

The Missionary Outlook

is my Parish.
"The Field is

A Monthly Advocate, Record and Review.

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FEBRUARY, 1892.

[WHOLE No. 134

Field Notes.

THE outlook for the OUTLOOK is decidedly promising. Its new dress is universally admired, and words of hearty commendation are received by every mail. Renewals and new subscribers are coming in well. A big push will double the circulation. Sample copies on application.

BRO. ANGWIN, sending a remittance from Guysboro', N.S., includes the following:—

John Bacchus, special
for China\$23.00

and adds: "The donor of the latter amount is a comparatively poor colored man, who was touched by China's needs, as told at our missionary meeting on Sabbath evening last."

DURING last month Bro. W. Gaetz, of Ingonish, N.S., was stricken down by severe illness, and it was thought at one time that his work was done. Later reports show that he is improving in health, and hopes to be able to resume his work in a short time. Ingonish is an isolated

station, difficult of access in winter, and modes of travel very precarious. Let us remember in prayer

the brethren on lonely stations. [Still later reports are less favorable, we regret to say, and hold out little hope that Bro. Gaetz will be able to resume work].

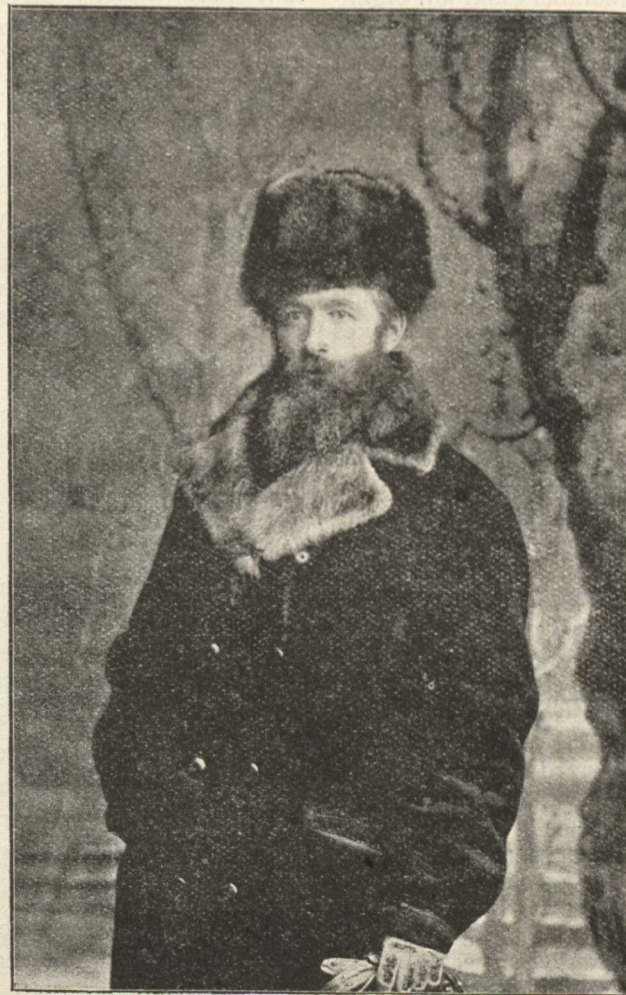
THE first gun has been fired in the Northwest this year. In other words the first complete missionary

list for the year has come to the Mission Rooms from Wolseley, in the Regina District. What hinders all lists from being in now?

A PARTIAL answer to the foregoing question is supplied by the habits of some pastors, who say to their people at a missionary meeting: "If you can pay your subscription now, all right; but if not, any time before the first of May next will do." To any brother concerned we would say, "Not guilty; but don't do it any more."

THE Rev. L. N. Beaudry, for many years missionary to the French in Montreal, died recently in Chicago. The New York *Christian Advocate* says: "The death of the Rev. L. N. Beaudry, of typhoid pneumonia, on January 3rd, was a serious loss to our French missions in Chicago, in

which difficult field brother Beaudry had been working during the past year with promising success."



REV. JOHN McDOUGALL.

"HAVE you plans suitable for building a church, say for 200 or 250 people?" asks a brother. At present we have but one plan, neatly lithographed in tints, with tower and spire at one corner, but so planned that the tower can be omitted. It is probable that other plans will be prepared in the near future—some larger, some smaller. The audience room of this plan is 34x41 feet, with gallery at one end; has recess for choir, minister's vestry, and class room; heating furnace below; will seat about 250 full-grown persons.

WE have on hand a few bound volumes of the *OUTLOOK* for the years 1884, '85, and '86. We will send a copy, postage paid, for one dollar—just the net cost. This volume is a mine of missionary material.

OUR new missionary boxes, or "mite" boxes, work well when there's an energetic pastor to work them. Bro. S. T. Bartlett, of Lakefield, Ont., writes: "You may remember sending me twenty mite-boxes, recently. I want twenty more. I have here a Junior Epworth League of about seventy-five members, and am organizing in connection with it a Mission Band. The twenty boxes are out, and applications for about fifteen more have been made. I think emphasis should be put on this phase of our missionary work, and in connection with the Junior League, work might be done in all our churches that would materially help to solve the great missionary problem. I am resolved, for one, to press home the facts among our boys and girls, and educate them early in the pressing needs of the great cause. Kindly forward the boxes and trust me to use them."

DURING the month of February the General Secretary expects to attend missionary services as follows:

- Feb. 14—London—a.m., Dundas Centre.
London—p.m., Queen's Avenue.
- " 15—London—W. M. S. Convention.
- " 16—Dorchester Station.
- " 21—Stratford.
- " 22—Stratford—Missionary Convention (probable).
- " 28—Guelph—Norfolk Street.
- " 29—Guelph—Missionary Convention (probable).
- March 6—Toronto—a.m., Gerrard Street.
—Toronto—p.m., McCaul Street.

THE following was received just as we go to press. May it be the first of hundreds like it:—

January 29th, 1892.

The Providence Branch of the Epworth League, McIntyre's Church, Granton Circuit, concur in the proposal of a week of self-denial for Foreign Missions, and that the amount realized be devoted to establish a hospital at Chen-too, in connection with the new mission to China.

Yours in sympathy,

ANNA M. MOSSIP, *Secretary.*

Editorial and Contributed.

IF the present generation of heathens are to be reached and saved, they must be reached and saved by the present generation of Christians. This simple statement has all the force of an axiom. Whatever future generations may develop in the way of missionary zeal and success, will be for the generations of heathens then living, and it will be impossible to turn back the shadow on the dial so that light may shine on those who persisted amid the darkness of a far-off time. The past is gone, and we cannot recall it; the future we may never see. The present alone is ours, and it is weighted with responsibilities beyond our thought. Eight hundred millions of heathen, and perhaps not more than two hundred millions of nominal Protestants to send them the Gospel. Suppose that out of all these Protestants there are 20,000,000 who can in some way take part directly in the world's evangelization: these would be only forty heathen for each. But many cannot go to the heathen who fall to their share, and the only way seems to be to club together to send those who can go. In other words we must either go or send.

THE China Central Mission of the Presbyterian Church is appealing for reinforcements. Four great provinces, with an aggregate population of 121,000,000, are regarded as accessible. Besides this, they desire to push westward into Tz-Chuen, the province of our own new mission. Concerning this new field, they say:—"The province of Tz-Chuen, on the Upper Yang-tse, with some 45,000,000 of people, might be occupied in force. Untouched by the Tai-ping insurrection, it retains all the glory and prosperity of ante-rebellion times. The people are a hardy, straightforward, enterprising race, as is shown by their various and productive industries. For centuries they have been boring salt and gas wells from three to five thousand feet deep, and using natural gas for evaporating the brine pumped from the bowels of the earth. Their bronze, silk, and white wax industries are noted over the empire. Their language is Mandarin, in which a Christian literature is already prepared."

WE trust that our young folk—and old folk too—will give a careful reading to the open letter on another page entitled "A Self-denial Week for Missions." It would be a pity to confine the "Self-denial week" to the young people alone. If the suggestion is generally adopted, and the fund in consequence be more than enough for the Chen-too

hospital, there are a score of other directions in which the Missionary Board can wisely and profitably use the surplus. By the way, it might serve a good purpose if, in reporting the amounts raised, correspondents would mention some of the particular acts of self-denial by which the sums were obtained; not in any boasting spirit, of course, but as a suggestion to others who may hereafter try the self-denial plan.

REV. JOHN MCDUGALL.

OUR readers will be glad to recognize, in this number of the *OUTLOOK*, a striking likeness of the Rev. John McDougall, missionary to the Indians at Morley, and Chairman of the Saskatchewan District. Bro. McDougall's first work among the Indians was in the capacity of school teacher at Norway House, while yet in his teens. Here he acquired that complete mastery of the Cree tongue which has since given him such wide influence among the numerous bands speaking that language.

When he had barely reached manhood, he accompanied his father on the first tour made by the latter up the Saskatchewan to Edmonton. At the point of the river where the Victoria Mission is now situated, father and son separated for a short time, going in different directions, with the understanding that, in so many days, they would meet again on the same spot. It was also agreed that, when George McDougall returned to Norway House, John should remain with Thomas Woolsey, at Smoking Lake, some thirty miles north of the Saskatchewan River. It happened, however, that the brigade of Hudson Bay boats went down the river sooner than was expected, and when John McDougall returned to the rendezvous, he found only a piece of paper fastened to a stick on the river's bank, on which his father had briefly written the reasons for his enforced early departure, ending with the Spartan-like message, "Do your duty, my son, and God will bless you."

A rather trying situation this, for a lad not out of his teens, to find himself alone on the banks of the great Saskatchewan, his father gone on the return journey of one thousand miles, and the only other white man a solitary missionary thirty miles away. But with resolute courage, the coming missionary braced himself for his work, made his way to Smoking Lake, where he rendered good help to the Rev. Thomas Woolsey, and began the training that, in future years, was to make him so useful to the tribes of the great West. Space will not permit us to follow his career from that time to the present. Suffice it to say that at Morley, on the Bow River, a mission which he founded among the Stonies, in 1873, he still continues to labor, with the prospect of rendering many years of useful service to the Church.

REVIVALS AND INDEPENDENCE.

THE following letter belongs to the department of "Along the Line," but it has features of special interest, and we give it a more prominent position. Everybody will rejoice with Bro. Pierce in the times of refreshing that have come to his field. A revival anywhere means new churches, independence, and general prosperity.

MABERLY, *January 15th, 1892.*

DEAR BRO. SUTHERLAND,—You will rejoice to know that God is greatly reviving His work on this mission. A revival has been in progress here for over two months, and it still continues. Souls are almost daily saved and sanctified. Our missionary money this year will more than double what it was last year, and we expect (D.V.) to thank the Missionary Board for past yearly grants of over \$300, and next year be a circuit self-sustaining. Glory to the Lord for all we see and hear of His wonderful salvation! Our church at Bethel (a small log building in which we are now holding revival services) is entirely too small. It is packed with souls hungering and thirsting for the Gospel, so much so, that with great difficulty can we get the seekers in a position to help them. We have, therefore, started a subscription to erect a new church, in value about \$1,200. The people are poor, and \$600 will be all they can raise. Could anything be got from the Church and Parsonage Aid Fund, or from any other source? Yours in His Name,

B. PIERCE, *Missionary.*

GIRL SLAVERY IN BRITISH COLUMBIA.

A STARTLING DECISION BY THE CHIEF JUSTICE. IN China, the custom of buying girls and holding them in slavery, often for immoral purposes, is common enough; but that the custom should be allowed in Canada under the British flag, and should be endorsed by high legal authority, is something astounding. And yet such appears to be the case. The facts, as reported in the British Columbia papers, are these: A Chinaman, Wai Sing Kee by name, had purchased several little girls in China, aged, respectively, two, four, six and seven years, and brought them to British Columbia. One he sold to a Chinaman in New Westminster for \$350, one to a man in Seattle for about the same amount, and a third to a Chinaman in Victoria. An effort was made through the courts, by the authorities of the Chinese Girl's Rescue Home in Victoria, to be appointed guardians of the child, on the ground that Wai Sing Kee was not a proper person to have her in charge. The man has been married three times, and all three women are living with him now. At the first examination the little girl expressed a desire to remain in the Home, but the Chief Justice said any child could be influenced by a bag of candies to say yes or no. This was on Friday, and the child was remanded to the care of Wai Sing Kee till Monday. On being brought before the court the second time, she smilingly expressed her willingness to remain with the Chinaman. None of the facts alleged concerning

Wai Sing Kee appear to have been disputed; but according to the report given in the papers the learned judge

“said he had to look at the case through Chinese eyes, and accordingly returned her to slavery. He expressed regret at being compelled to do so, because he believed the Re-cue Home, kept by good Christian people, was the best place for this child of six years of age; but looking at the matter through Chinese spectacles he could not but order as above stated.” “The child,” adds the report, “was accordingly carried back to Chinatown by her owner, and no doubt will meet with the fate that befel the three others.”

There surely must be some mistake about this report. To hold that, in a matter involving child slavery for the worst purposes, British law must be read through Chinese spectacles and interpreted accordingly, is a statement so extraordinary—so unprecedented—that we cannot but think the learned judge has been misrepresented, and that he must have had some very different ground for his decision than that mentioned in the newspaper reports. We shall await further information with deep interest; but if the facts are as stated the case should be appealed to the Supreme Court, if that is possible, without delay.

A SELF-DENIAL WEEK FOR MISSIONS.

THE following open letter from the General Secretary of Missions, to the Young People of the Methodist Church, especially such as are members of the Epworth League, the Society of Christian Endeavor, the King's Daughters, or of Mission Circles or Bands, was published in *Onward* in the issue of January 23rd. We republish it in the *OUTLOOK* in hope of reaching some who may not have seen it in the former paper:—

“MY DEAR YOUNG FRIENDS,—A few weeks ago the Editor of this paper, with his wonted thoughtfulness, spoke to me of his earnest desire to bring the subject of missions prominently before the various branches of the Epworth League, and suggested that I should write an open letter for the pages of *Onward*, to be published in a number to be devoted largely to that subject. The suggestion was accepted right heartily, and I trust that this will be only one out of many opportunities that I may have of addressing you through the columns of your own paper—a paper, permit me to say, that is second to none, and should be regarded with honest pride by every member of the League.

“During seventeen years spent in the service of the Society, I have watched with deep interest the steady growth of contributions to the Mission Fund from our Sunday-schools and juvenile contributors, and thought I saw in these contributions a pledge of the stability of the fund in coming years. And yet there seemed to be a missing link. Something was wanted to connect the juvenile with the adult contributors, and fill the vacant space that sometimes appeared between the Sunday-school and the Church. If only a channel could be found through which the enthusiasm of the young people of Methodism—those just reaching manhood and womanhood—could be brought into sympathetic touch with the great cause of missions, a difficult problem would be solved, and forces would be set in motion that

would tell powerfully upon the evangelization of the world. Such a channel the Epworth League supplies; and if missions be adopted as a leading feature of the organization, untold good to the Church at home, as well as the heathen abroad, will result.

“In the limited space at my disposal, an extended plea on behalf of missions is impracticable—perhaps unnecessary. For you it is sufficient to remember that the great purpose for which the Church of Jesus Christ has been established in the earth is the preaching of His Gospel to every creature, and that the Church is fulfilling her mission only in so far as this is done. Everywhere the conviction grows that the time has come when there should be a forward movement along the whole line against the great domain of heathendom, and that this will require the consecration of time, talent, money, influence, and personal service, on a scale not so much as dreamed of in the past. To leave our present working force in the field unstrengthened is simply to play at missions; to reinforce it according to actual needs will demand a greatly enlarged income; to secure this income present givers must multiply their contributions, and new givers, by tens of thousands, must come to the front. Into this volunteer corps I would fain summon, in the Master's name, all the youth of Methodism. To you, as to the others, is the command addressed, “Go ye into all the world and preach the Gospel to every creature.” Many of you, I trust, will go, and those who cannot go will help to send. Only thus can you measure up to your responsibilities, and keep a clear conscience before God.

“It may interest you to know that this matter is receiving special attention at the present time from the Societies of Christian Endeavor. In the *Golden Rule* appears a letter from Rev. Francis E. Clark, founder of the Society, respecting the eleventh anniversary, which occurs on the 2nd of February next, and urging that it be made a special mission-day. I wish I could quote his earnest words, but space does not permit me to say more, so I close with the following practical proposition:—

In a short time you will be celebrating the founding of the Epworth League, and what I propose is that in connection with that celebration there shall be a week of self-denial; that the proceeds of that week constitute a special fund to be known as the “Self-denial fund for Foreign Missions;” and that the fund for this year be devoted to the establishment of a hospital in the city of Chen-too, in the province of Tz-Chuen, the headquarters of our new China mission. By this proposal it is meant that every member of the Epworth League, Society of Christian Endeavor, King's Daughter, or Mission Bands, and as many others as are willing to join them, shall endeavor, by acts of self-denial during the week beginning _____ to save a sum of money, be it ever so small, and devote the same to the purpose above mentioned, the whole to be remitted to the Mission Rooms on or before the _____ of _____. Let it be distinctly understood that this fund is special, and will not be allowed to reduce regular givings to the Mission Fund through the Sunday-school or otherwise.

One thing more I would suggest: Let this proposal be brought before each branch of the League at its next meeting, and if concurred in, as I sincerely trust it will be, let the Secretary write at once to Dr. Withrow or myself to the following effect:—“The _____ Branch of the Epworth League (or Society of Christian Endeavor, as the case may), concur in the proposal of a week of self-denial for Foreign Missions, and that the amount realized be devoted to establish a hospital at Chen-too in connection with the new mission to China.”

Here let me meet a possible objection: There are many Mission Circles and Bands that have been contributing to the funds of the Women's Missionary Society; will not the

above suggestion cause confusion? There is no need of that: let the Circles and Bands send their contributions to the Women's Society as usual.

With loving sympathy and earnest prayer, I am, yours in the Master's service,

A. SUTHERLAND, *Sec. of Missions.*

In introducing the foregoing letter to his readers, the Rev. Dr. Withrow, Editor of *Onward*, said:—

"We trust that the stirring suggestions of the Rev. Dr. Sutherland's letter in this number will meet with a very wide and hearty response. We think his invitation should embrace not merely the Epworth League and Endeavor Societies, but also the numerous Mission Bands and Circles, the branches of King's Daughters and King's Sons, and also every Sunday-school in our broad Dominion.

"The Salvation Army, by its self-denial week, raises very large sums of money, and most of its members are comparatively poor people. We ought not merely to give of our abundance, but to give till we feel it. Shall we offer unto God that which costs us nothing? Or shall we not rather deny ourselves that we may do good unto others? Being mindful of Him who left the glories of heaven for the sufferings of earth, who came not to be ministered unto, but to minister, and to give His life a ransom for many, we ought to become so full of the missionary spirit that it would be a joy to do anything and everything in our power for the promotion of the cause of missions.

"We have left the proposed dates blank in order that this whole subject may come before the approaching young people's convention, and be enforced with all the authority of that representative body, which will, of course, carry much greater weight than any personal recommendation."

Along the Line.

JAPAN.

THE following letter from the Rev. J. W. Saunby, B.A., reached the Mission Rooms in December last. It was not intended for publication, being a private letter to Rev. Dr. Sutherland, but it contains items of general interest, and we make a few extracts:

So far, we are having abundant proof that the Lord is with us, and that our efforts are in accord with His will. Every move we have made has turned out well, and in all our work there is the consciousness of divine help. Here in Kanazawa, our Sabbath morning service, which is the real gauge of the progress of our work, has doubled in numbers since the beginning of this Conference year, and already we have fourteen candidates for baptism, among whom are two who already give evidence that the Lord is calling them to the work of the ministry. They are both school teachers, and men far above the ordinary in character and ability. Next week they begin with me, in connection with their own work, the study of the New Testament, and also of Old Testament history. Every one of those baptized last year remain steadfast, and many of them are growing in grace and in knowledge. Our school also is a source of satisfaction and thankfulness. At the beginning of the year, we lost Mr. Hosaka, who did the school work and taught me; but in his place the Lord raised up, in our first convert, an excellent man to fill his place. Bro. Kunogi has all the instincts of a teacher, as well as the requisite training, and is a man of unsullied reputation; and under him the school has greatly increased. Nearly every student we had last year is with us, and there is great hope that this year we may be able to gather some fruit from our

labors. But we must be patient, because the students, of all others, are the hardest to reach. We are now opening another preaching-place in the city, and already have one in full blast in Kanaiwa, a large village near by.

Good news comes from Fukui. Bros. McKenzie and Iidzuka are hard at work. The services at both preaching-places are well attended, and there are several very hopeful cases already. In Toyama, we are just holding our own, although we have succeeded, after long searching, in finding a second preaching place, and when I was there, a couple of weeks ago, we had good meetings and the best of attention. I believe, when Bro. Crummy gets settled there next month and gets to work, we will see things begin to move. The opposition is appalling, and it is no wonder that our young men weaken under it. There are yet many places in Toyama Ken where a man would not be allowed, under any circumstances, to preach the gospel. This is a grand piece of virgin soil, and will yet be one of our greatest centres if we only go up strongly and possess the good land.

Two weeks ago on my trip, I went as far as Nagano, and there I found our work in fine shape. Bros. Dunlop and Fuse are making themselves felt. Already there are six candidates for baptism, and still others who are studying the Word earnestly. While there the best meeting we had was in the house of Judge Chiba, who, with all his house, serves the Lord Christ. This meeting was just for the Christians and seekers, and it was really a benediction to us all. Eager hearts received the Word with gladness, and earnest prayers ascended to the throne of grace for an outpouring of the supreme gift of Divine love upon us all. In conversation with the Judge after the meeting, I found him highly delighted with the progress of our work, which he said was by far the most promising in Nagano. This Nagano is bound to be one of the greatest cities of the Empire, and is increasing in size and importance very rapidly, and I am sure in the future our Church will occupy a commanding position in the community, if we are faithful to our trust. After leaving Nagano on my return trip, I went to Takata, a city of some thirty-seven thousand, in which we have opened work. This is a big place, but it is just as dead as it can be. The railroad has killed it, and its population is streaming away to Nagano and Naetsu. We need not bother our heads very much about it, but only use it as a convenient centre for reaching other points. Bro. Kanazawa, who is at work there, is a live man, and he is filling every moment full of work. Besides opening up in Takata, he has found a preaching-place in the thriving town of Naetsu on the coast, and here we held the opening lecture meeting when I was with him. We had a good meeting and splendid attention. Bro. K. contemplates opening work in the village of Arai near at hand. All these places are rendered easy of access by the railroad.

Thus are our hearts gladdened all along the line, and our faith grasps more firmly the reality that God is working and none can hinder, and a mighty work is sure to be accomplished if we devise very liberal things in His name.

THE Brahmins have been in the habit of offering for ages this prayer: "May humanity fare well! May the lords of the earth rule the same in the ways of justice. May Brahmins and cows ever prosper. May all religions become happy. May the rains fall in season. May the earth be fruitful. May this country be without troubles. May Brahmins be without fear." Another short but remarkable prayer was offered by a well-known orthodox but liberal-minded Hindu on an occasion when he was about to deliver a lecture on Marriage Reform in a Christian church: "Our Father, we beseech Thee to teach us the truth, to help us to love and worship the truth, and to walk according to the truth, for Thou art the truth."

Missionary Readings.

AFRICA.

YOU in America can scarcely realize how much these people here often sacrifice to become Christians. You would understand better if you had been to our church meeting two weeks ago, when a number of persons were examined for church membership. There were here with us an English minister, a Norwegian missionary, and one of our own gentlemen missionaries. The name of each church member was called, and all who were there were expected to give an account of the Lord's dealings with them. It was a solemn and impressive meeting. Those who were examined for membership also told their story. How my heart yearned over them,—for some who I believe are Christians, but for the present cannot come into the Church on account of their surroundings. One polygamist and his two wives all wish to be Christians. The wife of his choice—the Rachel—is the one that he feels he must give up. She said before us all, "I love him, but for Christ's sake I give him up." We felt that it was best for all their arrangements to be made and affairs settled before they came into the Church. Two other women, wives of a polygamist, also wish to become Christians. They are bitterly opposed by their husband. They have no home,—no other place to go if they leave him.

There were other sad stories of women and girls who were meeting great difficulties by becoming Christians. I will tell you of one girl who is living with us now. Her name is Prindile. When we first came here we noticed a very pretty, delicate-looking girl, who was dressed as an engaged girl, and who often came to church. We became interested in her, and she came frequently to see us. She was much interested, and said she would like to become a Christian, but she was engaged to a man who was a heathen, he and all his friends being greatly opposed to Christianity. She said: "I love him, and if I become a Christian he will not marry me, I fear. What can I do? I fear to ask him if I may. He is a policeman in the seaport town. I will wait until he comes home; it may be that then I can find courage to tell him." One day she came and said: "I cannot wait. I must ask him if I may become a Christian. Will you write a letter for me?" The letter was written to him, and the answer came. It said: "If you become a Christian I will never marry you. Choose. Choose me, and you give up Christianity; choose Christianity, and you give up me." Poor little body; she was greatly distressed. She said: "I love him, I love him,—but I do want to be a Christian. What shall I do?" I said: "Pray, and think over it; learn all you can, and God will help you to decide, if you truly seek for his light."

Weeks went by. She came to church, and often to see us. We did not urge her to give him up. We just prayed for her and taught her the way of salvation. One day she came to us just at sundown. I said: "Prindile, why have you come so late? It will be dark before you get home." She had on a blanket; the end was thrown over her head. She laughed a little rippling laugh, threw back the blanket from her head, and said, "I have chosen." The red "top-knot" of hair on the top of her head had been all washed down, and her head was like that of a Christian girl. Our native girls all flocked about her, and we all laughed and talked for joy. She said: "I wish to live with you, if you will let me. I choose Christ." How thankful we were to have some garments from America that fitted her. You should have seen her as she came out in them the next morning, "clothed and in her right mind." She did not

look like the same person. She is very bright in all her ways, neat and interesting. She soon learned the ways of the house, and is a great help to us. She goes to the day school, and quietly takes her place with a class of small children. The young man to whom she was to have been married came home, and made a great fuss. He and his friends went to Prindile's heathen father and took the cattle he had received for her. I expected her father would try and make her marry the young man, but he did not. He came to us and said he would do nothing to prevent his daughter from being a Christian; that he wished her to live with us, and was willing to give up the cattle. So the engagement was broken. Prindile has become bright and happy, and says she is very glad she chose Christ, as she is sure she never could be happy with a man who was not a Christian, however much she loved him. Since then her mother has become a Christian. She is a very intelligent woman. Only two years ago she refused to allow any one to pray in her kraal.—*Miss G. Hance in Life and Light.*

ISLAND OF ERROMANGA.

THIS island, famous in missionary annals as the scene of the martyrdom of John Williams, has recently been visited by Rev. James Lyall, of Australia, who writes in the *Missionary Record* of the United Presbyterian Church, of intensely interesting scenes on the island. As the steamer neared the port of Erromanga unexpectedly, no one was on shore, but as soon as the steamer's whistle sounded the people turned out from their schoolrooms and houses, and the beach was alive. On board the steamer were Rev. H. A. Robertson and wife, who were returning to Erromanga after an absence of seventeen months. With great joy the people welcomed their returning missionaries. In the boat that came off for them were two sons of the man who murdered John Williams, and among those on shore was a third son of the murderer, who had for years remained a heathen, but during the absence of the missionary had become a Christian. All went directly to the Martyr's Church, where prayers and songs of praise gave expression to the great gladness of the people. Mr. Lyall describes many interesting scenes in different parts of the island, and reviews the sacrifices that have been made, and answers the question as to what has been the result of these sacrifices as follows: "It was in 1872 that Mr. Robertson commenced his labors in Erromanga. He had an uphill struggle for a considerable time; but the Christian party remained faithful, and gradually increased in numbers and strength, till at last the whole island was evangelized. In thirty-four villages there is service every Sabbath and every Wednesday. Out of a population of 2,500, 1,200 regularly attend church. There are 200 communicants and eight elders, while all traces of heathenism have passed away." Surely this is a notable triumph of the Gospel!

A LIFE OF WONDERS ENDED.

BISHOP Samuel Adjai Crowther is dead, at nearly eighty years of age. A wonderful character, an honor to the human race, the intellectual apex of the black race. Born nearly eighty years ago of a savage tribe on the Benue River, in Africa, none of his people ever having seen a white man. In 1821 Mohammedan slave-catchers attacked the settlement, killed his father, dragged his mother and three children, including him, into captivity. Adjai was first exchanged for a horse, and was sold several times, finally for rum and tobacco to a Portuguese dealer, confined in a slave shed with iron fetters around his neck, so miserable he tried to strangle himself many times. He was one of 187 slaves sold to Cuba, but the ship was captured by the

British man-of-war *Myrmidon*. This frightened him; he thought they were all cannibals. The joints of pork and cannon balls he saw on the deck he thought were the flesh and heads of human beings. The slaves were taken to Sierra Leone. There when he was baptized he took the name Samuel Crowther, which was that of the evangelical vicar of Christ Church, London. At the time of his death he was first Bishop of Niger Territory, East Africa, to which he was consecrated June 21st, 1864. He studied well, was graduated from an English college. His sisters found their mother, but none of them knew anything about him. Twenty-four years later, after he had been living in Africa as a missionary, he found his mother, and was never separated from her till her death, ten years ago, when she was over 100 years old. Consecrated a Bishop of the Church of England in 1854, was an excellent writer, translated the Bible into Yoruba, spoken by eight millions. He wrote on Africa and religious topics. Eleven years ago the Royal Geographical Society of London gave him a gold watch "in recognition of the services he has rendered to geography." Queen Victoria once entertained him. Great honors were done him of which he was worthy. Chaplain McCabe has published extracts of his life, with portrait. His career is important in every sense, mostly in that he conclusively proves that no long ages of evolution are necessary to show that the savage tribes of Africa are made of one blood with the rest of mankind, and do not absolutely need any introduction of white blood to demonstrate their manhood.—*Christian Advocate*.

ONE VERSION OF THE BIBLE FOR CHINA.

ONE of the best results of the Shanghai Conference was the securing of arrangements for a union version of the Bible. Rev. Dr. Wright, to whose efforts it was largely due, tells us that for forty years a strife of versions had existed in China. At first, three British and two American missionaries were appointed to make a version in the classical style which should be acceptable to all. But such serious differences of opinion arose that they brought out two versions instead of one, and so strong was the feeling on the part of the advocates of the rival versions that for a time they could hardly meet to pray together. The British delegates called theirs "The Delegates' Version." It was a model of classic Chinese, but was rather free in its renderings.

The American version was more literal, but much less elegant in style. Other versions followed, until the multiplicity was bewildering, and the book which should have been a bond of union became a fruitful source of discord. This state of affairs was much regretted, but when the proposition was first made that the Conference should secure a version which would be acceptable to all, the thing was pronounced impossible. Notwithstanding, much prayer was offered, and the questions at issue were given out to competent committees. When it became known that a satisfactory arrangement had been made for securing the much-desired version, the whole assemblage, moved by a single impulse, rose, and began to sing "Praise God, from whom all blessings flow." As they sang, the greatness of the achievement was more and more realized; many eyes became moist, and the thanksgiving, begun in a song, ended almost in a sob of joy.

Permanent committees were appointed to give versions of the Bible in the high classical, the low classical, the mandarin, the local dialects, and in a rendering for the blind. When the committees had been appointed, and definite rules for their guidance had been drawn up, then the conference very fitly resolved itself into a meeting for thanksgiving and praise.—*Helping Hand*.

Our Young Folk.

"SUNDAY" AND THE PRAYER-WOMAN.

LITTLE "Sunday" had had his hair cut. Now, perhaps, you think that this is hardly worth putting into print, but "Sunday" was an Indian boy, and most of his people were "blanket Indians," which means that they had not yet taken up white men's dress and white men's ways. "Sunday's" home was at Wounded Knee, in South Dakota, and two "Prayer-Women" had come to live among his people. The kindly people had begun to win the people's hearts, and, little by little, they were leaving the old wild ways, and the Indian mothers were wishing to have their homes and their children more like those of their white-faced sisters. And so it came about that "Sunday's" mother cut his hair instead of letting it grow long after the Indian fashion.

The men teased the poor little boy, and teasing is very hard for little red men to bear, and, indeed, I believe it is not easy for little white men to bear patiently. So "Sunday" went about with a heavy heart and a shame-faced air.

But one Sabbath, "Sunday" and his little brother, Paul, went to church. They were hurrying out as usual, as shy as two little rabbits, when along came one of the prayer-women and caught little "Sunday," and praised him for his bravery in wearing short hair; then she gave him some pretty picture cards.

But more than the cards, "Sunday" prized what the prayer-woman had said. Of all things in the world, little red men most wish to be brave. Could it be that he was brave to stand the teasing and laughing of the men, and wear his hateful short locks because mother wanted him to?

How fast his feet carried him home, and how his black eyes shone as he told his mother what the prayer-woman had said, ending with, "Now, I won't be ashamed any more! I will stop being ashamed!"

And now can you guess what part of this story makes me quite sure that the Light of the World had begun to dawn in "Sunday's" home? Just because "Sunday" thought it worth while to do as his mother wished, and to tell her of what gave him pleasure. A heathen Indian boy, who had had no influence from the Christ who is Love as well as Light, would never go to his mother in this way. Indeed, it is often thought to be a brave and manly thing for a boy to treat his mother badly, or at least to take no notice of her; and if a kick or a blow comes with the harsh words, the father will often laugh at his boy, or praise him for growing manly.—*Selected*.

A GIRL FOR SEVENTY-FIVE CENTS.

BY MISS M. BROWN.

AT a meeting of the International Missionary Union, at Clifton Springs, New York, a paper was read by Miss C. J. Jewell, a returned missionary from China, in which she spoke of the orphanage connected with her work in that country.

Little foundling girls, who have no one among their own people to love them and care for them, are taken into this home, and loved and cared for by the missionaries, and trained for lives of usefulness.

One day a converted Chinaman, whose Christian wife had been brought up in this home, was going out of the gate of the orphanage, and met a woman with a little four-days' old girl-baby in her arms. She said she had been told to sell this baby if she could, and if she could not sell it, to cast it upon the hillside to die. The converted Chinaman bought this little infant girl for seventy-five cents, and took

her into his own home as his little daughter, and she is being kindly cared for now. This man has three little boys of his own, but he treats the little girl as their equal, and permits no partiality to be shown. There are many more little baby girls in China who are not loved, and to whom no kind, Christian hand is stretched out, as it was to this one. They must be sold into families where they will not be loved, or be cast out to die. The gospel of Jesus Christ, when they receive it, will make these people kind to the little girls, as was this converted man.

Will not every little girl who reads this story be very thankful to God that she was not born a heathen? And will she not see if she can not do something to help to send the gospel to these people, so they will learn to love the Saviour and love one another?—*Woman's Missionary Record.*

ESQUIMAUX BABIES.

THERE is a curious custom of the Esquimaux that when a baby dies the next child born in the village shall receive its name and take its place; and it is always thought by the parents that the new baby is in some measure their child.

They have a share in the care of it, and advise with its own parents about the best way of bringing it up. Sometimes the father and the mother of the new baby are too poor to feed and clothe it, and then the other father and mother take it to their own "igloo," or snow hut, and give it a home there.

I suppose they are very glad when this happens, and when the place of their own little one is filled; but, of course, the parents to whom the baby really belongs are not always willing to give it up so entirely. In that case the foster-parents contribute something every year to its support; and it lives at home, coming, perhaps, now and then to make a long visit at the "igloo" that is its other home.—*Missionary Visitor.*

TOMB OF ST. FRANCIS XAVIER, AT GOA.

THIS tomb itself must be admired as a masterpiece of art. It surpasses all one's expectations, and it is doubtful whether another mausoleum in the whole of India, or even Asia, excepting the Taj Mahal, could be found to equal it. Its three stages are built of rich marble of variegated colors. The lowest is of red and purple jasper and Carrara alabaster, adorned with statuettes of cherubs. The middle stage is of green and yellow jasper, the principal decorations of which are four beautiful bronze plates representing incidents in the life of the saint. The highest stage is surrounded by a beautiful railing of red jasper marked with white spots. This railing is adorned with figures of angels, and its middle portion is graced with columns elegantly carved and standing at equal intervals. The intervening spaces are surmounted with arches, and have several incidents in the life of the saint represented on them. The friezes of its four lateral columns are of black stone with white stripes, while the plinths are of yellow jasper. On the top of this stage lies the far-famed coffin, overlaid with silver, in which the remains of the saint are deposited. It is a gorgeous receptacle, divided on each side into seven panels, containing some exquisite plate presenting in relief some of the more important incidents in the life of the saint.

It is said that China has one million idol temples, and her people give annually a sum equal to three millions of dollars for idolatry, while the whole world of Protestant Christianity gives twelve millions a year to extend Christ's kingdom.

JIM'S MATE.

A STORY OF THE CHILDREN'S COUNTRY HOLIDAYS.

SEE here, Andy, my ticket is for two weeks; a big orchard, the fellow said, and sheep, and cows, and things; milk by the bucket, old boy. I tell you what we'll do; we'll go halves; you jes' take my ticket, and 'low you are Jim Benner, and see if you don't get shipped off right to the country. Now, le's say you been there a week; you ups and tells you ain't Jim Benner; what then? Why, they packs you back to town, and they has me out 'stead of you."

Jim Benner, a big boy of twelve, was gravely proposing this plan of transferring his fresh-air trip to his little chum, Andy Burke, a curly-headed chap of half Jim's size and not much more than half his age. But Andy was timid, and doubted his own ability to carry out the bold stroke.

"You go first, Jim," he said, "then you let on you ain't Jim, and send back for me; and whiles I'll keep your box and black shoes."

Jim saw the weak point in this scheme, and doubted very much whether he could disprove his identity, but Andy evidently could not be trusted to carry out the first plan, so the next thing was to carry out the second dodge. Alas! neither boy shrank from the falsehood; they did not know of that great Father in heaven who hateth a lie.

So Jim went to the country, while Andy took his stand and did his best to "shine" Jim's customers; and every day he watched eagerly round the corner for Jim to come back and let him take a turn at the orchard and the sheep and the cows and the bucketsful of milk.

Meanwhile Jim had fallen on a soft place. Farmer Stone's was all that the boy had dreamed of, and more, and the poor city waif was treated to the best of everything.

"Now, Jim Benner," said Farmer Stone, "you are full welcome to all you can get out here, and the only return I ask is that you will never use an angry word and never tell a lie while you are here."

Of course Jim promised. "And there, now," he said to himself, "Andy's chance is up, 'cause I can't say I ain't Jim Benner 'thout telling a lie, and I promised not to tell a lie."

But as the days went on, and Jim watched the ways and heard the words of this God-fearing, God-serving family, he longed more and more for his little mate to share his new view of life; and one charming day, while Mother Stone was working the milk out of the butter, Jim made a clean breast of the promise he had made Andy to change names with him. There was some salt drops on Mother Stone's face that had nothing to do with her work; and the next day, as the little bootblack watched the corner, Jim appeared with a ticket for Andy's journey to Clover Hill.

"I've just made up my mind," said the farmer's wife, "that them two boys is not to go back to the city. You step around lively, father, and get a place for the little chap, and we'll have work enough for Jim."

"Seems likely that's what the Lord sent him out here for," said Farmer Stone. "They was busy keeping some of His commandments—'bout loving one another, and preferring one another—and now He's passed em on to us to learn them the rest."

And this is the way Jim and his mate came to be farm-boys, with plenty of fresh air and sunshine, no stumps of cigars to smoke, no dirty police reports to read, but long days of honest work, long nights of good sleep, quiet, church-going Sundays, and a blessed chance to fear God and keep His commandments.—*The Morning Star.*

It is said that ninety-four of the 250 Protestant churches in China are self-supporting.

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

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

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

“Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.”—Ps. cvii. 43.

“And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.”—JOHN xiv. 13.

DURING a recent visit to Montreal we were privileged to spend a pleasant hour in our French Methodist Institute. Rev. Mr. and Mrs. Hall are greatly encouraged in their work, and we could not but rejoice with them in the tokens of God's favor so manifest among the pupils. Fourteen young men and boys had stood up for prayer the previous Sunday. There is, we believe, a great and glorious future before this institution if it shall become, as we expect, a training school for French Canadian missionaries.

OF the strength and stability of Romanism in Montreal, there is no lack of evidence. What piles of masonry in churches and convents! How numerous; how costly; what high, solid walls; what extent of land; what wealth they represent, what power political, what power Jesuitical! Exempted from taxation, their proper burdens are forced upon a too forbearing people; and while the provincial coffers are low indeed, the Church is becoming a vast treasure-house. Will Romanism in Canada ever yield to the sway of a pure Christianity? We hope for this because we have faith in God. If all the forces of Protestantism would unite in earnest in the large

centres of Quebec, opening mission halls properly equipped with libraries, reading rooms, magic lanterns—this new factor in mission work—and with nightly gospel meetings, or entertainments and simple lectures for the great masses of the ignorant and superstitious, winning them to thought, enlightening them on the great truths of the Bible, much good might be done. Of course the Protestant churches are there, giving gospel teaching abundant, but to the Romanist these, as churches, are forbidden ground, and so far as reaching Catholics, practically useless.

THE confessional, with its ear in every home, is the power that enthral the masses. The heathenism of Popery is worthy of study, but, alas, we are, as Protestants, more alive to the heathenism of Buddhism, than to that which threatens our liberties, absorbs our treasure, controls our Governments, dishonors our Bible and yields its steady allegiance to the Priest on the banks of the Tiber.

IN this connection we would call attention to the pamphlet published by our Society, entitled, “Why are we Protestants?” The author is one of our members, and in this little work Mrs. C. Ross has thoroughly and concisely exposed the false teachings of Rome. We hope our Women's Missionary Society members will read it, and so become more alive to the serious need, the absolute duty that we, as followers of Christ, owe to our sisters and brethren, our fellow Canadians, bound in the bonds of a worse than Oriental heathenism; worse because it assumes to be Christian.

DR. FULTON, of New York, was holding meetings during our stay. He is earnestly laboring for the conversion of Romanists. We were present when it was announced that one who had abjured the old faith, had become a loved and useful worker for Christ, had suddenly disappeared, and there were reasons to believe he had been immured in a convent. A discussion revealed that steps were being taken to find him, but the conviction was strong with many that until in Canada we get Government strong enough to enact and enforce a regular Government inspection of all convents and monasteries, the helpless ones within those massive walls are beyond the reach of hope. For them, all the machinery of Governmental protection, the heritage of all subjects of our country, exists in vain. Horrible thought!

THIS month our prayer subject being the “French work,” we commend these thoughts to our sisters and would urge constant, fervent and believing prayer that God, the all-wise, may endue all Protestantism in Canada with the needed wisdom, grace and strength

to undertake this mighty work through such methods as will most surely conduce to the salvation of Romanists and the glory of our God.

WHEN we received the resolution of the Executive calling our attention to the fact that "it is required that our space in THE OUTLOOK be occupied by matter relating to missionary work alone," we sincerely sought the definition of "missionary work." After a study of Isaiah's definition, which our blessed Lord Himself endorsed, and accepted, we penned our reply to the question in a short editorial note. We are thankful to find our view endorsed by quotation in several periodicals, the last being the *Missionary Review* for January. We think there is a little misapprehension among some people as to the object and character of a missionary paper. A partizan political paper is narrowed to the objects of a party only. Not so a missionary paper. "Our field is the world;" our subject the whole range of human needs. For obvious reasons the money of a society must flow to its adopted objects. But the thought, the sympathy, the interest, must be awakened, nurtured, educated to the standard of the principles enunciated by our Lord in His sermon on the mount. In our Women's Missionary Society are many thinkers. Dear sisters, your thoughts for the uplifting of humanity are God-given. Use them for God. Scatter them "in His name." Speak to us in these few pages. Let our department reflect the sentiments, suggestions, sympathies, encouragements, or needs of our missionary sisterhood. Only then will it answer its highest purpose. A "made paper" without individuality or personality is sometimes a good record, but it lacks life and warmth and stimulus. As it has been thought the time is not yet for a paper of our own, let our workers use this, "our organ," to tell each other their best thoughts, that we may all grow together in knowledge and sweet sisterly communion from month to month.

THE brutal traffic in Chinese girls continues on the borders of our free Christian Canada! Have we Canadian Christians taken in the full import of this fact? Is there no remedy? We are sending missionaries to Christianize China; what are we as a country doing to the Chinese who reach our shores? Surely the fate of a girl in China, even in heathenism, can be no worse than awaits her in this Christian land. When shall Christianity be woven into law? Constant vigilance, unceasing labor, fervent prayer, are helping Christian workers to cut the twigs, and prune the branches of the great tree of human wrongs, but are we not learning, only too sadly and too slowly, that the roots live on? What is the matter? In this Chinese traffic, as in the accursed liquor traffic, we

must go to the Government. So we find legislation is our hope. Who, then, make our legislators? Do not we, this Christian people? Is there not enough Christian sentiment in our country, if crystallized into law and enforced, to speedily arrest this traffic on the Coast, and also to rid us of rum with its train of vices? We want God-fearing, God-honoring governments.

"Wherever wrong is done
To the humblest or the weakest 'neath the all-beholding sun,
That wrong is also done to us, and they are slaves most base,
Whose love of rights is for themselves and not for all the race."

—James Russell Lowell.

ITEMS.

THE year 1892 marks the centennial of modern missions, the hundredth anniversary of William Carey's great movement.

DR. PIERSON, speaking of the simplicity of worship and plainness of architecture of Spurgeon's Tabernacle, deplores the fact that "our reliance is too much on the charms of this world in drawing souls to Christ."

It is suggested that we ask for "offerings" to the Lord's cause, instead of announcing collections.

MISS DR. O'HARA, graduate of Women's Medical College, Kingston, has gone as medical missionary under the Canada Presbyterian Church, to Indore, Central India.

FROM THE AUXILIARIES.

TINTERN.—We think it about time for your readers to hear from our Auxiliary of the Woman's Missionary Society at Tintern, which was organized Sept. 2nd, 1890, by Mrs. Jackson, of Beamsville, Conference Organizer. We have now a membership of twenty-nine. As an Auxiliary we are over a year old. During the past year we raised, by an interesting lecture, delivered by Miss Crosthwaite, the returned Chinese missionary, and a concert, \$22, after having paid expenses, which were over \$11. Our annual meeting, held Sept. 5th, 1891, resulted in the election and re-election of the officers following: President, Mrs. B. Comfort; Vice-President, Miss H. Parr; Recording Secretary, Mrs. L. Fry; Corresponding Secretary, Miss M. Michener; Treasurer, Miss M. Moore. The OUTLOOK was also taken by several members of our Society, and we are now looking forward to a larger membership and greater interest, that we may have better results for the year we have entered upon. *Cor. Sec.*

TOWN LINE, Talbotville Circuit, (October 5th, 1891).—Our Auxiliary has just closed its second year, which, on the whole, has been a very successful one. During the winter, we held a series of lectures, closing with an entertainment in May, all of which were greatly enjoyed. On August 19th, we held a public meeting, at which the mite-boxes were opened. Addresses were delivered by our pastor, Rev. D. W. Kennedy, and others; also, music by the choir. Special missionary services were held on September 13th, at which Revs. J. G. Scott and H. McLean (St. Thomas), preached eloquent sermons. The collections at both the services were good.
M. A. S., *Cor. Sec.*

GREENWOOD (Cobden Circuit).—In reviewing the work of the past year we cannot but exclaim, "What hath God wrought?" We have realized while working for the Master that it is only in doing good to others that we receive into our souls the truest and purest joy. Our membership is now twenty-four. Eleven monthly meetings have been held, with an average attendance of ten. On Monday evening, September 14th, we held our annual social. Our esteemed pastor, Rev. M. A. Delong, occupied the chair. The programme was thoroughly missionary in character, and embraced selections by the choir, reading, and a dialogue by three young ladies. Short addresses were given by the Revs. J. Scanlon, G. D. Bayne, C. A. Sykes and M. A. Delong. Not the least encouraging part of the programme was the reading of the yearly report by the Secretary, showing the society to have realized during the year the sum of \$127. Deserving of mention was the mite-box containing \$1.91, collected by little Robbie Booth, of Pembroke, aged about four years. May the dear child as he grows in years grow in the spirit of Him who said, "Of such is the Kingdom of Heaven." Our friend, Mr. James Hawkins, presented us with his usual donation of \$5.

MRS. ROBT. NELSON, *Rec. Sec.*

FULLARTON.—On Oct. 22nd, an Auxiliary was organized at the Bethel Church, Fullarton Circuit. The pastor, Rev. S. C. Edmonds, was present and conducted the opening exercises, after which an address was given by the Organizer on the objects and methods of work of the Society. The officers elected are as follows: President, Mrs. Fred. Heal; Vice-President, Miss Mary Heal; Recording and Corresponding Secretary, Miss Jennie Heal; Treasurer, Miss Julia Heal. We expect to hear of good work done by this Auxiliary.

M. H. FLAGG, *District Organizer.*

KINCARDINE.—Our President, Mrs. (Rev.) Henderson, invited the members of this Auxiliary to hold their October meeting at the Parsonage and to remain to tea. We were pleased to welcome four new members and to be able to report, during the ten months this Auxiliary has been organized, an increase in membership of eight, although we regret the loss of four by removal. The mite-boxes have been circulated monthly and the amount collected in this way has been surprising. At the annual meeting in September all the officers for the last year were re-elected. The meetings during the past have been greatly enjoyed by all, and we have every hope that they will be greatly increased, not only in number, but in their influence on our lives, and in increased missionary zeal. LOUISE STURGEON, *Cor. Sec.*

ARVA.—Auxiliary was organized in November, 1890. We have now about eighteen members; all are earnestly engaged in the missionary work. We have sent to the Branch Treasurer about \$44 for the past year. We have held two "At Homes," both of which were very successful in every respect. We have also done well by the "talent" system this year. We now enter upon our second year trusting for God's blessing to rest upon all of us, and that our success may be greater than that of last year. The first anniversary of the Auxiliary was held October 22nd. Our pastor, Rev. E. Middleton, gave an excellent lecture on "The Grand Old Maid." We also had missionary music furnished by the choir, and the annual report read by the Corresponding Secretary.

MINNIE W. HAWKINS, *Cor. Sec.*

LITTLEWOOD (November 14th).—We have not had the pleasure of writing to our "sisters" for some time; we can do so now at this the close of our first year in the work

with thankfulness and hope. Our heavenly Father has permitted us to do a little for Him, increasing from month to month our zeal and interest. We have a membership of twenty-one. Held twelve meetings during the year, with a very good attendance. Made \$9.84 by our mite-boxes, \$6.70 by donations, \$4.85 from other sources, making a total of \$46.84. We read with pleasure the monthly letters, and *gladly* welcome to our midst the OUTLOOK.

ADA CHARLTON, *Cor. Sec.*

NIAGARA FALLS SOUTH.—The missionary spirit here is extending, and the new year has dawned upon us with much to brighten our hopes, and to call forth all our energies to do better work for the Master than has ever been done hitherto. Our annual meeting, held Oct. 25th, was attended with much interest. Mrs. Osborne, Principal of the Brooklyn Training Institute, conducted the services both morning and evening, the collections amounted to \$26. In response to a request that a worthy example of the late Rev. C. Lavell be followed, three gentlemen of the congregation promised to contribute \$5 to our Auxiliary, thus giving tangible proof of their good will and desire for the prosperity of the Woman's Missionary Society. E. P. L., *Cor. Sec.*

VARNA.—Our Auxiliary was organized last April by Miss Genge with a membership of six. Officers elected are as follows: President, Mrs. Walker; Vice-President, Mrs. Diehl; Recording Secretary, Miss Dennison; Corresponding Secretary, Miss L. Keyes; Treasurer, Mrs. Wanless. We have held seven monthly meetings and one public meeting, at which we had a very interesting address from Mrs. (Rev.) Cuyler, of Whitechurch, on "Mission Work Among the Indians." We met with many discouragements in the mission work. The women of our church do not take the interest in this work that we would like to see them take; still we are praying that our membership may be largely increased. Our hearts have been cheered with two donations of \$10.00 each, from a friend to foreign missions. We have Leaflets, mite-boxes, and eight subscribers for OUTLOOK.

MISS L. KEYES, *Cor. Sec.*

NILE (Dec. 14th, 1891).—Our Auxiliary is wavering in the balance between hope and despair. We held a very successful apron bazaar, social and open meeting on Thanksgiving Day, at which we cleared \$24, and all present appeared to enjoy the meeting so much that our hopes were high in regard to a large increase in our membership at our next meeting. Imagine our disappointment, therefore, when at the December meeting only *two* members put in an appearance. We are hoping and praying for better things at our next meeting, though, and "will not give up the fort." I am afraid this will exceed five lines.

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

AMELIASBURG, ONT. (Dec. 14th, 1891).—On September 25th, Mrs. G. D. Platt, of Picton, organized an Auxiliary here, with the following officers: President, Mrs. Webb; First Vice-President, Mrs. Roblin; Second Vice-President, Mrs. Petlet; Third Vice-President, Mrs. Coleman; Secretary, Mrs. C. Gibson; Assistant Secretary, Mrs. Lont; Corresponding Secretary, Mrs. M. Sprague; Treasurer, Mrs. Simonds. Mrs. Allen was appointed to obtain subscribers to the OUTLOOK, and at present we have eight. We began with sixteen members, and have nineteen now, with fair prospects of more this quarter. The members are very zealous in this good work, and are determined to make our Auxiliary a success. We are beginning to think it is just what was needed here, and are pleased to know we can add our "mite" to the Woman's Missionary Society in order to help our less-favored sisters in foreign lands.

M. E. SPRAGUE, *Cor. Sec.*

ST. JOHN'S, WEST, ONT.—The members of the Arva Auxiliary gave a missionary tea at the residence of Mr. W. R. Westlake on January 15th, 1892. A good programme was given, and refreshments were served. Proceeds, \$4.30. Our members are interested in missionary work.

MINNIE HAWKINS, *Cor. Sec.*

AYLMER.—We have just packed and sent a box of clothing and bedding to the McDougall Orphanage valued at \$52.20. THE OUTLOOK is stirring up the members who take it. We take twelve copies this year. We thank God and take courage. I write this, as our Corresponding Secretary is not at home.

MRS. EVERED, *Vice-Pres.*

TRENTON Auxiliary, though small, is progressing very favorably. We have been organized only since last February, but we feel encouraged with the success which has crowned our efforts thus far. Our monthly meetings are growing in interest and our members increasing. We held our first open meeting in the month of September, the occasion being a farewell given to one of our members, Miss A. Brown, who was just about leaving us as our pioneer missionary to China. Our Auxiliary has just prepared and sent off a box of clothing and bedding valued at about \$18.00 to Algoma. With an earnest desire to look to our God for His blessing and direction, we feel encouraged to go on in the blessed service of our Master.

E. DOOLITTLE, *Cor. Sec.*

FRANKLIN CENTRE.—Our Auxiliary was organized by Mrs. (Dr.) T. G. Williams in November, 1891, with a membership of ten. Being so short a time in the work we have not much to report, but we feel that God will bless us in our work and we pray that this year may be a successful one. President, Mrs. J. B. Manning; First Vice-President, Mrs. A. Abbott; Second Vice-President, Miss McCoy; Third Vice-President, Mrs. H. Bidgood; Recording Secretary, Miss Cain; Corresponding Secretary, Miss Manning; Treasurer, Mrs. Geo. Abbott. Mesdames J. Blair, Hain, Abbott.

CHATTERTON (Central Branch).—This Auxiliary was organized September 22nd, by Mrs. L. Massey, with seventeen members; average attendance, seven. Officers: President, Mrs. (Rev.) Sing; First Vice-President, Mrs. D. Vanderwater; Second Vice-President, Mrs. W. Roblin; Recording Secretary, Mrs. C. Vanderwater; Treasurer, Mrs. J. Palmer; Corresponding Secretary, Mrs. S. E. Morden. Receipts for quarter, \$7.50. Sent to Branch Treasurer, \$6.25. Eight subscribers to OUTLOOK so far. Expect to hold open meetings in January.

S. E. MORDEN, *Cor. Sec.*

VICTORIA, P.E.I.—We are still trying to do what we can in working for the Master. At present we have a membership of twenty-three. We take twelve copies of the OUTLOOK, and find it very interesting and helpful. We held a public harvest thanksgiving service November 12th; had the church decorated with grain and fruit; the children of the Mission Band and Sunday-school took part in the entertainment. The meeting was a decided success; collection taken for the benefit of Auxiliary, \$14.30. We hold regular monthly meetings, and much interest is shown in the work. We feel that in helping others we are being blessed ourselves. We have entered upon this our third year of work, hoping for an increase in membership and God's blessing upon our efforts.

B. E. W., *Cor. Sec.*

KIRKTON.—The annual meeting of the Kirkton Circuit Auxiliary was attended with more than usual interest and

enthusiasm. The same officers, with the exception of the President, Mrs. (Rev.) Kenner, who left us at the end of last Conference year, were re-elected. Mrs. B. L. Hutton, our new pastor's wife, was elected President. Miss Dora Switzer was appointed delegate to the convention held at Ingersoll. She was full of life and hope at that time, but alas! the week previous to week of convention she was stricken down, and after a week's patient suffering, was gathered home to meet her reward. She was a member of the Kirkton Church, and an energetic teacher in the Sabbath School. Her death was a shock to the neighborhood, and especially to her own family, to whom we as a society extend our warmest sympathy.

MRS. W. F. BRAGG, *Cor. Sec.*

ST. GEORGE.—This Auxiliary was reorganized on December 2nd. Our pastor, Rev. A. A. Bowers, who is thoroughly in sympathy with the work of the Missionary Society, was present and gave us words of cheer and encouragement. We are pleased to report a membership of eighteen. We are praying for a fuller consecration to the work. Officers: Mrs. Brownell, President; Mrs. Bowers, First Vice-President; Mrs. C. Bell, Second Vice-President; Mrs. W. W. Howell, Recording Secretary; Mrs. W. R. Richardson, Corresponding Secretary; Mrs. J. Vannatter, Treasurer.

FROM THE MISSION BANDS.

WARKWORTH, Ont. (Dec. 7th, 1891).—The Warkworth Acorn Mission Band was organized November 7th, 1891. The following officers were elected: President, Mrs. Wilson; First Vice-President, Miss Clara Mix; Second Vice-President, Miss Blanche Lord; Recording Secretary, Miss Lizzie Covert; Corresponding Secretary, Miss Gertie Hurlbut; Treasurer, Miss Hattie Empey; Auditor, Miss L. Weatherston; Collector, Miss Jessie Pomeroy; Organist, Miss Clara Mix. We organized with a membership of eighteen. Since then, four others have been added to our list. We have pleasant talks on the different mission fields, and readings. Some of the girls are working with the talent money, while others are patching a quilt. GERTIE HURLBUT, *Cor. Sec.*

HAMILTON, FIRST METHODIST CHURCH (Dec. 16th, 1891).—Our Mission Band was never in a more prosperous condition than at present, and invite still more to add to its efficiency. We intend to hold quarterly open meetings, providing programmes bearing on mission work, with the purpose in view of interesting others, and adding to our members. Our first open meeting held in November was so successful that we feel encouraged to continue.

Cor. Sec.

ST. STEPHEN, N.B. (Dec. 6th, 1891).—The banner of the New Brunswick and Prince Edward Island Branch will be awarded this year on the following conditions: To the Mission Band having the largest percentage of increase in membership.

JESSIE CHIPMAN, *Cor. Sec.*

LINDSAY.—The annual meeting of the Band was called on Monday evening, 8th inst. We were encouraged by the large attendance. The following officers were elected for the year: President, Mrs. Stevens; Vice-President, Mrs. Weldon; Secretary, Miss L. Maunder; Treasurer, Miss Hattie Mark. Our prospects for a good year's work are bright. We have a larger number of members to begin our year's work than ever before. From the interest manifested at our meeting the Band will increase in numbers and in good works.

L. MAUNDER, *Cor. Sec.*

FROM THE CIRCLES.

LONDON (Dec. 17th, 1891).—The Mission Circle of Dundas Centre Church, London, held a social and sale of work on December 8th, at the residence of Mr. Wm. Bowman. A programme consisting of solos and recitations, prepared by members of the Circle, added to the enjoyment of the evening. About \$60 were added to the funds of the Circle.

J. M., *Rec. Sec.*

LONDON.—We have formed a Mission Circle in the Wellington Street Church. Our first meeting was held at Mrs. (Rev.) Henderson's. Mrs. McMechan and Miss Dixon came, and kindly explained the work of the Mission Band, and ways for making it interesting. About twenty members were enrolled, and selected "Mizpah" for the name of the Circle. The following officers were elected: President, Miss A. Doty; First Vice-President, B. Daw; Second Vice-President, M. Case; Treasurer, V. Rothwell; Secretary, M. Gray; Corresponding Secretary, A. Allin.

A. A., *Cor. Sec.*

FROM THE DISTRICTS.

LONDON DISTRICT CONVENTION.

THE District Convention of the Auxiliaries and Circles will be held in Dundas Centre Church, London, February 15th. An afternoon and evening session will be filled with an attractive and profitable programme. Mrs. (Dr.) Burns, of St. Thomas, and also Dr. Sutherland, Missionary Secretary, have kindly promised to be present. Circuits, where there are no Auxiliaries, are kindly urged to send one or more delegates, and we look for a large representation from the Auxiliaries and Circles.

A. G. McMECHAN, *District Organizer.*

"THEN ARE THEY GLAD BECAUSE THEY BE QUIET."

A beloved sister, one of the Lord's "SHUT IN" ones, receives sweet messages generally in the still night hours, and from her couch of pain, slowly dictates as they come. The following will give pleasure to our readers.

NO noise in heaven,
 No jarring sounds of toil;
 No tuneless keys,
 No broken strings,
 No harsh discordant voices;
 No turmoil
 Of dashing waves on tempest-beaten shore,
 No rush of raging wind,
 No thunder's roar,
 And nevermore
 The cry of terror or the moan of pain.

All discord ceased,
 All perfect sound begun;
 All harps in tune,
 All voices sweet,
 All winds blow soft and quiet;
 Waves, each one,
 Wash softly up that bright and stormless shore,
 All suffering at an end,
 All peril o'er,
 And evermore
 The song of gladness or the hush of peace.

With all sails set, swift gliding down time's river
 Toward the broad ocean of eternity;
 Take Thou the helm, Thou mighty to deliver,
 And steer my frail barque safely through the rapids,
 And on to that calm sea.

AMY PARKINSON, Toronto.

IN MEMORIAM.

"One by one our loved ones slowly
 Pass beyond the bounds of time."

We had held only three meetings when, as an Auxiliary, we were called upon to mourn the loss of one of our members. On Monday night, Oct. 12th, 1891, Mrs. W. B. Clark was called home. The summons was such a sudden one that we can hardly yet realize that she has indeed gone from us not to return. When quite young she was converted to God, and ever after sought only to bring honor to His name. Blessed are the dead who die in the Lord, they leave a name more fragrant than incense, and their works do follow them. She was one of the ladies who joined when the Auxiliary was first organized. We are sure that which is loss to us is gain to her, and we pray that the same zeal and energy that characterized her life may be shown in the life of each one engaged in the Master's work.

"Happy soul, thy days are ended,
 All thy mourning days below;
 Go, by angel guard attended,
 To the sight of Jesus, go."

T. J. KER, *Cor. Sec.*

SUBJECTS FOR PRAYER DURING 1892.

JANUARY.—For the baptism of the Holy Spirit as a necessary qualification for service. Acts i. 8. For the plenteous operation of the Holy Spirit in respect to our work; that the field may be prepared; that the special messengers may be called, endued with power, sent and directed; that the world may be convicted; that all we workers together with Him may be sanctified, enlightened, and quickened, and the Master glorified. Luke xi. 13.

FEBRUARY.—For the French work. (1) The Committee of Management; (2) The Teachers and Pupils; (3) The Roman Catholic Church in Canada and elsewhere—that the light of God's Word may penetrate her darkest recesses, and purge away her errors. John i. 4; John iii. 36.

MARCH.—For Japan. That Divine direction may be given to the rulers at this crisis; that Christianity may be permanently established, and our educational and evangelistic work greatly prospered and extended. Jer. xxxiii. 3; Matt. xxviii. 18.

APRIL.—For the Indian work. The schools and homes, teachers, helpers, and children—that those taught may become good and useful citizens. For Dr. Bolton's medical work on the Pacific coast. Rom. i. 14.

MAY.—For Auxiliaries, Mission Circles and Bands; Executive, Supply, and Literature Committees; Conference and District Organizers, and Representatives to Annual Conferences. John xv. 5.

JUNE.—For the Conversion of the Jews. Rom. xi. 12-15. Success of the Wesleyan and McAll Missions in France. Eccl. xi. 6. That we may not lose interest in our work during the summer vacation. Gal. vi. 9.

JULY.—For the utter destruction of the liquor traffic and the opium trade; that these blights and impediments to the progress of Christianity may no longer disgrace professedly Christian governments and countries. Ezek. xxxvi. 37; 2 Tim. ii. 19.

AUGUST.—For Methodist Orphanage, Newfoundland. Mark x. 16. For India; the Ramabai effort to elevate the millions of child-widows; for all the suffering and benighted women of that land. Isa. lviii. 6. For the extension of God's kingdom in Africa. Ps. lxxviii. 31.

SEPTEMBER.—For annual meetings of Auxiliaries, Branches, and General Board; wise appropriation of funds, and guidance in the choice of new fields of labor. James i. 5; Isa. liv. 2.

OCTOBER.—For those accepted as missionaries, all others

offering themselves, and our agents employed in the field. Isa. vi. 8; Ps. lvi. 11 (revised version).

NOVEMBER—For the Chinese Empire, all the Chinese on this Christian continent, our work in British Columbia, and those sent by our Church to China as missionaries; that the prayer of the Shanghai Conference for 1,000 workers be answered. Isa. xlix. 12.

DECEMBER—That a spirit of inquiry may be aroused in the Church as to the needs of the heathen world, and that Christian women may recognize their responsibility thereto. Luke vi. 31. For the grace of liberality. Mal. iii. 8; 2. Cor. viii. 7. For all converts under the care of the Women's Missionary Society, that they may be trained for usefulness among their own people. Mark v. 19.

COMMANDS.

Go ye into all the world, and preach the Gospel to every creature. Mark xvi. 15.

Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest. Matt. ix. 38.

The command to pray is as imperative as the command to go.

FIDELIA FISKE.

A. G. M'MECHAN, LONDON, ONT.

OUR memory of Mount Holyoke Seminary carries us back to a grave in a beautiful cemetery in Nova Scotia, where we laid to rest a lovely Christian girl who had felt the touch and benediction of Mary Lyon's influence. The inspiration of missionary work was the pervading atmosphere of the institution at that time, and reminiscences crowd upon us of names since hallowed by sorrow borne with resignation, separation with fortitude, and success with gratitude and modesty.

A new interest is revived in the history of Fidelity Fiske by the appearance in book form of "Miracles of Missions," in which a chapter is devoted to "The Land of Queen Esther." Of her, Dr. Pierson says: "Had the whole history of missions furnished us no other example of the supernatural factor in missionary work than that afforded by the Holyoke school in Oroomiah, Persia, we could not doubt that the gospel accomplishes miracles still. . . . For nearly twelve years her work was one of continued and almost continuous revival. . . . That loving heart, that winning disposition, that genius for saving souls were the fruit of a divine husbandry and the harvest of many parental and ancestral prayers."

Fidelity was born in a plain farm house in the year 1816. At the age of 23, she came under the influence of the imperial intellect and seraphic love of Mary Lyon at South Medley. Dr. Perkins came to that institution asking for a missionary teacher for Persia. Principal and teacher drove thirty miles through snow-drifts to her mother's home, waking a sleeping household at eleven o'clock at night to ask whether Fidelity might go to Persia. That mother never hesitated, but bade her daughter follow the Lord's voice. "Go, my child, go!" and before she arrived at Oroomiah, she received word that fifty-four out of a class of sixty young ladies unconverted when she left had become Christians.

Picture her field of labor, the people living without either cleanliness or decency; the women coarse, degraded, passionate and quarrelsome—they laughed at the absurdity of a woman being educated. A small beginning had been made by Mrs. Grant in the establishment of a day-school, but the return of the pupils to their tainted homes undid the good accomplished. Miss Fiske felt that it must be changed to a boarding-school. The parents were slow to see any advantage education could bring to a daughter. She might forfeit her chance for an early marriage and it would unfit her for "bearing burdens like a donkey." Only two girls

entered at first, but within six months six had been induced to come, to whom this refined lady had to be mother, servant and teacher, and it is said of her, "These degraded girls soon found they had to deal with a woman who somehow knew the secrets of God. They dare not steal or lie before one who could talk with God as she could, and to whom God spoke back as He did to her."

In the autumn of 1845, a strange spiritual atmosphere seemed to pervade the school. Two pupils who lingered behind at the time of dismissal, came to her in tears, asking, "May we have to-day to care for our own souls?" and for lack of other privacy, retired to the wood-cellar, spending the day there in the cold that they might seek peace.

Without any collusion or even knowledge on the part of Miss Fiske, the secret influence operated in the boys' school, and a wave of revival swept over both institutions which, for the time, overpowered all other themes of thought, the children voluntarily seeking places of retirement for prayer. The Nestorian women flocked to Miss Fiske, led by their children's influence, or, shall we say, by the Unseen Power, and whole nights were spent in consultation and prayer. The results were very evident in transformed character and changed lives.

We follow the influence of Fidelity Fiske, the "Mary Lyon of Persia," in the lives of others who have gone forth inspired by the recital of her marvellous work, and we commend to any discouraged ones this narrative of secret power.

OUR MISSION CIRCLE—A CONNECTING LINK.

E. CUNNINGHAM, GUELPH, ONT.

WHAT are we, as a Church, doing for our young people? The answer, no doubt, will be given: "We have our Epworth Leagues." This is true, but is there not a class of young people, a large and interesting class, too, that these do not reach? I refer to those found in all our Sunday-schools, but who do not belong to our Epworth Leagues, because, as yet, they are not interested in their services. For these nothing is provided, no Church work in which they may engage, which will hold them and lead them on till they are brought into it. May not our Mission Circle work come in here as the connecting link between the Sunday-school and the Church. For the better carrying on of the Mission Circle, let it be undertaken in connection with the League, where one exists, at the same time let it be also under the supervision of the Women's Missionary Society Auxiliary. The following plan of work might be suggested: Let the Auxiliary ask the League to give one evening a month to the missionary work, as their constitution allows; let a Missionary Committee be appointed with Chairman, Recording Secretary, Corresponding Secretary and Treasurer, and two or three more if thought desirable (who, except perhaps the Chairman, should be chosen from those who are not the workers in the League), these with two or three appointed by the Auxiliary should conduct the work of the Circle, arranging the programme for the monthly meetings, increasing the membership, the Treasurer looking after the twenty-five cents fee; this committee to feel that upon them, in a large degree, rests the responsibility for the success of the work, while the League will feel that it is for them to gain a hold on these and try to win them for Christ. It will seem necessary to allow the privilege of belonging to the Circle without being members of the League.

Let the meetings take the form of a literary and musical entertainment, the programme being wholly missionary in its character, and may be styled an evening with the people of the country chosen, the programme to consist of a map exercise, a paper or dialogue on the country and people, their manners and customs, and another on their religion and missionary work among them. Besides these, have read-

ings, recitations, concert exercises and music. This is work the young people delight in; it is something they can do, and it is surprising how interesting a programme they can provide. In preparing these they will be led into a line of reading that is now neglected, but will prove so interesting that it will likely be continued.

A choir of these young people should be formed to furnish the music. They should practice regularly under the direction of some responsible person. This will prove a strong factor in the work.

If these monthly meetings are sometimes open to the public, it may help your Auxiliary by the information given of the heathen world. These monthly meetings may be varied, by occasionally having a social gathering for the purpose of raising money, if they enter into it heartily on account of the fun. Is any harm done? They have a social life to cultivate. Is it not better that it should be done in a harmless way and under proper surroundings, instead of sending them out into the world for their amusements, and then wonder why we cannot get them back? Will not our Auxiliaries and Leagues take this matter in hand, and endeavor to gain the young people of our Sunday-schools and enlist them in this branch of Church work, letting them feel that the Church is theirs and that they have an interest in it. This should also form part of the work of our organizers, to bring our Mission Band work before our Auxiliaries, and urge them to engage their young people in it

JAPAN.

*Extracts of Letters from MRS. LARGE, TOKYO, JAPAN,
Oct. 28th, 1891.*

THIS morning, just after we got up, we had a big earthquake, a long steady shake that made the bricks in the chimneys creak, caused the hanging lamp in the hall to swing at least a foot from its centre, and brought a seasick feeling to all of us. As it continued so long, I seized Kate, who had just been taken out of her bath, threw a towel around her, and started for the lower storey, to be met at the doorway by Misses Lund and Cushing, who were making their way down too. We reached the bottom, and seemed to have stood there for a long time before it stopped. The shakes are of almost daily occurrence just now, but none have been so severe as this for a long time.

Dec. 11th.—I wonder how the news of the earthquake affected you. It was so indefinite that you would not know whether we were among the living or dead. Mr. Hiraiwa was in yesterday morning; last week he was at the places that suffered the most (Nagoya and Gifu). He says the sight is terrible. I shall send you some photos when the prices are a little reduced from what they are now. Our "King's Daughters" are starting a small industrial school in the little chapel, to be held three days a week from three to six o'clock. The girls are to do all the teaching, and to have full charge. The Bible, reading, writing, Japanese sewing and embroidery, will be taught; the embroidery will not be taken up at first. Mrs. Sabashi has been around hunting up poor girls, and has found several; they begin next Monday. The girls are all much interested in this, and we pray it may be a great blessing to them all, and a training for more extended work of the same kind in the future. Among our school servants is a young woman who was formerly nurse to Kate. As she was anxious to be with me after my return, we took her in to fill a vacancy. Two weeks ago she came to my room on Sunday afternoon; I spoke of spiritual matters to her; she said she believed we were right, but that she did not understand all she thought she should before taking the step of uniting herself with the Church; then came the following: "Last summer when I went home, as you know, my mother was very ill; we knew she could not live many days. I sat beside her a great deal, and one

day told her that I had learned that we had made a great mistake in believing in many gods. That a book the Christians had told there was but one God and that Him only should we serve. I do not know much about it, mother, but if you say, 'I am a sinner and have done wrong; I believe in but one God; forgive me all my sins,' then He will forgive you. But you must say this very earnestly, and mean it, too. We had many more talks; mother heard gladly, and one day said, 'But we have made a great mistake; I am a sinner, please forgive me.' She heard so gladly, and at the time of her death I asked her how she felt (a question always asked, they say); she said, 'Happy.'" We cast the bread on the waters with but little idea of those to whom it will be the "Bread of Life," but when we see face to face what a joy there is for us.

In the November OUTLOOK is an inquiry regarding the givings of the missionaries in Japan; it was well answered. Perhaps the following little scrap of conversation will not be out of place: "I cannot give anything more; I have been squaring up my accounts, and find I have used up all my 'Lord's money' from last quarter's salary, and all due on that of next quarter." "According to that you have nothing more to give until you receive your salary in April; what are you going to do?" "I have squared up, I said, and will begin afresh; when I get my salary at Christmas I'll lay out another tenth."

A subscription was asked for something a few days ago; we thought it would be well to send one from the house. "I have no Lord's money to give, it is all gone," said one; "but if you will pay it and charge to our house-keeping expenses I am willing." (Housekeeping expenses are paid from our own funds, and include just what such expenses would in a minister's home in Canada.) We do not tell the above in a spirit of letting our right hand know what our left one doeth, but only to show that there are calls here as at home, and that all here give that portion of their income that the Master tells us is not ours.

FROM the sixth annual report of Lady Dufferin's Fund for Medical Aid to the Women of India, every proof is afforded of the philanthropic aid, admirable management and progressiveness achieved by the founders and controllers of this noble organization. The statistics are astonishing. In 1890 upward of 411,691 women were treated by the lady staff, as compared with 280,694 in 1889. More surprising was the proportionate increase of in-patients in the hospitals, represented by 8,150 women, over against 3,603 in the previous year. This is an unmistakable sign of the appreciation in which the fund's endeavors are held by the native women. The medical staff consists of 13 lady doctors, 27 assistant surgeons, and 204 pupils at the various medical colleges and hospitals. It is strange to hear of a school of medicine having been opened for Hindoo women to study anatomy and kindred subjects. The charitable fund of England has not commanded the assistance which it demands, and, on the other hand, the liberality of wealthy Hindoos requires to be cultivated in order to make so worthy an institution a national blessing.—*Missionary Review.*

PUNDITA RAMABAI held the second anniversary of her "Sharada Sadhau," or widow's home, recently. Mrs. Ranade, the amiable and intelligent wife of a cultured native gentleman of Poona, a member of the Legislative Council, presided with grace and dignity; and another well-educated lady with remarkable self-possession, moved an address of thanks. This assuredly indicates progress in the conservative city of Poona, a stronghold of Brahminism. The Pundita delivered a long and elegant extempore address with her wonted energy. She reports her work to be prospering.—*Missionary Review.*

Facts and Illustrations.

KING MWANGA, of Uganda, has prohibited slavery in his dominions.

THE great Sahara Railroad scheme is laid over because of "insuperable difficulties."

THIRTY years since there was not one lady working in the zenanas of India, whereas there are now over 100 from Tinevelly in the south to Peshawur in the north.

EVANGELIST MORRISON says that Christians who burn up money, while millions of heathen are perishing without Christ, may have some smoking to do in the next world.

NEESIMA, the Japanese apostle of Christianity and of Christian education, commanded his associates about to enter upon a missionary campaign: "Advance upon your knees."

THE *Western Missionary* says there are from 6,000 to 8,000 Icelanders in Manitoba, of whom 2,000 are in Winnipeg. There is a Presbyterian missionary at work among these people.

THE first missionary to South Africa was George Schmidt, who was sent by the Moravians in 1737. He preached to the Hottentots, and at the close of five years had gathered a little church of forty-seven members.

DR. A. T. PIERSON, at the Volunteer Conference, said: "The Gospel needs a voice—a book will not do. Behind the Bible must be a deliverer; behind the Gospel a gospeller or herald. God wants witnesses who speak what they know. These the Church must supply."

FOR more than fifty years American missionaries have labored in Persia. The Presbyterians have strongly established themselves, their educational and medical work being particularly famous. During the past eighteen years the number of converts has increased from 700 to almost 2,300.

WE must learn to help as well as to lead if we would be used of God. Andrew Milne was refused as a missionary, and then offered to go as a servant. He blacked Robert Morrison's shoes, and did a servant's work for a time, but became at length one of the greatest missionaries of the world.

THE arrival recently at the Boston City Missionary Society of 1,000 copies of the Bible and 520 tracts in Chinese from the native Christians in Hong Kong, designed for their countrymen now in Boston, shows that the foreign lands are waking up to the needs of America and its alien populations.

A MORAVIAN missionary and his wife have been laboring thirty years at a station in the mountains of Thibet, with the nearest post office fourteen days distant, and reached only by crossing the high passes of the Himalayas and fording dangerous streams. They have not seen a European in ten years.

ON one occasion the Rev. Rowland Hill was endeavoring to convey to his hearers, by a variety of striking illustrations, some idea of his conceptions of the Divine love; but suddenly casting his eyes toward heaven, he exclaimed, "But I am unable to reach the lofty theme!—yet I do not think that the smallest fish that swims in the boundless ocean ever complains of the immeasurable vastness of the deep. So it is with me; I can plunge, with my puny capacity, into a subject, the immensity of which I shall never be able fully to comprehend!"

ROBERT MORRISON went to China in 1807, and died after twenty-seven years of labor, in 1834. At his death there were only four converts and four Protestant missionaries in the whole empire. Now we find Morrison's converts replaced by a host numbering 35,000 church members, who last year gave \$44,000 for the spread of the Gospel in their own land. "Behold these shall come from far; and lo, those from the north and from the west; and these from the land of Sinim (or China). (Isa. xlix. 12.)

MANDOMBI, the native African who was afflicted with the mysterious "Sleeping sickness," and came to England to die that a post mortem examination might be made on his body, died recently in the London hospital, whither he had been removed. At the last, says *Regions Beyond*, he suffered much from spasms, but he was gentle and patient. The doctors seem to think the disease a parasitic one. So fatal has it been at Banza Manteka, Mandombi's native place, that about seventy members of the native church there had been carried away by it during the past two years.

THE Canadian Baptist brethren among the Telugus mean work. They lay upon the conscience of their home churches the immediate duty of sending out fifty-two men and lady missionaries as the work demands. They also ask if Canadian Baptists cannot raise \$2.50 a member, seeing that the so much poorer Moravians raise \$7 a member. Those provoking Moravians! It is plain that we shall either have to massacre them or imitate them.

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