, others grown tired of the work, and two have "fallen asleep." We miss our dear sisters very much. Mrs. Ritchie died last April, and Mrs. Pratt during the present month. Their removal reminds us that we "must work while it is day, for the night cometh when no man can work;" but notwithstanding the break in our ranks, we are increasing in numbers, and we had the pleasure of enrolling four names at our last monthly meeting. We held regular monthly meetings since our organization, our President, Miss Jordan, being with us with but two exceptions, owing to illness. We held public meetings as often as practicable, and although we are not financially what we would be, yet the outlook is encouraging. Last winter was particularly trying, owing to sickness. We have in our Auxiliary an efficient staff of officers, a committee for general work, and a visiting committee, so that our members are well looked after. We subscribe for sixteen copies of the *OUTLOOK*, with which we are very much pleased. The promptness with which Miss Wilkes forwards the leaflet letters enables us to distribute them before or at the time of our monthly meetings. Several of our ladies have been working the past three months on a five cent investment. We expect to hear from them at our mite-box opening, which we propose holding next Wednesday, September 3rd.

JEANNIE HENDERSON, *Cor. Sec.*

PARKDALE.—At the May meeting of the Parkdale Auxiliary of the Woman's Missionary Society, the Saskatoon appeal was brought up, when it was carried unanimously to send \$10 to its relief, the amount to be made up by private contributions from the members. One lady, whose son lives there, gave \$5, and the other \$5 was speedily made up by the members present. It is not only vivid in the memory of our oldest members, but some of our younger ones brought up in our own Ontario can distinctly remember the old log school-house, with its plank seats and desks ranged round the wall, which did duty for a church less than a quarter of a century ago. Be it far from us to find fault with the constitution of a society already overtaxed, which provides only for the building of churches for the heathen who know not God, yet in our zeal for the poor Indian, let us not forget the nearer relation of our white brothers and sisters in that land. Allow me to quote the words of a returned North-West missionary of a sister church, who preached in our city a few months ago. He said it seemed to him, and to the other missionaries of the white population there, that the motto of the different Woman's Missionary Societies was: "As for us and our house, we will serve the *heathen*." Dear sisters, I write

this, not in a fault-finding spirit, nor yet in the interest of this particular mission of Saskatoon, but that we may treat with *charity* as well as with *prudence* the numerous future appeals which the sisters fear will be showered upon us.

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

BELLEVILLE (Bridge Street).—We held our first evening open meeting on Tuesday, September 9th. We called our entertainment a "Missionary Social," and many responded to our invitation, and came out to hear about our work and our needs. Mrs. Lewis, our retiring President, acted as chairman; Mrs. C. H. Elliott read a paper upon the French work; Mrs. Wm. Johnson gave an address upon the Indian, and Mrs. Dr. Carman, the Japan work. Mrs. Flint read a paper upon what she saw and heard during her visit to Victoria. During the evening, Mrs. Geary and Miss Yeomans gave a vocal duet, and Miss Richardson two solos; the children of the infant class also brightened the evening by giving two or three of their "motion songs," under the leadership of Miss Minnie Jones. At the close of the programme, coffee and cake were passed around; then followed the benediction, by Rev. Mr. Smith, of Cobourg, after which we dispersed, feeling we had spent a most enjoyable evening.

ELIZA J. FLINT, *Cor. Sec.*

NORWICH (September 2nd, 1890).—We are very thankful to note a growing interest in missionary work in our Society; our membership is increasing, and we expect our Treasurer's report will show some advance over last year. On the 27th of last month we held our entertainment in the lecture-room of the Church. The programme was enlivened with the addition of ten young girls in costume, who gave the Missionary exercise, entitled, "Sowing Light," which was well received. After the reading of "Mrs. Pickett's Missionary Box," our mite-boxes were opened; each one contained a text of Scripture, which was read, with the amount enclosed. Recitations and music followed, after which refreshments were served. A half-hour spent in social chat, and then the singing by all of the good old Doxology brought the entertainment to a close. The receipts of the evening amounted to \$22.00.

S. BATTY, *Cor. Sec.*

MOUNT ALBERT.—An Auxiliary of the Woman's Missionary Society was organized in this village in February, 1890, by Mrs. Crosby, of Uxbridge, with a membership of twenty-four. Notwithstanding the removal of two of our members, our books still show an increase of eight. Although we are not doing all we desire, we are progressing slowly, and with our great Captain at the helm, we trust will continue so. Taking advantage of the presence of the ministers attending the Financial District Meeting at Mount Albert, we held a public meeting on the evening of August 13th. After the rendering of an excellent programme (consisting of short but enthusiastic speeches by some of the visiting ministers, and choice music by the choir), refreshments were served by the young ladies of the Auxiliary. Proceeds of the evening \$12.80, five of which were sent to assist in the rebuilding of the church in Tokyo. Total amount raised during the quarter, \$19.30. We have eleven subscribers for the *OUTLOOK*.

ANNIE ANDERSON, *Cor. Sec.*

ST. JOHN'S WEST.—Taking it for granted that you would like to hear something of this ancient colony since our French Shore question has begun to make us known, I will try to let you know something of a question of deeper interest to you. We held our seventh annual meeting of

the Woman's Missionary Society in our George Street basement, the Rev. Mr. Morton in the chair. We had good singing, earnest prayer, a cheering report, and a very good collection, considering all the money needed for other objects. Our Society is not large, only thirty-four members, but they are all good workers, thank God. We had also a most interesting public meeting during our Conference, well attended and enthusiastic speeches from ministers and laymen. If you are interested at all in us, you will see all particulars in the foregoing report of the Woman's Missionary Society, of which we are an Auxiliary.

I. W. K., *Cor. Sec.*

Missionary Readings.

CHILD MARRIAGES.

THE arrival in England of the gifted Rukhmabai from Bombay, in order to qualify herself for medical work among her sisters in India, is another indication of the good time coming when the Hindoo woman will be emancipated from her bonds and disabilities. Rukhmabai's pathetic repudiation of the Hindoo marriage system has been intensified by contemporary shocking disclosures in Bombay. In the Bombay courts of justice Holker's son-in-law was charged with cruelty to his child-wife. The revolting facts adduced in evidence have excited strong public disgust against the law which permits the existence of such a custom so iniquitous. It was shown that the accused was forty-seven years old and his wife nine, and that he had previously been married fourteen times. The father of the child admitted that he sold the girl for twenty rupees a month. A few days before the trial the poor girl was seen on the parapet of her house, intensely agitated, threatening to throw herself into the street below. To a native policeman, who hurried into the house to restrain her, the girl told him that her husband had whipped her and vowed to take her life if she failed to undo a knot in his hair within five days. Unable to confirm the accusation of habitual cruelty, the magistrate released the defendant. The case has nevertheless provoked indignation among the Hindoos. It illustrates the outrageous wrongs which spring from existing marriage laws and justifies the demand for immediate reform. In the interest of social life and the weal of common humanity, legislation cannot be long delayed. An influential Hindoo, the Dewan Rangunatha Rao, has made a powerful protest against the prevalent marriage contract in India in the light of the Bombay trial. He entreats the Indian Government to display sufficient moral courage by proposing remedial measures in order to rescue millions of Hindoo women from a life which is not less detestable than slavery itself. A paragraph from his letter says: "British blood and money have flowed like water in efforts to stamp out slavery in other countries; yet in India the British Government sits by with folded hands while a father is permitted with impunity to sell in marriage a daughter of eight years to a man of forty-seven, already rendered notorious by his marital tyranny. This child-wife is then segregated from the companionship of her own sex, and is so persecuted and terrorized that, child as she is, she is driven to

attempt suicide rather than continue in such cruel bondage. And yet the British magistrate is compelled to state in open court that the law gives him no power to restrain revolting oppression of this character, as it is justified by law." It is unnecessary to remark that an epistle of this nature, which clearly reflects the opinions of an advanced and enlightened section of the Hindoo community, will hasten the abolition of a crying abomination lying at the very root of Indian national life.—*Missionary Review.*

PEOPLE WHO LIVE IN TREES.

WE read wonderful stories of the immense trees one sees in California, but they sink into insignificance beside the baobab tree, which I found in many parts of western Africa, principally just south of the desert of Sahara. It is not distinguished for its extraordinary height, which rarely reaches over 100 feet; but it is the most imposing and magnificent of African trees; many, it is said, are over 100 feet in circumference, rising like a dwarf tower from 20 to 30 feet, and then throwing out branches like a miniature forest to a distance of 100 feet, the extremities of the branches bending toward the ground. The leaves are large, abundant and of a dark green color, dividing into radiating lanceolate leaflets. The flowers are large and white, hanging to peduncles of a yard in length, which form a striking contrast to the leaves. The fruit is a soft, pulpy, dry substance, about the size of a citron, inclosed in a long green pod; the pulp between the seeds tastes like cream of tartar, and the pulp, as well as the pressed juice from the leaves, is used by the native Africans for flavoring their food. The juice is greatly relished as a beverage, and is considered a remedy in putrid fevers and many other diseases.

The baobab is said to attain a much greater age than any other tree, thousands of years being hazarded as the term of life of some specimens. It has extraordinary vitality; the bark, which is regularly stripped off to be made into ropes, nets for fishing, trapping and native clothing, speedily grows again. No external injury, not even fire, can destroy it from without; nor can it be hurt from within, as specimens have been found in full splendor with the inside of the trunk hollowed out into a chamber which could hold a score of people. One-half of the trunk may be cut or burned away—even the tree may be cut down and while lying on the ground, so long as there is the slightest connection with the roots it will grow and yield fruit. It dies from a very peculiar disease—a softening of its woody structure, and it falls by its own weight, a mass of ruins. The native villages are generally built around one of these immense trees; and under its far-spreading branches, which form an agreeable shelter from the sun, is the kotla, or place of assemblage, where all the public business of the tribe is transacted. The circuit described by the extremities of the lowermost range of branches is fenced around, so that none but those privileged to attend these meetings can intrude. In thinly populated districts of southern and central Africa, where lions, leopards and hyenas abound, the natives live in huts like gigantic beehives, firmly fixed

among the large branches of the tree. On the approach of night they ascend to their huts by means of rude ladders, while the lions roar about their campfires, until the approach of day drives them to their lairs.

As many as thirty families have been found to occupy a single tree. In many instances natives who till the ground at any great distance from their tribe build these huts for nightly accommodation. In traveling through the country, one frequently sees these trees alive with baboons and other kinds of the monkey tribe, busy in collecting the fruit and indulging in ceaseless gambols and chatter; for this reason it is commonly called the monkey bread tree. When the tree is not occupied as a habitation, the hollow trunk is used by the natives as a sepulchre for executed criminals—the law of the people denying them the right of burial—inside of which the bodies dry up, and to a great extent resemble mummies. To a European this tree is a marvel; coming across one inhabited by monkeys, it is extremely dangerous to shoot any, unless one is with a party; for if any are wounded, the whole colony take up the battle; and more than once I found that a retreat in short order was necessary.—*Missionary Review.*

Our Young Folk.

A MISSIONARY WHISTLE.

BY JESS.

THERE was nothing peculiar about this whistle which we call a missionary whistle, and which I am going to tell you about. It was only a round bit of tin, looking very much like a button, except that it had one large hole in the centre, instead of several small ones.

The whistle belonged to Jamie Reed, and had been a source of annoyance to the older members of the family for some time. On this particular day it had been unusually annoying. It had filled Jamie's mouth until his cheeks bulged out; and not only this, but it had emitted shrill cries until mamma had declared that, if it were not more quiet, she would certainly have a nervous headache.

Mamma was packing a missionary box this afternoon, and this was how Jamie chanced to think of making his whistle a missionary whistle. And just as mamma reminded him again that his whistle was certainly making a noise, whether he knew it or not, he slipped around to the farther corner of the box, and quietly dropped it in, saying, as he did so: "I wonder what a little Chinaman would do if he had a whistle?"

Nobody noticed Jamie's donation. There were so many necessary things to be thought of and put in, that there was no time to be given to a tin whistle, and so it slipped down and down the corner until it reached the very bottom of the box, where it rolled round and round in the tiny space it found, all the way to China.

It took a long time for the box to get to China, and if the box could feel, I am sure it was glad a part of

the time that it was a box; for it felt no sea-sickness. At length, however, it landed in the queerest little sea-port town, where the roofs of the houses were made of cane, and the floors were of soft earth.

If the box could have been inside one of these houses, it would have stood still with amazement; for, suspended in the air, were huge fans that, by some ingenious process, were kept constantly swinging. But the box only knew that it was being carried on and on.

The people of this town were very much disappointed that the box was not for them. They had received missionary boxes, and knew the many useful and curious things they contained; but the black marking on the outside told that it belonged not to them, but to a mission farther inland.

The box was not put into a huge dray waggon, such as little boys of our country are used to seeing, but into the smallest two-wheeled cart that ever carried so great a load; for the cart was completely filled with the box. When at last the cart was ready to start, how do you think it was moved? Not by horses, nor mules, nor oxen, but by men. Several men held fast to a strong rope attached to the front of the cart and pulled, while others walked in the rear, and took "turns" at pushing. In this way the box was carried over hills and across plains safe to the little missionary school for which it was intended.

When the missionary box landed, what a jumping and clapping of hands there was! Little brown feet flew about almost too quickly to be seen, while happy little voices chattered English and Chinese in a way capable of puzzling even a Chinese laundryman.

After everything else had been taken out of the box, a little boy about the size of Jamie saw the whistle.

At first he did not know what it was, but, after sundry attempts, he found that it made a noise. And, now, to what possible use do you think they put Jamie's whistle?

For a long time this school had been in want of a bell. The teacher had used several substitutes of her own invention, but none of them were far-sounding, and ultimately failed, often putting herself and the school to great inconvenience. So they used the whistle for a bell.

Therefore it came about that Jamie's whistle was duly installed as a missionary whistle; and when teachers of our own towns would be heard ringing a bell to call her pupils together, or otherwise attract their attention, this teacher blew Jamie's whistle.

At last, one of the teachers wrote a letter to the kind lady who had sent the box, telling her of the good it had done, and in the letter she mentioned the whistle. When Jamie's mamma told him of the good his whistle was doing in far distant heathen China, he could hardly believe the truth. Now Jamie believes that whatever is given to God will be made useful.

What do you think about it, little readers?—*Sunday-School Times.*

ONE may live a conqueror, a king, a magistrate, but he must die as a man.—*Daniel Webster.*

Along the Line.

THE INDIAN WORK.

Letter from REV. C. M. TATE, dated CHILLIWHACK, B.C., Aug. 17th, 1890.

WE are now in the midst of our salmon fishing season, and I suppose there are not less than 4,000 Indians engaged at the seventeen canneries. A great number of these are from Vancouver Island, both east and west coasts. We reach about 1,000 with the Auka-me-num language, the balance with Chinook. I have spoken and written about those poor creatures until I feel almost in despair of ever getting a missionary for them. Scores of them are dying year by year, without a knowledge of the Saviour.

A chief from Nittinat—west coast of Vancouver Island—spoke to me some time ago about a missionary for his people. Since that time I have seen him frequently, and he has pleaded with me to send some one. He told me he had been considering what could be done to lift up his people, and had come to the conclusion that none but "Sagh-a-lie Tyee" (God) could help them.

Are there no young men in the Methodist Church to-day who are ready to make a sacrifice in order to tell the "Old, Old Story" to those anxious souls? I believe the door is open; shall we not enter? If we fail to do so, it may turn out to be a parallel case to that of Fort Rupert. About sixteen years ago, the chief (Wak-kish) of that tribe requested us to send a missionary to his people. We talked the matter over in our District Meeting; there were men ready to go, but the funds of the Missionary Society were at a low ebb, and the opportunity was permitted to pass. King Satan laughed, heathenism held sway, chief Wah-kish died, the door was closed; and although the Church Missionary Society has had a good, faithful, whole-souled man in the field for a number of years, those people are just as hard as ever, with no desire to better their condition.

Four weeks ago, a man entered one of the numerous Indian hovels (head-quarters of all that's filthy and impure) in the city of New Westminster, and under the cover of darkness smuggled in a bottle of whiskey. Two women who were in the den, one of whom had an infant in her arms, were induced to drink, and in their mad carousal a coal-oil lamp was knocked over and broken. Their clothes were saturated with the oil, which instantly took fire, and before help could arrive were frightfully scorched, the poor, helpless infant not escaping. When the fiend who supplied the liquor found how matters were, he got away as rapidly as he could, leaving his victims in their burning condition. He has since been captured, and will probably be put in the chain-gang (and fed well) for three months, then liberated to again practise his fiendish work. After living three weeks in the most excruciating agony, both of the women died; the child may recover. They both belonged to Fort Rupert. There are numbers of them in all the cities of this province, their only occupation being to sell themselves

to the devil. If a man had been sent to those people when the door was open, this, with scores of similar cases, might have been avoided.

We were pleased to note a short time ago that Providence seemed to be opening a way for the supplying of the east coast of Vancouver Island Indian Mission with a missionary, in the person of Bro. Hopkins, whose wife's health had so much failed as to necessitate their removal from Port Essington. I think Bro. Hopkins would be a good man for that work, as he is acquainted with most of the northern tribes who visit Victoria, and could save many of them from going to destruction. But it ought also to be understood, that between Victoria and Nanaimo there are from 1,200 to 1,500 Indians without a missionary, and to place a man at Victoria for that work alone would not by any means meet the demands of the work. I should say, at most, let the missionary spend every second Sunday in Victoria, and the alternate Sundays, with a good part of the week, along the coast as far as Nanaimo. In the summer he ought also to spend a good deal of time among the canneries on the Fraser.

I find it hard work to row myself about from place to place among the fishing camps, and single-handed, to reach all those people with the Gospel. Of course, it is some help to us to have an Indian church at Westminster, with the kindly assistance of Bro. Robson and some lay workers—a neat little building costing \$500, half of which we hope to raise, and trust that the Missionary Society will see the way clear to grant the balance, considering that we are getting a valuable lot from the Government free of cost. The white people of New Westminster have done so nobly in raising funds for the Society, I feel a little diffident about asking for this object.

Our work at Chilliwack and vicinity moves steadily along. We are compelled to enlarge our central church, as it is very unhealthy to pack so many people into a small building. We hope to raise \$200 for this object, and are asking the society to grant us \$100. This will give us a comfortable building.

One of the little girls died in the Home two days ago (Mary). She had been ailing for some time. The father's heart is very sore; this is the last of his family. He has buried his wife and four children all within a few years.

JAPAN.

Letter from REV. J. W. SAUNBY, dated, 26 HIROSAKA DORI, KANAZAWA, KAGA, August 7th, 1890.

I HAVE for a long time intended to write you concerning the starting of our work on the west coast, but on account of press of work, I have had to put it off from time to time. Now, however, as the convenient season has put in an appearance, I will try to describe our progress from the very beginning up to date.

As you already know, immediately after the return of Doctor Cochran and myself from the exploration of the west coast, I was appointed by the Mission Council to Kanazawa, and at once began to make preparations to plant myself in that city. This, how-

ever, on account of the treaties, is not an easy matter, because one must be employed in some way by the Japanese before a resident passport can be secured. There are several ways in which this is accomplished, among which the principal are: first, obtaining a position in a Government school; second, starting a private school in the name of a Japanese; and thirdly, becoming private tutor to some Japanese who may be found willing to nominally employ one. As far as my experience goes, the first is, under ordinary circumstances, inexpedient, because if one is engaged in Government work he generally finds his hands so tied in one way or another, that it is impossible to engage in active, aggressive evangelistic work. The third is not desirable either, except as a last resort, because it does not bring one sufficiently into contact with the Japanese, and one therefore gains nothing by it except a residence. The second method is to me the best, because, while leaving one's hands as free as is possible under the circumstances, it brings one into contact with the youth of the land and, through them, with the parents. Now by this I do not mean the starting of a regular Mission school such as we have in Tokyo, because that is out of the question; but one which costs very little and yet has a sphere of influence which, if rightly developed, is by no means small, and which has another thing to recommend it, namely, that it does not come into competition with any Japanese school. With this object in view, I secured the co-operation of a young man who is a splendid English scholar, and one whom, during over three years' acquaintanceship, I have learned to trust. With him I entered into an arrangement by which he should open a little school to teach English alone, and hire me as teacher. In this it was not my purpose to simply get a resident passport, but to strike a line of work by which we might draw around us a number of young men whom we might lead in the way of truth. We, therefore, very providentially secured a fine old building right in the centre of the city, and surrounded by the different Government buildings and schools. In this we have fitted up three school-rooms, a reading-room, a waiting-room, and a large audience room that will hold a hundred and fifty people. Financially, we put in the building and the school fittings, and the school pays all the rest of the expenses, besides paying Mr. Hosaka for the time he devotes to it. The line of work we have adopted is the teaching of English in all its branches, at such a time in the day as will suit officials and school teachers. We therefore begin at four in the afternoon and continue until six. Then on Sundays we have Bible-classes in both Japanese and English, and in these Messrs. Benton and McKenzie join us, bringing their students from the Government school, so that every Sunday morning we have a little congregation of about twenty-five young men, who seem to be very much interested in the study of the Bible. In addition to this, we have held occasional lectures on Sunday evenings in English, and the congregations having been large, we intend to have a regular English service from the beginning of the next term. We intend also to give an occasional lecture on a week evening on English literature. Our reason for adopting this line of operation is the certain knowledge that there are a goodly number who under-

stand English and who are eager to hear English speeches, and who could not be persuaded to attend a Japanese service. We want to use every method available to bring men under religious influences. Messrs. Benton and McKenzie have joined me in the work of keeping up a first-class reading-room, and through the kindness of our friends, both in Japan and America, we have succeeded in establishing one which cannot help but draw all classes of young men.

Now as to the success of the school, on account of the amount of red tape that has to be unwound, we did not get started until January of this year. Of course, at first the attendance was small, because the people are suspicious of little English schools, which are generally started by some adventurer, who stays long enough to collect a month's fees and then levants. But gradually the numbers increased, and finally reached as high as thirty, so that our attendance from the very first up to the holidays averaged over fifteen, and the prospects are that we will have at least between thirty and forty during the coming year. Our students are mostly common school teachers, and are fine, intelligent fellows, who come to get all the English they can and as quickly as possible. We have also several who are preparing themselves in English to enter the higher Middle School, two of whom entered at the last examination. The best of it is, that when they enter the Government School we do not lose our hold on them, because they still attend the Bible-classes and frequent the reading-room.

Our evangelistic work is just taking shape, although as yet no Japanese minister or evangelist has been appointed to help me, so Mr. Hosaka, who, though not a preacher, enters heartily into our evangelistic work, and myself have to do the best we can. And I am very glad we are thrown on our own resources, because it gives me plenty of practice in Japanese, and although I make numberless mistakes, yet the people listen attentively and they do not laugh at me, so I am encouraged. We succeeded in renting three rooms in a house in a very thickly populated part of the city, and there every week we hold a preaching service and a Bible-class, both of which are well attended, and there are several who are studying the Bible very earnestly. As Mr. Kato is with me now for a little while before starting work in Toyama, we are searching for another preaching place in still another part of the city, and if I can get an evangelist, soon we intend to open still another in another locality. Thus we intend to start work in three important parts of the city, which we hope will result, by the blessing of God, in the founding of three living Churches, which I am sure is not too much to expect in a city of this size.

Now, a word as to the general work in other places along the coast; we are following closely the policy laid down in the proposals we sent home. At the last Conference a District was formed; Mr. Dunlop was appointed to Nagano, and Mr. Kato was appointed to Toyama, in order to prepare the way for Mr. Crummy, whom we have every reason to expect will be appointed to the mission at the next meeting of the Board. Fukui seems to be Mr. McKenzie's objective point, and, seeing the thing as I do, he is anxious to get there as soon as possible, if he too is appointed to the

mission. We will then have the four great strategic points manned, and then will come the work of getting a firm hold and working out into the big towns round about. Of course, in order to do this we will need many Japanese workers; but we hope that by the blessing of God many will be raised up right here to spread the work among their own people, and we hope by that time to have our little school in such a shape that we will be able to give them no little help in the study of the Bible. Of course, all this takes a long time; but we have come here to stay, and we expect to have just the same struggle as the fathers of our mission had when they first came, and we hope to succeed just as well as they did, by the help of God.

The people in these coast provinces are just where the people of the east were ten or fifteen years ago; they have not yet recovered from the overthrow of the Feudal System. Everything wears the appearance of being thoroughly threadbare, and it will take some years before trade will prosper as it does over yonder. This does not refer to Nagano in the least, for it is one of the most lively places in the whole of the Empire. I have seen no place in Japan which presents the appearance of a young city "out West" as it does; streets are being cut right through the virgin rice fields and new houses are going up everywhere. But evangelistically it is going to be an extremely hard place, because of the presence of one of the most famous temples in the whole of the Empire, and to which pilgrims come in crowds from every point of the compass. And really it is worth a pilgrimage to see it; it is such a grand old spot. The very surroundings in all their quaint beauty seem to throw a solemn spell over the visitor, while the immensity of the temple, with all its rich ornamentations, adds powerfully to the effect. But we remember that it is the weak things that are to overthrow the mighty, and the things that are not which are to bring to naught the things that are, and so we begin work in faith, knowing that the unseen Presence, who surpasses in glory the most sublime creation among the things that are seen, is with us and will help us to lead His lost children to Himself.

We are getting to know this country better all the time, and the more we see of it the more are we impressed with the fact of how little is really done towards the evangelizing of it. I am speaking now of the west coast, of course. Away to the south-east and north-west of us there are great stretches of territory as populous as this is, in which scarcely anything has been done, so that there is unlimited room for expansion before us. And in carefully considering the matter, it seems to me it is the peculiar duty of our Church to do so. In the first place, our territory up to date has been very small, and the amount of money our Board has expended in this country has been comparatively small; while on the other hand, this is the only foreign mission we have, so it seems to me we ought to be able to put man for man and dollar for dollar with the Methodist Episcopal Church into the work here, when we consider that Japan is only one of their chain of missions which belt the globe. It may seem bold to say so, and yet I cannot avoid the conviction that our great Church is not doing its rightful share in the work of evangelizing

the world. Yes, certainly, we ought to go to China, and also to any other country where the sound of the Gospel is not heard; but if we can do no more for Japan than what we are doing now, we have no business in going to any other country and establishing a wee little organization which can play no important part in the religious reformation in the life of these great nations.

Now, the land is before us in Japan, and we who are at work here will promise to plant out in the interior all the men you can send us for the next five years, and that in such a manner as to give us possession of a large territory, in which our Church will have a chance in the future to grow into national importance

INFANT-MARRIAGES.—An important event has recently occurred in India, and one that will have a most favorable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant-marrriages. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girls shall be married under the age of fourteen, and no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage had been entered into. These Princes of Rajpootana hold the highest rank in Hindu society, and apart from the authority which they have in their own dominions, the example set by them will have wide influence throughout the whole of India.

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