

The **Missionary** Outlook

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

A Monthly Advocate, Record and Review.

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DECEMBER, 1893.

[NEW SERIES.]

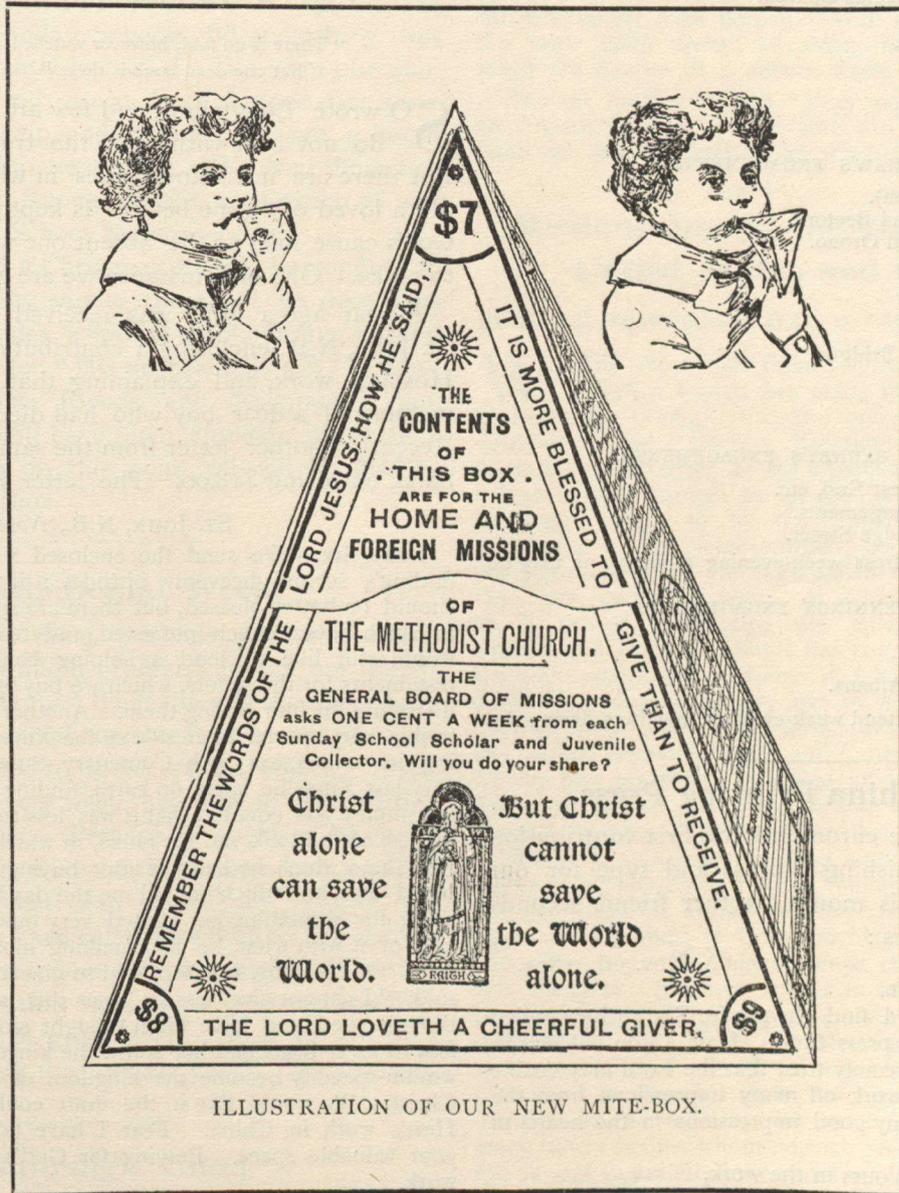


ILLUSTRATION OF OUR NEW MITE-BOX.

Field Notes.

SAMPLES of our new pyramid-shaped "mite boxes" will be sent to any person free on application; and we will supply them in quantities free to pastors, Sunday Schools, Epworth Leagues, etc., etc. There is only one stipulation, namely, that they be used solely for the purpose of collecting funds for the Missionary Society of the Methodist Church.

THE Rev. D. Winter, writing from Sydenham, Ont., says: "Will you please send me by return of mail 200 copies of each of the Missionary Tracts noticed in the last OUTLOOK. I want to flood this circuit with missionary literature, and see if I cannot awaken some enthusiasm on the missionary question." It is hardly necessary to say that the tracts were promptly sent.

BRO. SAUNBY is doing yeoman service in the Maritime Provinces. The *Wesleyan* contains many

appreciative notices and gives large space to the meetings in Halifax. Many able and eloquent missionary advocates have visited the Eastern Conferences from time to time, but Mr. Saunby does not seem to be behind the very chiefest of them all.

Editorial and Contributed.

Missionary Meetings.

GENERAL SECRETARY'S ENGAGEMENTS.

- Dec. 3—Shelburne.
 " 10—Montreal, Douglas Church.
 " 10— " Centenary.
 " 11— " Douglas Church.
 " 12—Danville.
 " 14—Ottawa West.
 " 17—Cornwall.
 " 18—Aultsville.
 " 19—Morrisburg.
 " 20—Iroquois.

DR. SHAW'S ENGAGEMENTS.

- Dec. 3—Ker (Abingdon).
 " 10—Tottenham and Beeton.
 " 17—Newcastle and Orono.
 " 24—Mono Road.
 " 31—Heathcote.
 Jan. 7—Arthur.
 " 14—St. George.
 " 21—International Bridge.
 " 28—Chesley.
 Feb. 4—Forman.
 " 18—Toronto.

REV. J. W. SAUNBY'S ENGAGEMENTS.

- Dec. 10—Montreal, West End, etc.
 " 11, 12—Local arrangements.
 " 17—Belleville, Bridge Street.

Mr. Saunby will address week-evening meetings as may be arranged.

REV. D. JENNINGS' ENGAGEMENTS.

- Dec. 3—Drayton.
 " 10—Tottenham.
 " 17—Toronto, St. Albans.

Bro. Jennings will attend week-evening meetings during the above week if desired.

For the China Printing Press.

LAST month we chronicled the first contribution towards furnishing a press and type for our China Mission. This month another friend seconds the motion as follows:

Nov. 6th, 1893.

REV. DR. SUTHERLAND.

Dear Sir,—Enclosed find cheque for \$10 to be applied to Dr. Hart's printing-press fund. I am a firm believer in *printer's ink*, and I sincerely trust that the Lord may enable Bro. H. to not only work off many impressions from the press, but to make many good impressions in the hearts of the people of China.

Yours in the work,

ALF. SANDHAM.

Grand Meetings.

TIDINGS begin to reach us (would they were more frequent!) of rousing missionary meetings and a fine advance in givings. The following note from the Rev. S. F. Huestis shows what grand service Bro. Saunby is rendering, and how loyally our Eastern brethren are rallying to the aid of the Society:

HALIFAX, N.S., Nov. 16th, 1893.

DEAR DR. SUTHERLAND,—Bro. Saunby left here for Truro yesterday. He spoke six times in the city, besides once for the W. M. S. He has done us grand service. You will see by this week's *Wesleyan* reports of our meetings. They

were all good. Bro. Saunby made a fine impression. He is to my mind one of the best of the returned missionaries we have had. We asked for 10 per cent. increase this year, and will have that and probably more in the city. Quite a number advanced their subscriptions. One went from \$100 to \$250, another from \$50 to \$100, another \$200 to \$250, etc., etc. I may say that all our pastors went into the missionary campaign here most heartily.

BRO. McCULLOCH, of MONKTON, writes: Bro. Jennings came and gave us most excellent services, not only on the Sabbath but also three nights in the week. Our people were greatly delighted and profited, and gave more and in a better spirit than ever before. We pronounce Bro. Jennings a very great success in this work.

A Tender Memory.

"There is no fold, however watched and tended,
 But one dead lamb is there."

SO wrote Longfellow, and few are the homes that do not bear witness to the truth of his words. But there are not many homes in which the memory of "a loved one gone before" is kept green by gifts to God's cause such as the absent one would have loved to make. One such instance we are glad to chronicle.

A year ago a letter was received from a friend in St. John, N.B., enclosing a contribution for the China Hospital work, and explaining that it was given in memory of a dear boy who had died a year before. Recently another letter from the same friend came to hand, enclosing \$18.00. The letter speaks for itself:

ST. JOHN, N.B., *November 4th, 1893.*

DEAR SIR,—We send the enclosed \$18.00 on this our darling's second heavenly birthday; if it were more we should be better pleased, but there are several other things in which he was much interested, and to which, I know, he would still like to lend a helping hand. For example, testaments for the sailors, which we buy by the hundred and distribute for him among them. Another thing in which he took a very special interest was the Xmas missionary offering in connection with Centenary Sunday School. The very last Xmas he spent on earth, finding when his missionary money was counted that it was less than his usual offering, \$5.00, he took out his purse, in which his little all was, just \$2.00 which he had left after buying his Xmas gifts for loved ones, and which he told me the day before he intended using for something he wanted very much, and put every cent of it with what he had, making more than usual. I said, "My darling, it is too hard to give all you have." He said, "I cannot give less to Jesus this year than last." I thought then, and have often thought since, if all who profess to love Jesus had his spirit, the kingdom of this world would speedily become the kingdom of our God and His Christ. We would like if the draft could be used in Dr. Hart's work in China. Fear I have taken too much of your valuable space. Praying for God's blessing on your work.

Believe me, yours truly,

M. A. HUTCHINGS.

Chinese in British Columbia.

A NOTE from M. Ch'an Sing Kai, our Chinese missionary at New Westminster, gives the following information about Kamloops:

I take the liberty of writing you a few lines about the Kamloops mission. There are about one hundred Chinese in Kamloops, which place I visit periodically to preach the Gospel. Good many people come to hear. We have at the present time fifteen members (converts) who are very earnest workers. They have provided expenses this year for a school, also in connec-

tion with the meeting. They have, so far, provided themselves with books, organ and fixtures for the mission. They practise singing every night, and each member takes lessons in the Bible. I hope God will bless them all and those who are doing His work, so that it may flourish.

Christmas Offerings.

IN not a few of our Sunday Schools, the old custom of the Christmas offerings is still maintained. There are many Circuits where missionary boxes, weekly collections and other methods of raising missionary money are found to be impracticable, and the Christmas card is used instead. Last year the income from juvenile contributions was over \$27,000, but if all our Sunday Schools did something, this total would be greatly increased. We want our Sunday Schools to roll up at least \$30,000 this year. Let every school help, and if you have not a better method, try the Christmas cards. We send them free from the Mission Rooms on the application of any pastor or Sunday School Superintendent.

But why should a Christmas offering be confined to the children? Why should there not be, from tens of thousands besides, a special thankoffering to God on Christmas day for "His unspeakable gift?" Send on your gifts, dear friends, and designate, if you choose, how you will have them applied; but if there is any uncertainty on this point, we will be glad to help you to a decision.

A Self-Denial Week.

THERE is one thing—perhaps more than one—in which we might profitably imitate our friends of the Salvation Army. That thing is the observance of a week of self-denial for the Lord's sake, the proceeds being devoted to some special object. Some say, indeed, that every week should be to the Christian a week of self-denial. Perhaps it ought to be, but it isn't; and surely it were better to have one week of self-denial in the year than none at all. During the past two years we have called attention to this matter, and although the response was not general, there was sufficient to show that the idea is growing and may yet be productive of great good. Shall we not have such a week during the present year? We sincerely hope so.

Campaign Guns.

RIGHT loyally the brethren, in all the Conferences, seem to be standing by the Mission Fund, animated with a purpose to secure such an advance as will fully provide for this year's needs and cover last year's deficiency as well. As a sample of reports from not a few places, we copy the following from a late number of the *Lethbridge (N.-W.T.) News*:

"ALL FOR MISSIONS.—This was the spirit that seemed to pervade the Methodist Church on Sunday last on the occasion of the annual missionary day. From the opening doxology to the closing benediction the exercises were marked with an enthusiasm which augured well for the financial results, and these were very gratifying. The Rev. Mr. Adamson, of Macleod, preached in the morning service,

and at its close administered the sacrament. His sermon was based upon 2 Cor. xiii. 2, and was an earnest exhortation to self-examination.

"Instead of the usual evening service at 7 p.m., the cause of missions was presented in two able addresses by Rev. Messrs. Adamson and F. J. Bate, the pastor. The duty of the Christian Church was outlined by the former, and the work of the Methodist Missionary Society by the latter, who asked for a collection and subscription of \$75 to make the day's offerings reach \$100. This amount was much exceeded, however, in the generous contributions that followed, the total amount reaching about \$125, a gain of \$50 over last year."

And this from Cobden:

COBDEN.—R. W. J. Ferguson writes that last year the circuit raised \$242. Already nearly \$400 has been promised, and when the collectors have done their work it will not be far from double. Well done, Cobden! Let the same spirit prevail all along the line, and we shall reach the quarter of a million easily.

Another brother writes: "Your tract, 'A Statement and an Appeal,' has led me to add \$10 to my subscription. Send me one hundred copies for distribution."

Missions among the Chinese in the United States and Canada.

BY REV. A. SUTHERLAND, D.D., IN "MISSIONARY REVIEW."

WHEN the Anglo-French forces entered Pekin, in 1858, a breach was made in the wall of Chinese exclusiveness through which the foreigner found permanent entrance to the "Flowery Kingdom." But it does not seem to have occurred to the diplomats of that period that a breach large enough to let the foreigner in, might also be large enough to let the Chinaman out, and that an exodus of an over-crowded population might take place that would be far more embarrassing to the nations than the exclusive policy of China had been. Yet so it proved. Through the open breach made by French and English cannon the congested population of the south-east coast provinces of China began to pour in almost countless numbers, and in less than a couple of decades more than one English speaking nation,—notably the United States, Australia and Canada,—found itself confronted by a problem that baffled its wisest statesmen, and led some to fear that Anglo-Saxon civilization might be seriously handicapped by the inroads of Asiatic heathenism.

The bitter antagonism to the Chinese finds no parallel in the feelings entertained toward immigrants from any other nation. Even the Italian laborer, whose morality and religion, for the most part, are no higher than the morality and religion of the Chinese, finds comparative welcome. But wherever Chinamen appear in any considerable numbers, hostility, and in many cases mob violence, become the order of the day. It is not easy to account for this often unreasonable and always unreasoning prejudice. The Chinaman in America ranks low, as a rule, in the scale of intelligence and morality, but not any lower than a great many others against whom no such prejudice is entertained. He is said to underbid the white man in the labor market, and thus inflicts a wrong upon the industrial classes; but if John takes lower wages than his Anglo-Saxon competitor, it is not because he wishes to do so, but he thinks it better to work cheaply than not to work at all. He has vices, it is true,—smokes opium, and is an inveterate gambler—but for the most part he gratifies his vices in private, and does not flaunt them in the light of the sun as the white man of the same class very often does. He does not become a citizen, it is said, nor assimilate readily with the population of this continent, but it may be doubted if immigrants from other lands would assimilate one whit more readily if they received the same treatment that is accorded to the Chinaman.

The problem presented by the Chinese "invasion" has been dealt with by the various classes affected in characteristic ways. The hoodlum class of the cities and mining regions of the Pacific coast, influenced, it would seem, more

by pure devilry than anything else, have resorted to brute violence, and by unprovoked and murderous attacks upon the Chinese have not only proved that the savage instinct still lives, and that civilization is only a comparative term, but have placed American missionaries, and others residing in China, in great danger from Chinese mobs, who have sought by open violence to revenge the indignities put upon their countrymen in America. I am aware that other causes have been assigned for the outbreaks in China; but those who are competent to speak, and are not deterred by political considerations, do not hesitate to affirm that resentment against American treatment of Chinese has been at the bottom of outbreaks from which Americans in China have suffered. The politicians, pandering to the labor organizations and the hoodlum class, have sought to meet the case by repressive and oppressive legislation, culminating in the Geary Act. Whether this Act can be enforced remains to be seen, but if it can, it will remain to all coming time a standing blot upon American honor. No one pretends that this Act is not a direct violation of rights guaranteed by solemn treaty; and no nation, were it twice as strong as the United States, can long stand before the opprobrium that attaches to treaty-breakers. The politicians have yet to learn, however, that national honor, although involving some inconveniences at times, is of infinitely greater importance than any temporary advantage gained by breach of national faith. Canada, I regret to say, has been moving in this matter in the footsteps of her sister nation, but has not gone so far, and I hope she may yet see occasion to retrace the steps she has taken. Meanwhile, there is one circumstance which all concerned would do well to note, namely, that the characteristic quality of the Chinese is plodding perseverance. They are slow to take a step forward, but having taken it, they never go back. The fact may as well be recognized first as last—the Chinese in Australia, in America, in Canada, have come to stay, and as mob violence and unjust legislation have failed to drive them out in the past, so they will fail in the future. The Chinese problem will have to be solved along entirely different lines from these.

While labor, mobs, and statecraft, with a good deal of bluster and ostentation, have been moving along the lines of lawless violence or legalized wrong, and yet have utterly failed to meet the emergency, Christianity has been attempting in a quiet way, and on a small scale, to apply the principles of the Gospel of Jesus Christ to the solution of this international problem, and it may be confidently affirmed that Christianity is the only force that thus far has accomplished anything in that direction. For more than a score of years in the Pacific States, and for less than half that time in British Columbia, mission work among the Chinese has been carried forward with varying success, but enough has been accomplished to show that the Gospel can do what other forces have utterly failed to accomplish. It can transform the heathen into a Christian, the alien into a citizen, disturbing elements in society into law-abiding members of the commonwealth. An agency that can do this is surely entitled to respectful consideration, and a fair stage on which to try its experiment on a large scale.

(To be continued.)

Along the Line.

China.

Letter from REV. V. C. HART, D.D., dated CHEN-TU, CHINA, Aug. 4th, 1893.

AT this writing, all well and happy, so far as I know. The Stevensons and the Hartwells are spending the hot days in the hills, and Dr. Kilborn is about leaving for Shanghai to bring up the reinforcements. He goes in company with Rev. Mr. Cady, of the Methodist Episcopal Mission, who is off for the United States on furlough. He may call at your office in Toronto. Repairs upon two houses are nearly complete, and we are ready, or shall be, to take up work on hospital very soon. Dr. Kilborn will

make sundry purchases of hardware in Shanghai. You will be pleased to learn that in response to a letter I have been promised \$1,000 for a chapel. The gentleman who has promised the money declines to have his name made public, but it may not be out of place to say he is a resident of Halifax, N.S. The Lord cares for His work. We are all delighted at the prospect.

We trust that men will come forward and offer to send substitutes. Why should not men of means spend some in this way, not for the glory of the thing, or for the comfort and happiness derived from such an act, but for the world's good?

No cholera in the city up to present date, no sickness heard of. The summer has been an usual one, plenty of rain since June, up to that time very dry. Cool weather will be with us within twenty days. We have clung to the city and do not expect to leave until about Sept. 1st, when we may take an outing for half a month, after others have returned.

From REV. V. C. HART, D.D., dated KIALING FU, Sept. 25, 1893.

JUST a word to say that your letter enclosing drafts came to hand by last mail. All the points you note will have attention. Dr. Kilborn is in Shanghai to escort the new missionaries up the river. I am itinerating for a few days after close confinement to the city for many months. My health was feeling the continued strain. I left everything in good condition; repairs of houses just completed. Upon my return hope to begin the chapel, and soon the hospital. You will excuse a short and unsatisfactory letter, for I am in a miserable boat, covered with mats, and so top-heavy that it rolls like a hollow log.

Letter from O. L. KILBORN, M.D., dated, 8 SEWARD ROAD, SHANGHAI, Oct. 6th, 1893.

I LEFT Chen-tu Aug. 9th, and arrived at Shanghai Sept. 12th. This time, however, includes several stop-overs, as at Hankow, Wuhu, and Nanking. I wanted to look carefully over the hospitals and dispensaries at these places, and I seemed to be able to make these visits with much more profit on this occasion than heretofore. This is doubtless due to the fact that we are just beginning the erection of our own hospital in Chen-tu, and we have had to think and plan about it a great deal already. And besides, after short experience in medical work in Chen-tu we can better appreciate the methods of others in the same line.

On arrival in Shanghai I found Miss Brackbill and Dr. Retta Gifford well, and anxious to get away on our journey west. Four days after my arrival, viz., Sept. 16th, we had the pleasure of meeting and welcoming Rev. and Mrs. Endicott and Dr. H. M. Hare. We are all staying in Mr. Evans' "Missionary Home." Sunday, 17th, the united party of six got together and were very much blest as we poured out our hearts in praise and thanksgiving for journeying mercies, and in prayer for guidance and blessing upon all our future.

We have been kept extremely busy up to the present, purchasing supplies for the winter. You will understand something more of the significance of this when I mention cook stoves, heating stoves, utensils, dishes, stores, lamps, some furniture, and the hundred and one little things of which a considerable supply must be obtained. All boxes containing books, or clothing, or anything liable to be spoiled by water, have to be tin or zinc lined. The newcomers are, therefore, having a very busy time of it, opening, unpacking, tin-lining; then repacking, soldering up, and making everything snug for our long river journey to Chen tu.

Bedding and clothing must be packed with great care, except, of course, what has to be left out for use on the houseboat. Sewing machines, and anything else made of iron or steel, have to be soldered up moisture-tight, otherwise they may be ruined by rust before we reach our journey's end.

We expect to leave Shanghai on Wednesday, Oct. 11th,

for Hankow. There we will take the first steamer available for Ichang. The Yangtze is reported, however, as keeping at high water mark much later than usual this autumn, and we may be detained at Ichang for a time, until a houseboat is able to stem the swift waters of the gorges.

We are all praising God for the reinforcement sent us this year. Our only regret is that they are not twice as many. We rather expected three men this year, but now we shall certainly expect four men in 1894. And just here let me put in the plea that *two of the four be medical men*. No missionary whom I have met so far (and I have met a goodly number between Shanghai and Chen-tu) has ventured to suggest that we have too large a percentage of doctors in our mission. They think with us that fifty per cent. is *just the proper proportion*, one doctor to one minister; let them come "two and two," healing and preaching. The fact is, everybody congratulates us on our having so many doctors. The other day two of us were calling upon Mr. Stevenson, of the China Inland Mission here. We asked him why they didn't send a doctor up to one of their most promising stations in Tze-Chuen province? He replied, "We haven't them to send; we would send one if we had him, but we can't get them." Everybody, without exception, gives his opinion at once to the immense value of the work of the medical missionary in breaking down prejudice and winning our way into the hearts of the people.

But whether doctors, or ministers, or teachers, *by all means send them*. The work NEEDS them, and it takes so long to acquire the language. An old missionary staying here at the missionary home told me yesterday he thought we took the wisest possible course in closing our dispensary as we did last winter. He remarked that we opened it about a year and a half or two years too soon, and added that every missionary should have the first two or three years ABSOLUTELY FREE for the study of the language. I brought my personal teacher down with me from Chen-tu, and although I have had no time whatever for study in Shanghai, I shall hope to begin again along with all the rest of the party immediately we get aboard our steamer for Hankow.

By this same mail I send you a group photograph of our party of six. We had it taken here in Shanghai a few days ago. We send this one to you under the idea that perhaps it would be a proper thing for the OUTLOOK.*

We trust that the united prayers of the Church will follow us on our long journey to Chen-tu.

Japan.

Letter from REV. WM. ELLIOTT, B.A., dated TOYAMA, ETCHIU, JAPAN, October 31st, 1893.

FOR some time I have thought of sending a word or two from this field that might be of some interest to your readers. Not that there is anything very great to report in the way of success, if success be measured by visible results. This, as your columns have stated already more than once, is a "stronghold of Buddhism." Though the work has been carried on more or less faithfully for about four years, there have been no baptisms yet—nor is there any immediate prospect of any. The Presbyterians have been on the ground more than a dozen years, and their membership numbers about a dozen, not half of whom are really Toyama people. At present they have no foreign worker (they had for a year or more), but they have two pastors and two trained women workers; while I have associated with me one evangelist, and my teacher, as a local preacher, renders a little valuable assistance. The Stationing Committee thought that the best that could be done for us this year, owing to the scarcity of men, but we hope for better things soon. After over a dozen years, six appointed laborers, all told, in a city of 60,000 people!

Our work opened up here amidst very violent opposition. Then came a quieter time for a couple of years; but lately the "Jew fellows of the baser sort" have again been crying out a localized "Great is Diana of the Ephesians!" These

Ephesians are not agreed, however, as to the name of their Diana, some saying it is the old Shintoism of "Great Japan," others (the old scholars) that it is Confucianism; while the great majority insist that her name shall be identified with the immortal Buddha. But it was only this morning's paper that read a lecture to those priests who are openly guilty of lustful and drinking practices, and warns them that unless they repent their candle will be removed out of its place, and the sun of Christianity, already looming over the horizon, will pass over into mid-heaven. There is light and hope in this—especially coming from a paper not at all friendly to us. Surely it is worth something that, as my teacher suggested when we read this, they find it impossible to connect Christianity very closely with disreputable conduct. Verily the Sun has begun to rise even here, and He will yet shed over these people His meridian glory. The Lord hasten the day when those who so grievously misunderstand our motives and teaching may be as generous and glad in blessing the missionary as they are now bitter in "saying bad-mouth" against him. How delighted we should be to realize it in our own time!

The crowds who gather at our preaching places have given us so much trouble of late that we were very glad to realize that the police can be relied on to help—so far has official toleration gone in this country. We are gladdened also by the fact that the number of those who really desire to hear is continually increasing, and that our Sunday Schools especially are increasing in attendance, good order and interest. At first they were, in spite of us, like bedlam let loose. This superlatively important and interesting work we intend to make the most of, even though the Toyama children be the most thoroughly undisciplined of all in this land of undisciplined children.

A few weeks ago, after a long struggle, we succeeded in opening up a preaching place in a rich and prosperous city of about 20,000 people, and an evangelist has settled down among them. There are still two or three very important places quite near us, into which there seems as yet to be no possible "door of entrance." But the Lord is directing us.

A week ago our District Chairman, the Rev. D. R. McKenzie, B.A., of Fukui, and the Rev. Mr. Iizuka, of Kanazawa, gave us a series of lantern lectures, and preached in several places. They were excellent talks indeed, and were listened to with unusual attention by an unusually large gathering of people. May they be the means of much good.

With this I send a copy of one of our Toyama dailies containing a cartoon representing a group of Japanese, with one in the forefront, whose eyes, nose and physiognomy generally is decidedly un-Japanese; while on one side stands a white fox in an imploring attitude. There has been quite a stir here the past few weeks about the fancied committal of the offence of *baikoku* (selling one's country) on the part of a certain Japanese, in the sale of the property where we live to a "foreigner," the latter being no other than the man with the un-Japanese physiognomy. At the last moment they got up the story that my neighbor, a newspaper editor, and also a member of the county council, being in sore straits for money and being most intimate with me, in the attitude of Mr. Whitefox (an opprobrious name here) urged me to make him my adviser as to the best method of securing this house and lot, promising to make the way clear for me in consideration of the sum of 300 yen (!). In reply, I am made to say, in terribly broken Japanese, "All-right you-me-adviser-wish-lot." They did not stop to think that at the time this lot was purchased neither my neighbor nor I lived in Toyama. He is thoroughly hated, however, and here was an opportunity to rub him the wrong way. I need hardly say that I am innocent of the sacerdotal garb in which I am made to appear.

In conclusion we beg earnestly for the continued sympathy and prayers of the home church.

A TRAVELER in Africa relates that he saw a meeting of two negro chiefs, who embraced each other, and pulled their middle fingers until they snapped, each trying to vie with the other in the loudness of the sound; and a French traveler mentions his meeting with a tribe in New Guinea whose mode of salutation was to stand before him with leaves on their heads as a symbol of friendship and peace. This mode certainly seems most significant as well as most picturesque.

* We regret to say this photo has not reached us.—ED. OUTLOOK.

The Indian Work.

Letter from the REV. T. CROSBY, dated PORT SIMPSON, Sept. 29th, 1893.

I SHOULD give you some account of our recent trip south. We left here with Mr. and Mrs. Raley for Kit-a-mat, on the 1st of August. We were glad to have a Sabbath with them, and the day was greatly blessed, though many of the people were away. We took Mr. Robinson with us, bound for Kimsquit, and calling at Hartley Bay took some lumber aboard for Kimsquit. This is the place where the Government steamer *Quadra* visited a few months ago. They had just left our neat little mission at Bella Bella, and when they saw the dirt and wretchedness of this people, they exclaimed, "Why do not the missionaries come here? A more needy people are not to be found." For four or five years these people have been calling for us. At Mr. Draney's new cannery at the mouth of Bella Coola Inlet, we preached to a good number of people. As the pumps were not working well, it was thought best to send Mr. Robinson and the lumber up to Kimsquit by Mr. Draney's boat, and we proceeded down the coast. We called at Rivers Inlet, where we met Indians from the Fort Rupert tribes, Nuqulto, Nowittie, Tsowetina, and other places south. We preached the Gospel to them in the open air, as many of these poor dark people would not come into the church. In the evening we had a most blessed service with our white friends who are engaged in the fishing and saw-mill. God is making Brother Gibson a blessing among these people in the salvation of souls. A number of O'Wekunos have started in the new way of late.

Here we parted with Dr. Bolton, who had made the trip with us to visit the sick by the way, and Brother Osterhout who had come along with the doctor to learn what he could of medicine and the work before going up the Skeena. Many of the people had been very ill with la grippe, and Brother Gibson writes, "The doctor's visit has been a great blessing to the people here."

We spent a Sabbath at Cape Mudge and the adjacent logging camps. The people seemed to hear the Word with gladness. How much we need a man to go in and out among these logging-camp men! They are a kind-hearted lot of men. Since this Mr. and Mrs. Walker have gone to Cape Mudge. Here our pumps gave out, and we were towed into Nanaimo by the kindness of Capt. Smith of the tug steamer *Estelle*, for which Mr. Haslam, the proprietor, refused to make any charge. Here we got repairs made. As we had been delayed, we could not get round to the west coast of Vancouver Island.

Our trip homeward was a good one. We spent a blessed Sabbath at Mr. Draney's camp, where we had good congregations. This is on Brother Beavis' mission. He has got to work, and I hope will get the language of the people at once.

When we set out on our trip down the coast our people were all busy at the canneries, but a good number are now at home. We are preparing for an evangelistic trip up the Skeena, and hope to have twenty-five in the party. May the blessed work spread into the far interior. These trips cost considerable, but the people have subscribed towards the expense, and if the Society would help us a little it might be well, for this is a grand way to spread the good news.

Letter from A. E. BOLTON, M.D., dated PORT SIMPSON, B.C., Oct. 20th, 1893.

IT is now some time since I last wrote you. We had a busy summer on the Skeena, no epidemic, but the largest run of ordinary medical and surgical work that I have had there. Many cases came from other parts for treatment, and our temporary hospital with four beds was filled nearly all the time, while many cases could not be admitted for want of room; I had to refuse three applicants in one day, all of whom had come from a distance. I was kept so busy at Port Essington that I did not get around the river as much as other seasons, but managed to hold services somewhere almost every Sabbath.

Returning to Port Simpson at the close of the Salmon

season, we had only two patients in the hospital, and there were very few at home in the village, so I took a three weeks' trip southward, accompanying Mr. Crosby on the *Glad Tidings* as far as Rivers Inlet, and calling at many villages on the way. I stopped a few days at the Inlet, where they had a visit from la grippe. In the vicinity of Rivers Inlet and Bella Coola I found some of the most distressing pictures of disease and suffering that I have ever witnessed. Such a large proportion of the people are affected, and mostly with such diseases as good morals and hygiene prevent, and science most strikingly relieves. While the best opportunities for evangelizing and teaching exist at the winter villages and during the winter months, such centres as Skeena, Naas and Rivers Inlet afford during the summer grand openings for medical missionary work. The hospital here increases our field of work during the winter. Since my return two months ago we have admitted fourteen patients—eight Indians, three whites and three Japanese, none of whom reside at Port Simpson. We have had in as many as seven at one time, making far too much work for our one nurse; however, as eleven have gone out recovered, and one has died, we are having a breathing spell, but in the order of events we cannot expect it to last long. It is evident that the influx of Japanese as fishermen, boatmen, etc., will add to our work and responsibility. So far we have had five of that nationality in our hospital, and Mr. Okomato, a Christian of San Francisco, who visited us here lately, reports the conversion of one of our ex-patients. Just here I might say that some Christian literature in the Japanese language placed in the hospital would undoubtedly do good. Although this is a healthful climate, the physical ills of all classes are numerous, and there is a soul-sickness at the bottom of it all that would find prompt healing with the Great Physician. To lead souls to Him is our real aim while ministering to the bodies of men, and for which we ask the prayers of all God's people.

Allow me to acknowledge with thanks the receipt of a box of bedding, etc., for the hospital from friends at Lachute, Quebec; and a like box from Portland, Ont.; and seven pairs window curtains from a friend here.

Mr. Crosby and a number of natives are away up the Skeena River on an evangelizing tour. They were delayed by low water, but we trust have, by this time, reached the interior villages, and we hope soon to hear of a great revival among those tribes. The attendance and attention at the services here are all that could be desired, and many and earnest are the prayers that go up for the absent brethren. Last Saturday was pretty generally observed here as a day of fasting and prayer on behalf of their mission.

FROM THE NAAS.

Letter from REV. W. J. STONE, dated GRENVILLE, Oct. 4th, 1893.

AS no news has reached you for some time from the above mission, excepting through the annual report, or indirectly through Bro. Crosby, I now venture to give you a brief account of the work on this river. The spiritual interest awakened by the revival of last winter is yet pursued with unflagging zeal; but we regret to admit this "zeal for God is not according to knowledge." The excitable nature of the Indian carries him so far that the true spirit which should be manifested is lost—in this mistaken zeal. This is not said with any other feeling than that of sympathy. Indeed, if any other feeling were maintained, we would class ourselves with the worldling and bring reproach on the name of our Master. We acquaint you with the state of affairs to enlist the sympathy and prayers of all true lovers of Christ who read this.

There is a bright side to the fact, however. The cannery men who employ the Indians to fish have acknowledged that this last season was the quietest spent with this people. The absence of Ginger and Florida Water, which are the Indians, chief intoxicants, was noted by them. O, for the light of the Gospel to penetrate the yet darkened minds of our Indian brethren, to show them the follies and vanities of human pride, and light them into closer communion with the Saviour they profess to love.

We enjoy blessed times with the heathens of Kittiks, and the other villages. We call them "blessed," because the seed is being quietly sown in their hearts and minds, and we must not forget that in times past "God gave the increase."

We are glad to be able again to send a teacher to Kitwan-silk, thirty miles up the river. This part of our mission has not been supplied for the past few years. We look forward to a gracious awakening in this seat of heathenism. But I must be brief, trusting I will be able to again write you after my projected visit up the river. In the meantime, let me furnish you with an item or two on work outside of our own church on the river.

1. *Kincolith*, a mission of the C.M.S. was visited with a terrible fire on the 3rd ult.; over twenty dwelling houses and a beautiful church were destroyed; the loss is truly great to the poor sufferers. Assistance from the Dominion Government is looked for, but to render sympathy more tangible, let those desiring to thus express it do so by sending their subscriptions to the Venerable Archdeacon Collison, Kincolith, Naas River, B.C., or to the Bank of British Columbia in Victoria.

2. *Hagaga*, the only newspaper on the Naas, and printed at Aiyash, is a spicy monthly, rendered in both English and the vernacular. The second number, September, reached here this morning. In its editorial column appears a clear and incisive criticism on the charge "Christianity and civilization have spoiled the Indian." Although the article may be of remote interest to the eastern readers of the *Guardian* and *OUTLOOK*, its decisiveness should render it acceptable to all readers. I quote the passage in full:

"CHRISTIANITY AND CIVILIZATION HAVE SPOILED THE INDIAN."

"The frequency with which this charge is levelled against the work of our missions entitles it to a little consideration. I assume it to be made in all sincerity; that there is no animus at the back of it, and that those who make it know all about the Indians of pre-missionary days, and have arrived at such conclusion, as they would arrive at the total of a column of money, by 'putting two and two together.' Now, what we wish to know is this: What evil ways, what bloody deeds have our Christian Indians added to those of their heathen fathers that they should be accounted worse?"

"We all know that the Anglo-Saxon schoolboy generally knows more than the master, and better than the Prime Minister, but he grows into a good man for all that. And it may be that the same ridiculous conceit and assumption belong to the Indian also when he becomes a schoolboy, and make him appear 'spoiled' in the estimation of those who regard him not with sympathy. On the other hand, the heathen Indian puts on no airs; he knows nothing, he pretends nothing, and is therefore apparently more humble and less independent than the Christian in his relations with the white man, hence this fatuous idea that he is a better man; and this I conceive to be the sole ground of the objection."

"But it may be that I have quite missed the real point of the complaint. It dawns upon me that after all the lament may be true. Christianity and civilization are almost one and the same in the eyes of the Indian: in every white man he sees a Christian. Is it therefore to be wondered at that, having met with so many poor specimens of Christianity, the Indian himself, as a Christian, should be somewhat spoiled?"

"Then, again, I look at the word 'spoil' and I see it means 'to cause decay,' or 'to corrupt,' etc. I look around me and behold evidences of spoliation on every hand: the unfortunate creature of sale returned from Victoria to die, to die racked in body with the cough of consumption and poisoned with syphilis, cast aside by her lovers to die; while year in and year out the missionary cares for and tends these castaways, hoping to heal their bodies and to save their souls."

"But enough! If the Indian has been spoiled, I want to know right here, who are the spoilers?"

Letter from REV. JOHN NELSON, dated INDUSTRIAL SCHOOL, Red Deer, August 24, 1893.

OUR school opened the middle of last month with twenty pupils, and as a result of Brother McDougall's visit, we received twenty-two from White Fish and Saddle Lakes, and ten from Battle River, a total of fifty-two at the inception is unprecedented in the history of the Indian Department. Similar institutions under other auspices have been for years recruiting the required number.

There is strong prejudice amongst the Indians against allowing their children to leave their homes, even to attend educational institutions. Much of this distrust has been removed by the faithful and persistent ministrations of our Missionaries, especially our esteemed Chairman and Conference President, Brother McDougall, whom the people have learned to love, and in whose word they have implicit confidence. Whether in temporal or spiritual affairs everything is referred to "John," and why not? for he has been their true and tried friend for over thirty years.

It is certainly a great sacrifice for these poor illiterate people to part with their children. This enterprise is to them as the great unknown—not altogether certain as to the result. I have seen strong men, mentally and physically, shed tears, and with a something that produces a choking sensation, causing the sentences to be broken and disconnected and words not clearly articulated, say, "be kind to my children," "take good care of my son." Surprising as it may be to some, there is enough of the lovable in the Indian that we find it no hardship to offer our services for the bettering of their condition, independent of a heaven-born desire to raise them to a higher plane, and teach them things eternal.

A large proportion of our pupils are young men and women, having grown up without the privileges now afforded, and at the earliest possible moment have entered this school as the last opportunity for learning English: the boys to acquire some knowledge of the trades and farming; the girls to learn sewing and housework. As a representative institution, under Government patronage, we have not the facilities given us for work that similar schools of other denominations can boast.

Many of our public-spirited Methodists would find the Blue Book interesting reading, especially the section relating to Indian affairs. The main building is of stone quarried in the vicinity, two stories with a light, airy basement and roomy garret, actually a four story building, heated and ventilated with the Smead Dowd system. We have carpenter, shoe and blacksmith shops, but only the carpenter shop is yet in operation; the boys all like shopwork, in fact they take to carpentering like ducks to water. My assistant, Brother Steinhauer, is well qualified to instruct not only Indians but white pupils. Disciplined in a Christian home, trained in a university, and being master of two languages, English and Cree, he has a decided advantage in teaching this school, of which we may say something in the future. As nearly all the children can read, we should like to have Bibles and hymn-books, about two dozen of each. Any Sunday School sending us a supply of illustrated papers will receive letters, undictated, of acknowledgment written by the pupils themselves.

Letter from MARY E. MORROW, dated VICTORIA, B.C., October 14th, 1893.

IN my last letter to the *OUTLOOK* I said I hoped to tell the story of another rescue, but in that particular case we are disappointed for the present.

We have, however, two new inmates of "The Home" since I last wrote. They are a young woman named Nun Yeo, aged 24, and a little girl, Yuct Lin, 6. Wong Ho, who is the husband of one of our married girls, came one morning to say that a so-called wife No. 1, of a man in Chinatown, ill-used a young woman who was his wife No. 2, and that No. 2 wanted to leave and come in the Home. He gave directions how to find her and wanted me to take Jessie, who could talk to her. As we were about setting out, we saw a Chinese woman at the gate making signs to us to come. We followed the woman, who kept in front, and said

in Chinese that she did not want anyone to know what she was doing. We followed some distance, when our guide went off down another street, pointing to us to keep on as we were going. We did so and soon found a young woman and little girl waiting at a street corner. I asked her if she would come with us. She came at once. She seemed troubled and sad, but has taken her part in anything that has to be done quietly and willingly.

Again has been heard in the Home the first hesitating utterances of prayer to our Father in Heaven for help and light from one who so dimly comprehends His nature. That Nun Yeo may learn and accept the way of salvation while here is our hearts' desire and prayer.

Some of the readers of the *OUTLOOK* may remember hearing of Nun Choy, a girl who was baptized during the time of the Branch meeting when Mrs. Gooderham and Mrs. Strachan were here over a year ago. She was married a week after, and at the same time that two other girls in the Home were also married to Christian Chinamen. She became the mother of a little daughter not quite a month ago; the little creature took sick in a few days' time, and had a suffering life till it died a couple of days since. The father, Lee Yuct, gave up work to nurse and care for that child; he watched it night and day most lovingly, and did all that could be done for it. As they were just across the street, we had the funeral service in the Home, and I do not know anything that could be more touching than the sight of poor Lee Yuct bringing that little coffin in his arms with such sorrow in his face. His wife followed and was louder in her expressions of grief, but I think Lee Yuct suffers most. He is a good, kind husband and a true Christian.

I hope that Heaven will be more real to them both, and their religious life deepened because of the little one who has gone before. I am glad that to them and to the other married girls the Home is a place of help and refuge in times of sorrow or trouble, as well as of gladness in their happy days.

Missionary Readings.

The Saviour calls for Service.

O woman hearts that keep the days of old
In living memory, can you stand back
When Christ calls? Shall the heavenly Master lack
The serving love, which is your life's fine gold?

Do you forget the Hand which placed the crown
Of happy freedom on the woman's head
And took from her the dying and the dead,
Lifting the wounded soul long trodden down?

Do you forget who bade the morning break,
And snapped the fetters of the iron years?
The Saviour calls for service; from your fear
Rise girt with faith, and work for His dear sake.

And He will touch the trembling lips with fire:
O let us hasten, lest we come too late!
And all shall work; if some "must stand and wait,"
Be theirs that wrestling prayer that will not tire.

—*The Presbyterian.*

Mahaly's Insight.

BY MAY KINGSTON.

SINCE Mahaly had an experience with her hens which led her into a broader field of thought as regards mission work, she has grown wonderfully. She carefully reads the *OUTLOOK* and other missionary papers in order to know what is the present aspect of affairs.

The Missionary Auxiliary of her church has worried her a good deal the past year. They have given well; but they seem to desire to manage the money after it has left their pockets. All well enough, perhaps, only they go too far, Mahaly thinks.

One sister in particular, a Mrs. T. White, wickedly called Tight White, is anxiously, so it seems, looking for extravagance and misappropriation of funds. In order to remedy this unfortunate state of affairs, Mrs. White intends to keep an eye on what money is sent from her church. She has talked

so well and often that the whole amount given the last three years has been "designated." Mrs. White talks with her mouth—that is the best way to put it—nevertheless she has an influence and generally carries the day. She is a good old lady and means well, but was unfortunate in her bringing up. She distrusts the race as a whole, is suspicious by nature; a misfortune.

Mahaly goes to the meeting of the Foreign Missionary Society in her own church. Mrs. White is there. The question of where their money shall be used the coming year is fully discussed. At a convenient time Mahaly takes the floor.

"I don't know," she said, "as the sisters know I brought up a child, an orphan girl; she's a minister's wife in Manistoboy. Her mother was a poor widow in our town with this little girl. Well, she died,—the mother did,—sudden. Having no relations the child was to go to the poorhouse; not a person in town could endure the thought; she was pretty as a picture and uncommon bright. We were none of us rich, some were trying to pay for their farms, all had growing families but myself. The end on't was I took little Patty on condition all the friends donated clothing and money for her keep and what etsetries might be.

"Now, that sounds well, but it didn't work as well as it would if the friends had given me more money and less garments; but specially if they hadn't done so much *designating* as it were.

"The first year I had so many remnints sent in to make Patty's gowns,—it didn't take much you see,—that I was able to make her two comforters when she was married, of pieces I could not use. She grew fast and the remnints didn't, so in a year or two, with all manner of skinching, I couldn't get out a dress to save me. There was no end of small handkerchers sent, more'n enough for a dozen noses; hats and cape-bunnits (some frights), that would have been all sufficient for a dozen heads at least. But not a sign of a shoe nor anything that looked like a shoe, and no money for shoes.

"So Patty remained at home quite a spell contemplating her handkerchers and bunnits and dress patterns and I a'looking with sorrow at the neglected portion of her frame. At last I took some straw I had braided, intending to have a new gown, and traded it off for shoes and needed et-set-rys for the child. I mentioned this circumstance to a neighbor, and after that money was donated mostly, *but all designated.*

"It was all the same. Bunnit money came in when bunnits wasn't needed, so with handkerchers and gown money. I was not only poorly, then, but poor, and was not able to lay out a cent on Patty. So I called the donateers together and had a talk. They were all real friendly and thought I did splendid and praised my way of bringing Patty up, as far as she wus up.

"Then I said: If you think so well of me I wish you would say when you send bunnit money, if it is needed for a bunnit. So with all the rest of her things. I know her needs better than you do.

"Now I don't know how it happened but when I was at the annual meeting and saw the Board all together, and heard how this church sent money for this mission and that for 'nother, Patty, and what a time I had keeping all of her frame clothed, popped into my mind. Then and there I says to myself: Those Board women don't look frivolous, not one of 'em, but stiddy and sort of concerned, and I shall move that we don't do quite so much *designating*. Some is all right enough, but clap on the end, *if it is not needed more in some other field*. It may be that some years the Board has all bunnits and handkerchers and not a shoe to their names, so to speak as it were.

"So I move: That we will give as much this year as we did last year, more if we can, pray more over every single dollar, and trust our money to those stiddy Board women this much by always saying, when we *designate*, 'use it where *most needed*.'

The motion was seconded at once, to the surprise of all, by Mrs. White, who saw the point. She respected Mahaly, and would listen often to her homely talk when a more cultivated sister could not gain a hearing.

Mahaly's motion was carried without a negative vote. The secretary recorded it—after she had made it over somewhat.

1881



1893

Woman's Missionary Society

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Miss Lund,
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“Munro, Tokyo.
“Hargrave, Kanazawa.
“L. Hart, Tokyo.
“Blackmore, Tokyo.
“Nellie Hart, Kofu.
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“Ellen Beavis,
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Miss Laura Elderkin,
“Lavinia Clarke.
Chinese Home, B.C.
Mrs. Mary E. Morrow.
Miss Wickett.

“THIS IS THE VICTORY, EVEN OUR FAITH.”

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

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

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

Our Monthly Reunion.

PRAYER TOPIC.

“That Christian women may recognize their responsibilities to supply the needs of the heathen world.”

“For the grace of liberality, for all converts under the care of the W. M. S.”

“Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.”—Isa. xxxii. 9.

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.”—1 Cor. xvi. 2.

“In all things showing thyself a pattern of good works.”—Titus ii. 7.

WITHIN the last thirty years Christian women have been marvellously awakened to a sense of responsibility, and a power of accomplishment before undreamed of, and the result presents a record of progress in Christian work unequalled by any former period. That there are yet in our churches

women who remain untouched by these uplifting influences, and whose little world turns upon their own personal religious privileges and experiences, and their own personal needs and desires, is probably true; in fact, we have all met women so absorbed by the social and domestic routine of their own lives that they find no time to read or disposition to inquire into any matter outside, serenely accepting their narrow duties and pleasures as “woman’s sphere,” heedless of responsibility even for social example, and quite indifferent to “woman’s progress” of any sort. We think of this with pain, but we think of it with charity also. They are not alone blameworthy, rather they are the product of false standards. Nor is there any other rational way of accounting for the vain and frivolous woman whose time is devoted to fashion and gaiety. False standards of woman’s sphere and of womanly character were the ideals presented from infancy. Weak and one-sided interpretation of Scripture had for ages been oracularly presented to women as ideals, and the work and education permitted to them were bounded by a very limited horizon.

Their liberties were very restricted, indeed, but tradition and custom, so far as we know, always accorded them the privilege of raising money for churches, charities and missions, etc., and what of woman’s work was done flowed out in “quiet” and “modest” channels, in harmony with the principle of unobtrusiveness supposed to be an essential and necessary quantity of a “womanly” make-up. In those days there were no “women’s boards,” no women’s assemblies or conventions. Women who “went before the public” were singers generally, or actresses, etc., and the first woman who ventured to speak her own thoughts, met a very different reception from that given to the one who sang the thoughts of another.

The broad, aggressive, organized work in missions, temperance and various other subjects to-day, which brings women before public audiences, is part of the development of our holy Christianity, which everywhere teaches equality of privilege and opportunity for both sexes. God placed father and mother, sons and daughters, in one family, in one home, that, mutually sharing the blessings, they might be mutually helpful one to another. And we are on the way back to God’s original plan, giving to sons and daughters equal place and privilege in schools and colleges, as we shall, we trust, ere long in Church and State. Recalling then all the old-time theories about woman’s sphere, we must be slow to rebuke those who still cherish them, and who in our own Churches tell us there is no need for a Woman’s Missionary Society, “the General Society could do all that we are doing,” etc.—an assertion we very frequently hear in quarters from which we should expect better things. Do not let us reflect unfavorably upon these women. It is not so very long since some of us experienced something like a qualm of conscience when we found ourselves on our feet before an audience or heard the sound of our own voices. All this is the natural outcome of very persistent teaching. We who have accepted the advanced conditions of wo-

man's service in the cause of God and humanity do not relinquish the old principles, but we have added the new. The world is the parish of every Christian man or woman, and of woman as well as of man. The commission is to every disciple of Jesus. And the responsibility to use even the "one" talent in His service is unquestioned, in whatever direction that talent can be utilized, and without any question of the sex of its owner.

It is worthy of remark here that our blessed Lord never but once, so far as is recorded, reproved a woman. Gentle as that reproof was, it was addressed to Martha, whose chief anxiety seemed to centre in the home and its hospitality. The commendation was given to Mary, who had chosen that "good part" which shall not be taken away from her.

Uniting fervently in the prayer-topic, let us also work out patiently our principles. Let us live them, broadly, charitably, generously, that the influence of our conduct and work may exemplify our own sense of the extent of our responsibility—that so winning the listless, we shall help to answer the prayers we offer.

"How much owest thou?" Who can answer that question, considered in its application to the benefits bestowed upon us by our holy Christianity?

And yet, does there come to any individual, to any home, any good thing for which, generally speaking, so slight a financial obligation is acknowledged? Who could make a sum of the blessings which the institution of the Christian Church has conferred upon the world? upon a single community? upon a congregation? upon a home? And yet, of all the demands upon the money of Christians, is it not actually the trifling sums, the "spare" coins that won't be missed, that too frequently make up the offering? Why, the drink bills of the Christian nations exceed all their outlay for schools, colleges, churches, charities, and missions put together. Many Church members spend more on a party in one night than they give for the Gospel in a whole year!

How much owest thou? If we acknowledge a debt we are in honor bound to pay it. If we acknowledge a debt to the Gospel for benefits and blessings, we may, from a sense of honor, aim to pay it "according as God hath prospered us," more easily, perhaps, than by regarding it a mere liberality or generosity. "Be just before you are generous." If only Christians would believe that they are stewards of God's bounty, Churches might devote their efforts to their legitimate work, without entering into competition with restaurant and amusement enterprises for the purpose of paying their way.

We W. M. S. women, as members of our several Churches, may do something toward this desirable consummation by private influence and example.

For such a spirit of consecration of money to God, and such a recognition of the justice of the claims of the Gospel as a just debt, may we pray and work, that fairs, suppers, festivals, and bazaars may pass out of the realm of "Church work" forever. May we help to bring the dawn of that blessed day!

Chat with the Editor.

THE story of last year's work is told by the reports presented at the annual meetings. Let every member read them through. If you have a public meeting coming on, why not read some of these reports? If not, why not ask leave of your pastor to present the record of our General Board as given in this number? Try thus to keep your congregation in touch with the work of the Woman's Missionary Society. Hundreds of women in our home churches have never been in Board meetings—probably never will. Let the Auxiliaries endeavor thus to supplement their loss, and win their sympathies.

PRESSURE on our space makes it imprudent for us to prolong a chat this month, but we cannot refrain from acknowledging the kind and sympathetic resolution of the Board received through our Corresponding Secretary, and published in the report of proceedings. Every interest of the work is dear to us, and the desire to promote its success and especially to be helpful to its workers is our dominating principle and any testimony of satisfaction on this line is warmly appreciated. But the success of the whole is made up of the successes of individual workers from the officers down to the smallest worker, each one in her place, according to her opportunity—and fidelity to opportunity is the great motor power after all. If the opportunity enjoyed by the Editor of this department has been productive of some of the good aimed at, we may well rejoice. To make it all it may become requires the kind co-operation of our membership, and this we earnestly and cordially invite. Do not disappoint us!

Our Missionary Calendar for 1894.

THE Literature Committee has issued a Missionary Calendar for 1894. It has been compiled by Mrs. Walker, of Glencoe, Ont., at the cost of much labor and time.

In addition to the new subjects for prayer for each month, and the birthdays of our missionaries, there is an item or text for every day of the year.

The title-page on which is a handsome monogram, is printed in red, blue and gold, and our Society's badge—a star encircling the world—finds a place upon it in gold.

In order to bring it within the reach of every member of our Society, the Board has set the price at the very low sum of 15 cents a copy, \$1.80 a dozen. Orders and remittances to be sent to

MISS ANNIE L. OGDEN,
Room 20, Wesley Buildings,
Toronto, Ont.

Official Report of the Annual Meeting of the Board of Managers.

THE Twelfth Annual Meeting of the Board of Managers of the Woman's Missionary Society was held in Dominion Church, Ottawa, beginning on Tuesday, October 17th, and continuing the three following days.

There were present: Mrs. Gooderham, President, in the chair; Mesdames Carman, Vice-Pres.; Strachan, Cor. Sec.; Willmott, Rec. Sec.; Burns, St. Thomas; Cunningham, Guelph; T. W. Jackson, Caledonia; G. Wright, London S.; R. T. Williams, Galt; Gayfer, Hamilton; McMechan, London; Fowler, London; Scarff, Guelph; Phelps, Mohawk; Carson, Listowel; J. A. Williams, Briggs, McKay, Langford, D. G. Sutherland, Locke, and Miss Ogden, Toronto; Mesdames G. Browne, Maple; Kendry, Peterboro'; J. C.

Wilson, Warkworth; Campbell, Atherley; Whiston, Halifax; Brownrigg, Bridgewater, N.S.; W. E. Ross, T. G. Williams, B. Sawyer, Montreal; Biglow, Aultsville; Atkinson, Gananoque; Mavety, Ottawa; Ryckman, Coaticook; H. Sprague, S. Howard, Hampton, N.B.; and Miss Palmer, St. John, N. B.

Returned missionaries: Miss Munro, Peterboro'; Miss Preston, Mount Pleasant.

The opening devotional exercises were conducted by the President, who then gave her annual address, which was listened to with deep interest.

The report of the Cor. Sec., presented by Mrs. Strachan, stated that the Auxiliaries numbered 537, being an increase during the year of 38. The membership had risen 890, and was now 13,131. Two lady workers were now on a journey of 1,800 miles into the interior of China. In Japan four stations were being faithfully worked up to the limit of strength and opportunity by a noble band of women. The report of the French department was encouraging. Two Bible-women have been employed in Montreal, and, as in previous years, two schools in the country have been aided. The two homes and schools for Indians at Port Simpson and Chilliwack, B.C., have been maintained, and encouraging word comes from them as to progress in study and Christian character. In the Chinese home in Victoria, B.C., those in charge are doing good work in caring for those intrusted to them. The managers of the Methodist Orphanage in St. John's, Nfld., have expressed their appreciation of the aid rendered by the Society. In conclusion, the report stated that the great need seems to be more workers, both foreign and native.

In the absence, through illness, of the Treasurer, Mrs. Thompson, her report was read by the Secretary. It showed the total receipts for the year to be \$37,974.16, an increase of \$2,184.26. The living interest behind these figures, every one of which tells of love, self-denial, and consecration, lifted this report above the level of mere statistics. It was adopted by a standing vote, after which the doxology was sung and prayer was offered by Mrs. W. E. Ross.

The following was carried unanimously, That we desire to convey to our absent Treasurer, Mrs. Thompson, our loving sympathy with her in the illness which has deprived us of her genial presence.

Mrs. Cunningham, Guelph, read the Corresponding Secretary's report of the Western Branch. The report stated that there was an advance in every department. Twenty-two Auxiliaries and eight Mission Bands had been organized.

Mrs. Briggs, Toronto, for the Central Branch, reported a larger degree of sympathy with the work. Total number of Auxiliaries in the Branch was 150, a net increase of eleven.

Miss Palmer, in the report from the New Brunswick and Prince Edward Island Branch, stated that six new Auxiliaries had been formed, while two had been disbanded.

Mrs. Whiston, from the Nova Scotia Branch, referred in a feeling manner to the former President of the Branch, the late Mrs. MacCoy, and reported the formation of five new Mission Bands and two Auxiliaries.

Mrs. Williams, of the Eastern Branch, reported an increase of five Auxiliaries, sixty annual and ten life-members.

Mrs. Briggs, Secretary of the Supply Committee, reported the year as one rich in the fruitage of Christian charity, and many thanks had been tendered and prayers offered by the grateful recipients for the kindness and thoughtfulness of the members of the Auxiliaries and Mission Bands, who have endeavored to add to the comfort and happiness of the poor and destitute during the past year.

Mrs. Briggs referred to an incident that happened at a meeting in Toronto. When Rev. W. F. Wilson heard the report, he brought out a little red bag containing 628 cents; each one had been given by some little crippled children in the hospital. They had been given to Mr. Wilson to purchase gifts for other children not as favorably circumstanced as themselves. He gave the cents to the Supply Committee.

It was shown by the report of the Literature and Publication Committee, submitted by Mrs. McKay, that 30,000

leaflets and other publications had been issued, not including the *Missionary Letters*, which have averaged 11,000 monthly.

The financial statement of the Literature Department was presented by Miss Ogden. The thanks of the Board were accorded to Miss Ogden by a standing vote, for her faithful, painstaking and onerous work in "Room 20."

In Mrs. Parker's absence, owing to illness in the family, her report of the OUTLOOK was read by Mrs. Strachan. The following was carried unanimously: "That having received with great pleasure the excellent report of Mrs. Parker, Editor of our department in the OUTLOOK, we desire to express our appreciation of the efficient work done by her for us, and also our regret that we are deprived of her presence at our annual meeting."

The Secretary read a report from Miss Lund of work done during furlough. Miss Lund had travelled over 3,600 miles and had spoken at fifty-four public and six auxiliary meetings; collections at those meetings amounted to \$609.49. It was moved and seconded and carried by a standing vote, "That we desire to express our sympathy with Miss Lund, and to assure her that we shall hail with delight the time when her health is sufficiently established to permit her to return to Japan." The Secretary was requested to send to Miss Morgan an expression of our sincere sympathy with her in her illness, and our earnest hope that her health may soon be restored.

A kind message of interest was received from Mrs. John Ross, of Montreal. This resolution was passed: "That we desire to acknowledge the touching greetings of Mrs. Ross, and to assure her of our heartfelt sympathy with her in her present trying affliction, while we rejoice with her in the comfort of knowing that in the midst of the furnace there is walking with her 'the Son of God.'"

A donation of \$80 was received from Mrs. Roundtree, of London, for the purchase of a magic lantern for use in Japan, for which the Society expressed thanks.

Detailed reports from the mission fields were read. The following message was addressed to our missionaries:

"We, the members of this Board, desire to express to our dear fellow-workers in the different fields our deep interest in all that concerns them; our anxious solicitude when hearing of debilitated health or over-taxed powers; our sympathy when long and patiently repeated sowing apparently yields no harvest; our rejoicing over the tidings of any soul turning to the Lord, or of the growth in Christian character of those under their care; and we desire to assure them that our prayers do ascend for them that they may be guided in perplexity, encouraged when disappointed, strengthened physically and spiritually, and that their work may be prospered. May each one realize that the Lord is to her 'as the shadow of a great rock in a weary land'; then can she, to some extent, become the same to other burdened, thirsty souls."

The new building at Chilliwack is expected to be ready for occupancy about Christmas. A committee was appointed to confer with the General Society in reference to management, furnishing, etc. It was thought advisable that the General Society should assume the entire charge of the Institute, and our Society pay a proportion of the annual expense.

The McDougall Orphanage was represented as being greatly in need of increased accommodation and furnishings. The sum of \$600 appropriated conditionally last year, not being required for maintenance, was re-voted this year for equipment.

Mrs. Burns reported for the Committee on Indian Work. The Committee had ascertained that there are no laws in British Columbia by which compulsory education can be enforced, but important amendments to the Indian Act are hoped for. A grant had been obtained from Government for Port Simpson Home and School of \$600. A vote of thanks was presented to the Committee for the valuable information obtained and the faithful work done.

The interest of the meeting was increased by the new regulation of doing all committee work (except that of the Candidates Committee) in open session.

Memorials and resolutions were presented from the Branches. Resolutions adopted:

That the calendar prepared by Mrs. Walker, of Simcoe,

(a specimen page of which was shown) be accepted, subject to revision by the Literature Committee, in order to retain the birthday feature. Price to be 15 cents.

That any memorial affecting the Branch only, not entertained by the Branch meeting, shall not be forwarded to the Annual Board meeting.

That sums paid by gentlemen to Auxiliaries be entered as donations and not as membership fees, thus avoiding the confusion of active and honorary members.

That Article V., Sec. 1, of the Constitution, be amended to include as a member of the Board of Managers, *ex officio*, the Secretary and Treasurer of the Literature and Publication Department.

That the British Columbia Branch be allowed to change the date of its annual meeting to correspond with date of the British Columbia Conference.

That the Society adopt the *Palm Branch* as our Mission Band paper, that it be issued monthly. Also that the price be ten cents, and that it be ordered from Room 20, Wesley Buildings.

That the Presidents of the Toronto Auxiliaries be a committee to consider the advisability and practicability of providing "home care" for the children of missionaries sent from the missions to be educated. Mrs. D. G. Sutherland, convener.

That the question of printing the names of Auxiliary members in the Annual Report be left over till next year, and that it be brought before the Auxiliaries.

That the resolution allowing Auxiliaries one copy of the *Monthly Letter* free be rescinded.

That the Branch Secretaries write to Auxiliaries not taking the *Monthly Letter* and urge them to subscribe for it.

That the August and September *Monthly Letters* be issued together. That another edition of "An appeal to the women of the Methodist Church" be issued, and that it be free.

That a new set of books for the use of Auxiliaries be issued, leaving out the corresponding secretary's book. The proposed changes in the books to be submitted to the Executive before being published.

That the prayer card be revised and submitted to the members of the Executive in Toronto for approval.

That the treasurer's tabulated statement be discontinued, and that in future the treasurer's published reports be modelled after the treasurer's report of the Central Branch of last year. (Liberty was afterwards given those Branches desiring to do so to publish the tabulated form.)

That the order of business for monthly meetings be changed by putting "Unfinished Business" after "Reading and approval of Minutes," and substituting for "Report of Corresponding Secretary," "Correspondence."

That we do record our solemn protest against the iniquitous methods used to raise the revenue for the Anglo-Indian Government by way of the opium and liquor traffics, believing that the ruling power which makes merchandise out of its subjects is below the level of a savage nation; and also we deeply deplore the opium traffic forced upon China by the British Government, the evil effects of which are so widespread they are proving one of the most serious hindrances to the progress of missionary work in that country. Further we earnestly entreat the English Government to make the pending examination of Indian military authorities for violation of English laws in their cantonment by immoralities as searching as possible, and with consequences to offenders that they deter from such further crimes. That a copy of this resolution be forwarded to the British Government, signed by the President, Recording Secretary and Corresponding Secretary, on behalf of the 19,000 represented.

That candidates for our work be required to pass a satisfactory examination in Biblical study, doctrines of the Methodist Church and our catechism.

That in view of the fact that a training school for Christian workers is about to be established in connection with the Deaconess' Home in Toronto, and realizing that a preliminary training would be extremely useful to those accepted as candidates of the work, each candidate be required to attend the training home such time as the Executive shall specify, taking up the course required in theology, and actively engaging in Christian work, as directed by the one

in charge of the school, the expenses of such training to be borne by the Society when necessary.

That in view of the approaching plebiscite this Board expresses its sincere hope that all women who have the right to vote will make use of their privilege in endeavoring to stamp out the iniquitous liquor traffic.

A communication was read from Japan asking that a resolution adopted three years ago, giving an increase of \$100.00 in salary after the first term of five years, be rescinded; the reason given being that the missionaries could live on \$600.00 and could *not* accept any more while there was such urgent need of more workers. After some discussion it was resolved, "That this Board desires to express its appreciation of the self-sacrificing action of the Council in Japan in asking that the resolution passed at their request three years ago *re* salary for agents in their second and third terms of service be rescinded and that we hereby rescind said resolution.

The report of the Committee on Candidates was given by Mrs. Burns. The Western, Central, Eastern and Nova Scotia Branches had no accepted candidates to present. On recommendation of the New Brunswick and Prince Edward Island Branch, Miss Alexander, of Stanhope, P.E.I., was accepted and placed on the list of reserved candidates.

Miss Leakes' resignation was accepted. The Secretary was asked to make an appeal through our periodicals for missionaries and trained nurses.

The President having learned from Dr. Gifford of her need of a native assistant, and that one was available, had authorized her employment and had paid \$50.00 to the General Treasurer for that purpose.

A letter was read from Dr. Hart, asking the co-operation of the Society in a small school which he has opened, and wishing to know if Dr. Gifford would take charge of the ward in the hospital for females. It was resolved that the Executive be empowered to act in regard to the work in China after receiving information from our missionaries.

The Executive Committee was authorized to send during the year, two missionaries to Japan and another medical missionary and a trained nurse to China.

Regular meetings of the Executive Committee were appointed to be held the third Wednesday in January and in April.

The need of perfect rest for returned missionaries being impressed on the Board, it was decided that they should work only under the direction of the Executive Committee.

Before the election of officers for the ensuing year a few moments were spent in silent prayer, after which the meeting was led in prayer by Mrs. McKay. The election was by ballot and resulted in the re-election of the former officers, viz.:

President.....Mrs. Jas. Gooderham, Toronto.
Vice-President.....Mrs. (Dr.) Carman, Belleville.
Rec.-Secretary.....Mrs. (Dr.) Willmott, Toronto.
Cor.-Secretary.....Mrs. E. S. Strachan, Hamilton.
Treasurer.....Mrs. T. Thompson, Toronto.

Editors of Departments:

OUTLOOK.....Mrs. (Dr.) Parker, Toronto.
Wesleyan.....Mrs. Whiston, Halifax, N.S.
Guardian.....Miss McGuffin, Toronto.

Votes of thanks were passed to Mrs. Whiston, Mrs. Platt and Miss McGuffin for their services in connection with the *Wesleyan*, *Onward* and *Guardian*. (Mrs. Parker had previously received a vote of thanks.)

Mrs. Strachan, Mrs. Briggs and Mrs. Willmott were appointed to prepare the annual report—6,000 to be printed.

Mr. G. P. McKay was appointed Auditor and thanked for his services in this capacity last year.

The Supply Committee was appointed, viz., Mesdames J. A. Williams, Briggs, U. Ogden and Willmott.

The Committee on Indian Work was re-appointed, viz., Mesdames Burns, Sutherland and Cunningham.

Treasurers in the Mission fields were appointed: Japan, Mrs. Large; Port Simpson, Mrs. Redner; Chilliwhack, Miss Clarke; Chinese Home, Mrs. Morrow; French work, Mrs. Torrance; China, Dr. Gifford.

Mrs. Kendry, Secretary of Central Branch, reported the division of the Branch into the Toronto Conference and Bay of Quinte Branches. The Board endorsed this action.

An invitation for next annual meeting was received from

the Auxiliaries in Pembroke, but on account of the expense involved in going so far east, it could not be accepted.

The Standing Committee on Literature and Publication was appointed as follows: To represent the Western Branch, Miss M. Callum; Toronto Conference Branch, Miss Ogden; Bay of Quinte Branch, Miss Firstbrook; Eastern Branch, Mrs. Croft; Nova Scotia, Mrs. Bascom; New Brunswick and Prince Edward Island Branch, Mrs. McKay; British Columbia Branch, Mrs. Hamilton; Separate Auxiliaries, Mrs. Willmott.

On Tuesday, a reception and tea were given the delegates, after which a public meeting was held, presided over by the pastor, the Rev. Dr. Benson. A very cordial address of welcome was given by Mrs. Lloyd, and gracefully responded to by Miss Palmer. Mrs. Alexander, Mrs. Haskell and Miss Wood presented the greetings of the Woman's Missionary Societies of the Presbyterian, Baptist and Congregational Churches respectively, and an address was given by Miss Preston, a returned missionary from Japan.

On Thursday afternoon, business was suspended for an hour, which was spent in prayer, praise and testimony.

The Committee on Courtesies moved votes of thanks to the pastor, trustees, choir and press; also, "That we gratefully acknowledge the royal hospitality of the ladies of the Ottawa Auxiliaries, their thoughtfulness in according us such a cordial reception, and in making our meeting to 'blossom as the rose' by their floral tributes." This was carried by a standing vote.

A few words of cheer and encouragement were spoken by the pastor, Rev. Dr. Benson, after which he offered the closing prayer.

The following are the appropriations:

JAPAN :	
General	\$985 00
Tokyo Branch	6936 00
Shidzuoka Branch.....	2490 00
Kofu Branch.....	2660 00
Kanazawa Branch.....	2085 00
French work.....	4496 00
Port Simpson Home.....	3550 00
" Hospital nurse.....	400 00
Chilliwack Home.....	11000 00
McDougall Orphanage (for furnishings)	600 00
Chinese Home, Victoria.....	1460 00
Newfound and Orphanage.....	500 00
Salaries of missionaries at home.....	1425 00

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

Woman's Missionary Society of the Methodist Church in Canada.

PRAYER SUBJECTS FOR 1894.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt xviii. 19.

EVERY woman in the Methodist Church in Canada is invited to join in these petitions, remembering them in private devotion, at the monthly meetings and at the "hour of prayer" between five and six o'clock every Sabbath evening.

SUBJECTS OF PRAYER.

JANUARY.

The baptism of the Holy Spirit that all may be led to renewed consecration to the work to which they may be called during the year. Luke iv. 18. All converts under the care of our Society that they may be strengthened by the power of God and remain steadfast in the faith (Phil. i. 3-6), especially those who cannot make a public profession

FEBRUARY.

Japan, Korea, and the Islands of the Sea. Psa. cxxvi. 2, 3. That God's especial blessing may rest upon every effort to christianize the people. Our educational and evangelistic work in Tokyo, Shidzuoka, Kofu and Kanazawa. Divine direction in the opening up of a new work. 1 Sam. vii. 12; Psa. ii. 8; Isa. xxiv. 15.

MARCH

The Indians of our Dominion. Luke xix. 10. All efforts to elevate and christianize them. That the children in the

homes and schools may become useful to their own people. The Methodist Orphanage, Newfoundland. Jam. i. 27.

APRIL.

Christian governments and their responsibility in relation to liquor, opium, the African slave trade, reform of social evil in India and traffic in Chinese girls on this continent. Prov. xiv. 34; Acts xxiv. 25.

MAY.

Chinese Empire; that the way before our missionaries may be opened up and difficulties removed. That the prayer for additional workers may be speedily answered. Our work among the Chinese on this continent. Matt. ix. 37, 38; 1 Chron. xvi. 24; Dan. xii. 3.

JUNE.

Missionary work in India: all efforts to elevate the suffering and down-trodden women of that land. Isa. lviii. 6.

The extension of God's kingdom in Africa. Psa. cvii. 13, 14; Isa. ii. 20.

JULY.

South America, Mexico and papal countries of Europe. Isa. lv. 13.

AUGUST.

The speedy conversion of the Jews. Jer. xxiv. 6, 7. Missionary work in Palestine and among Mohammedans.

SEPTEMBER.

Annual meetings of Branches and General Board. That Auxiliaries, Mission Circles and Bands may begin the year with renewed vigor and increased membership. Those accepted as missionaries or offering for service and our agents in the field. Hos. xiv. 8; 2 Tim. ii. 15.

OCTOBER.

French-Canadian evangelization. The work of the Institute, the day schools and the Bible-women in Montreal. John i. 4, 5.

NOVEMBER.

Thanksgiving for the year's mercies. Confession of shortcomings; prayer for increase of knowledge in regard to the needs of the world, and for increased liberality in our gifts to the missionary work of the Church. 2 Cor. ix. 8, 11, 15.

DECEMBER.

Medical missionary and dispensary work, that through the healing of the body the soul may be touched. Dr. Bolton's work on Pacific Coast and our work in China. Heb. x. 36.

Notice to Auxiliaries.

WITH the hope of Miss Munro's return next year to her loved work in Japan, and in order to give her a fair chance to rest, it was decided by the Board that she be not available for public work until further notice. Will friends who have already invited her to speak receive this as a reply, and excuse Miss Munro from the task of writing to each one.

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

Missionaries Wanted.

WORKERS are needed in the Indian, Japanese and Chinese fields. Teachers are desired for the first two, and one qualified as a medical missionary for the last.

Any desiring to give themselves to this form of service for the Master will please communicate with the Corresponding Secretary of the Branch in which they reside, or with the undersigned.

Will not all the members of the W. M. S. join in praying, that "the Lord of the harvest may himself choose, and send forth laborers into His harvest?"

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

Eastern Branch.

THE Tenth Annual Meeting was held in the George Street Church, Brockville, October 10th, 11th and 12th, 1893. The President, Mrs. W. E. Ross, Montreal, was in the chair.

The ladies of Brockville had an excellent supper prepared and a very pleasant reception was held in the lecture room before the opening of the meeting. Very cordial words of welcome were given by the pastor, Rev. Mr. Scanlan, and on behalf of the Brockville ladies by Mrs. Donaldson and replied to by Mrs. Sawyer.

Representatives from sister societies in Presbyterian, Baptist and Anglican Churches were present and gave greetings from these societies.

The delegates, seventy-two in number, showed a marked interest throughout the meeting. Though our increase in members and funds is small, we are glad to be able to report a growing interest in the work.

The devotional exercises and consecration service were remarkable for the feeling of deep spirituality which pervaded them.

The reports from most of the Auxiliaries were very encouraging. Many report great success in the use of "Scattered Helpers," monthly letter leaflets and programmes, mite-boxes and thankoffering services.

Our President, in her address, gave a very complete review of the work being done in our various mission fields, and urged us to endeavor to get every woman in our churches interested in the mission work, and to give the best we have to the work, and not use the word "discouraged" in connection with it.

The corresponding secretary reported seventy-six Auxiliaries, being an increase of five; annual members 1,762, life-members sixty-four, being an increase of sixty annual members and an increase of ten life-members.

The treasurer reported \$5046.10, being an increase of \$368.69 for the year. Of this the Circles and Bands raised \$960, and \$425.76 of it came from mite-boxes.

In reply to the question, "What is the most helpful feature of your Auxiliary work?" many answers were given. Among them the following: Telling the story or history of some mission work, school, place or missionary; devotional exercises; appointment of two members at each meeting to call on the absentees and give the *Monthly Letter*; getting box ready to send away and having a good missionary reading; all united and trying to do their best for the work; preparation of papers, personal work most helpful; stick-to-ativeness and earnest work; bringing needs of the heathen before the Auxiliaries excites interest; having an earnest, energetic devoted president; answering roll call with verses of Scripture; distribution of work among members and getting all to take part.

The reports from the Supply Committee and Mission Field were thoroughly appreciated.

An excellent paper on "Literature and how to use it," by Mrs. Sawyer, also one on "Do we make the best possible use of the Monthly Letter Leaflets," by Miss Carman, and "A peep at Room 20," by Miss Hunter, and "An Ideal President," by Mrs. Bigelow, were all so good and full of useful hints that it was moved, seconded and carried unanimously that they be sent to the *OUTLOOK* for publication.

The usual vote of thanks was tendered to our hostesses, minister, trustees, choir, editors, and all who had so kindly assisted us in our work.

The following officers were elected: President, Mrs. W. E. Ross, Montreal; 1st Vice-President, Mrs. Bigelow, Aultsville; 2nd Vice-President, Mrs. Sawyer, Montreal; 3rd Vice-President, Mrs. W. J. Hunter, Montreal; Recording Secretary, Mrs. J. S. Atkinson, Gananoque; Corresponding Secretary, Mrs. T. G. Williams, Montreal; Treasurer, Mrs. McRossie, Kingston; Corresponding Secretary of Mission Bands, Miss Effie Bailey, Iroquois.

The following by-laws of the Branch were confirmed:

1. That when any Auxiliary sends more than one delegate to the Branch meeting the expenses of only one are to be paid by the Branch.
2. That only the 1st Vice-President of the Branch is entitled to come to the meeting by virtue of her office.
3. That where there are two Bands and neither has enough members to send a delegate they can unite and send one between them.

The meeting was closed with prayer by the President,
J. S. ATKINSON, *Rec. Sec.*

Bay of Quinte Branch.

OFFICIAL NOTICE TO AUXILIARIES.

OFFICERS of Auxiliaries and Mission Bands within the limits of the Bay of Quinte Conference are

reminded that their reports and remittances ought to be sent to the officers of the Bay of Quinte, instead of the Central Branch as formerly.

Corresponding Secretaries of Auxiliaries will please send quarterly reports to Mrs. G. D. Platt, Picton. Treasurers will kindly remit to Mrs. G. C. Curry, Picton, not later than the 20th December.

Mission Band Secretaries will bear in mind that Miss Hawley, Bath, is Corresponding Secretary for Mission Bands.

M. CARMAN, *President.*
G. D. PLATT, *Cor. Sec.*

A Model Corresponding Secretary.

(A Paper read at Central Branch Meeting.)

BY MRS. J. C. WILSON.

IN the first place, she should feel the importance of her office and set herself about her task with all her consecrated God-given talents, thankful that she is thus honored.

Punctuality is an essential quality, for no one can take her place. She should be careful of her correspondence, have a separate place for it, and be sure to take it to the meeting. She should be on the outlook for items of interest outside the business of the Auxiliary, and report, not only of our own, but also of sister churches, and she should be ready when necessary to correspond with Branch officers. She should be responsible for the distribution of the *Letter Leaflet*, also for the sale of reports. She should report quarterly to the Branch Corresponding Secretary by filling out the postal card provided, and occasionally in a neatly written article report to the *Guardian* and *OUTLOOK* as well as to our own local papers.

At the close of the year she should prepare, with the assistance of the Treasurer and Recording Secretary, the yearly report for publication in the Society's annual report, as well as one for the District Organizer.

Institut Methodiste Francais, Montreal.

ON Thursday, November 2nd, we had the pleasure of welcoming a number of our very good friends of the W.M.S. at the French Methodist Institute, Côte St. Antoine. Mrs. Dr. Williams, President of the Central Branch; Mrs. Strachan, Corresponding Secretary of the Society; Mrs. Ross, President of the Eastern Branch, and Mrs. Holland, one of our directors.

After inspecting the various departments of the building, a pleasant hour was spent in the school-room, when kind words of greeting and encouragement were addressed to the pupils by the ladies.

Mrs. Strachan gave a most interesting account of her visit to the schools in Japan, interspersing very instructive comments on the agreeable manners, mode of living, and peculiar customs of the Japanese people, closing with an earnest appeal to our pupils to make the most of their opportunities and favorable surroundings which are so different from those in heathen countries.

Mrs. Ross created a great deal of enthusiasm among the girls by announcing that a dressmaker had been engaged to give lessons in cutting and fitting, also in tailoring. While congratulating them on this very important addition to the course of instruction, she also said some kind words in regard to the evidences she had observed about the Institute of the good work they were doing in the household department, and urged them to put the experience gained here to practical use on their return home.

A few earnest words of Christian counsel were then spoken by Mrs. Williams, followed by the singing of a French hymn, and the offering up of prayer by Mrs. Williams, after which we bade good-bye to our visitors, feeling much cheered by their very evident interest in our work. This is the second time during the present session that we have had the pleasure of welcoming members of the W. M. Society to our school, Mrs. Whiston and Mrs. Brownrigg, of Nova Scotia, having spent a few hours with us in October.

May we not hope to see others before the session closes?
ISABEL G. MASTEN.

Official Letter from Japan.

SHIDZUOKA, October 11th, 1893.

DEAR SISTERS AND FRIENDS OF THE W.M.S.—This letter should have been written two or three weeks ago and sent by the last mail, but it seemed impossible to get it done before this week.

I left home on August 12th, and reached Vancouver on the 25th. The British Columbian Branch meeting of the Woman's Missionary Society began on the 26th, and as the steamer did not sail until the morning of the 29th, I had the pleasure of being present at some of the sessions.

At Vancouver I met our missionaries for China—Dr. Hare and Mr. and Mrs. Endicott, also Miss Crombie, who was to accompany me to Japan. We reached Yokohama on Monday, September 11th, and were met there by Misses Blackmore, Robertson and L. Hart. I was surprised that Japan appeared so different. Everything seemed to be on so much smaller a scale than when I left a year before. We went by train from Yokohama to Tokyo. In driving from the Tokyo station to our school, I found the air so close and destitute of life—very different from our fresh Canadian air. The streets appeared narrow and badly lighted. I could not enjoy being driven by a man instead of a horse. There seemed too many people, too many little children, many of them not much more than babies themselves, but still carrying babies on their backs. By the time I reached the school I was pretty homesick. When I entered the school, I asked what they had been doing to the halls, they appeared so much narrower than a year before. The dresses, too, of some of our ladies wanted making over badly; they were decidedly not in style. One of your missionaries was reduced to the state of having no hat, and for some months had been wearing a cap which I had discarded two years ago.

I found that I had been appointed to Shidzuoka, my first home in Japan. I waited in Tokyo for a week for my passport. I enjoyed these days at our Tokyo home very much, for Mrs. Large makes it very homelike there. Of course, there was a great deal of talking done to all together, and to each one separately. I had been at the homes of most of our ladies, and every little thing I could tell them was so intensely interesting. Our friends cannot realize how dear the home land and the homes appear to those in Japan. The night before I left, I had my talk with little Kate Large. Her mother was banished from the room; the others had all had talks with me alone, so she wanted me to herself so we "could have our talk." She had had a sleep in the afternoon, and so could sit up and have a talk with me in the evening. She is a very winning child, and I thoroughly enjoyed my "talk" with her.

We had some cool weather while I was in Tokyo, but when I reached Shidzuoka it was very hot, and continued so for two or three weeks. The nights even were not cool; the mosquitoes were troublesome, and the Shidzuoka spiders were so large, and I disliked them even more than I used to. Everything was mus'y, for Shidzuoka is rather damp in summer. But the great heat, mosquitoes and spiders have passed away. The sun and cooler air have freshened the rooms and furniture, and we are now enjoying lovely weather. I have settled down to my regular work, and my love for it and for the Japanese has all come back. For the first few weeks I longed so for home and for a Christian country. It seemed to me as if I never could get reconciled to the thought that I must live here for seven long years.

Six years ago the school was started in Shidzuoka. I cannot tell you how it has strengthened me to be able to see some of the results of the six years' work. At the beginning there was only one Christian in the school; the matron was a Christian woman. During the six years, many have gone forth from the school carrying Christ with them. The first graduates left the school last April, all Christians; they have gone to homes where it may not be possible to speak for Christ, but where, we feel sure, their lives must witness for Him.

Evening prayers are conducted by the girls themselves, nearly every girl in the school taking her turn in reading and leading in prayer. Can you imagine how it touched me to hear girls who, four, five and six years ago, knew nothing of Christianity, now praying so earnestly to "Our

Father, who art in Heaven." Six or seven of the girls teach in Sunday Schools on Sunday. Miss Robertson helps them prepare their Sunday lesson on Saturday morning. The first Saturday morning I took the class, I remembered the time when three, who were then present, could speak no English and knew nothing of Christ, and it was good to be able to talk with them in English of the best way of presenting the Saviour, whom they had learned to know and love, to the little children whom they manage to gather into their Sunday Schools from Sunday to Sunday.

My work is chiefly evangelistic. I teach only four hours a week in the school. We have work among the women in several towns in this province. I expect to visit five of these towns twice a month; four of them are reached by railway and one by jinrikisha. I am assisted in my work by two girls who have been trained in our Tokyo school. One of them is the first graduate of the school; it is nearly four years since she graduated, and she has been engaged in Christian work ever since. I doubt if any Christian school in any country has sent out a pupil better disciplined or better prepared for good Christian work. The other girl will graduate next year; she is helping with the work this year, as help is so much needed. I have thought so often, how much Miss Large and the Tokyo school have done for those girls! One of them was speaking to me the other day of one of our Shidzuoka Church women. She said, "She is such an earnest worker, and I have watched her the past few months and have noticed how she is growing." I thought it was lovely for a Japanese girl to be watching for *growth in grace*. So far I have visited only three towns; at one we had a women's meeting, six women being present; at the second we had five at one women's meeting, and managed to gather twenty-seven children in from the street to listen to the singing—at this town we hope to have a children's meeting once a fortnight in addition to our women's meeting. At the third place we had eight earnest, intelligent-looking women present at our meeting. So far, I have only been visiting the places and seeing some of the results of the work done in this province by Misses Hargrave, Robertson and Hart.

It helps me so when I think of the many consecrated women who are holding up our hands in prayer in the dear home-land. Pray this year that "the beauty of the Lord our God may be upon" each one of us. We feel more and more the necessity of having our *lives* witness for Christ.

Sincerely yours,

M. J. CUNNINGHAM.

In Memoriam.

MONTREAL (St. James Church Mission Circle).—The angel of death has again invaded our mission circle, and another of our number, Miss Ida Graham, has been promoted to higher service. For over two years Miss Graham had been laid aside from active work, but she was not idle or useless, for her bright testimonies cheered all who saw her. She was very patient, though the poor, tired body longed to be at rest, and she often expressed the wish that God would send for her soon. Not long before her death, some one said to her: "Do you not fear the water of the river of death?" With a sweet surprised look, she answered, "Water! Why there will not be any water! I shall just fall asleep and wake up in heaven." And so it was, for when God sent for her, in July, without a struggle she quietly fell asleep in Jesus.

At our annual meeting the following resolution was adopted:—That our Mission Circle has learned, with deep regret, of the death, during the summer months, of another of its members, Miss Ida Graham. From time to time we have heard, at our meetings, from our President, how patiently, and with what Christian courage and fortitude she bore her long illness, always resting her own weakness on the almighty strength of God, testifying that all was well, that "to die was life everlasting through Jesus, her Saviour," and at last, when the flowers and sunshine of summer came, joyfully went home to that summer-land

"Where the pearly gates will never, never close,
And the tree of life its dewy shadow throws,
And the ransomed ones in love repose."

We desire to express our sincere sympathy with the family

so sorely bereaved, especially with Miss Graham, who has so long and faithfully labored in our mission circle. We do earnestly pray that the "God of all comfort" may comfort them in this dark hour of sorrow, and that they may lean hard on the "Everlasting Arms" and find that "God is a refuge and strength, a very present help in trouble."

L. E. H., *Secretary.*

Words From Workers.

WOODSTOCK.—At our annual meeting we were able to report an increase in membership, and a slight increase financially. Twenty-two *OUTLOOKS* are taken and thirty monthly *Leaflets*. A box of clothing was sent to Moose Woods Reserve and two beautiful quilts, which were made by some of the ladies under the guidance of our ex-President, Mrs. V. Holtby, and were sent to Miss Leake. We held eight monthly and five public meetings during the year. At our annual meeting Mrs. Rev. J. S. Ross was elected President, and Mrs. Dr. Field, Treasurer; the other officers the same as last year.

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

PARK STREET CHURCH, CHATHAM.—The annual meeting of our Band, "The Gleaners," was held Sept. 9th, when officers for the coming year were elected. A very interesting report was read by our Secretary. The number of members is 108. Our first concert yielded \$29.48. We have made two quilts, one of which was given to the hospital, the other to a needy family. We have also furnished a room in the hospital at a cost of \$45.68, and given \$50 for the maintenance of Nellie in the Crosby Home. Our Easter concert netted us \$36.38, and a lawn social held in August, \$24.68.

E. SPRENTALL, *Cor. Sec.*

WOLVERTON.—We were organized last March, and since that time have been holding our meetings the second Saturday of the month. The attendance has been good, and some of our members are very enthusiastic. God has been with us in our meetings and has given us a greater desire to work for Him among our foreign sisters. We decided to organize a Band for the children in October, and hope to train up workers for the future. Next year we hope to double our membership, as a number more are ready to start with the new year. We held one open meeting, and hope to have more next year. MRS. WM. KILGOUR, *Cor. Sec.*

NORTHFIELD CENTRE.—Our Auxiliary is now entering on the third year. We have not increased in numbers as we desire, but the interest is well sustained and the attendance at our meetings good, though our members are scattered. We have sent to the Branch Treasurer during the last year \$62. We have twenty-two members, one life-member, eight subscribers to the *OUTLOOK*. On Friday evening, Sept. 15th, we held our open meeting, the President, Mrs. Costin, occupying the chair, supported by Mrs. Rev. Davis. At the close of the meeting we presented our President with an address and a life-membership certificate. Mrs. Costin responded very appropriately in earnest and loving words. We have regular monthly meeting; the half-hour of prayer previous to our business meeting is a time of profit to all present. We feel encouraged to go on, and we pray that many more may be awakened to a deeper sense of their responsibility in the work of winning souls for Christ.

A. PATTERSON, *Cor. Sec.*

ROCKWOOD.—As we met in our regular monthly meeting at the beginning of another year our hearts were filled with gratitude to our loving Father who had spared our lives, our numbers being unbroken by death. Although not encouraged by many new names being added to our numbers, we have been by the regular attendance of the members, and the interest taken in the work; more than all we have been encouraged with the presence and blessing of the Master. We are pleading for showers of blessing on the year we have just entered. The following officers were elected by ballot for the ensuing year:—Mrs. S. Harris, President; Mrs. Rev. Sabine, 1st Vice-President; Mrs. Norish, 2nd Vice-President; Mrs. Parit, Recording Secretary; Mrs. J. Jolliffe, Treasurer; Mrs. Geo. Clarkson, Corresponding Secretary.

G. CLARKSON *Cor. Sec.*

MISSIONARY MAP . . .

of JAPAN.

WE have just issued from the Mission Rooms a map of Japan, prepared by Rev. J. W. Saunby, B.A., showing the missions of the various Methodist Churches in Japan, and the stations occupied by the W. M. S. of our own Church. The map is admirably adapted for Sunday Schools, being in size about 3 feet 4 inches each way, with the lines distinctly drawn, names of places in bold letters, and the region of country occupied by our own missions enclosed in red. The Map has been approved by the Committee of Finance, and recommended for general circulation.

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