

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

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[NEW SERIES.]

Field Notes.

WE have changed the post-office address of the ministers according to the lists that have been published in the *Christian Guardian*; but there may be cases in which the name of the circuit and the post-office address are not the same; or from other causes the OUTLOOK may not reach the brother for whom it is intended. We will be glad if the

that we could desire. The parsonage is well furnished, and the Ladies' Aid seem bound to make us comfortable." Our prayers and best wishes go with our brother for abundant success on his new field.

ON the 24th of May last a wedding took place in connection with our West China Mission. O. L. Kilborn, M.D., medical missionary, and Retta Gifford, M.D., medical missionary of the W.M.S., were united in marriage by Rev. O. M. Jackson, of the Church Missionary Society. The newly wedded couple



SCENE IN JAPAN AFTER THE EARTHQUAKE IN 1891.

brethren who know of any such instances will kindly communicate with this Office.

REV. J. W. SAUNBY, B.A., who spent seven years in Japan, and since his return to Canada has been laboring in the interests of the Society, was transferred into the Manitoba Conference at its last session, and stationed at Carberry. In a recent letter Bro. Saunby writes: "The lines have fallen unto us in very pleasant places. Carberry is a town ranking next to Portage la Prairie in the province, and is a live, thrifty place. The welcome we received was all

started immediately for their new station at Kiating—not in a Pullman car, but by the only express know in that region—a clumsy Chinese junk. We wish Dr. and Mrs. Kilborn great success in their new field.

We have received the "Second Annual Report of the Canadian Colleges' Mission." This work has had its difficulties to surmount, but seems to have now reached that point where success is assured. Over \$2,000 have been expended during the past year; and some fourteen educational organizations are in affiliation. Mr. John Griffith, fourth year student in

the University of Toronto, was the unanimous choice for the position of Travelling Secretary during the months of October, November and December. The systematic plan of weekly giving through the entire year is warmly commended by the Board of Management.

IN the *Missionary Review of the World* for August Rev. Dr. Pierson, Editor-in-Chief, gave a most able criticism of the book lately published by Dr. James Johnston, entitled "The Real and Romantic in Missions." Dr. Johnston has made the mistake of which many others have been guilty—that of forming hasty judgments when visiting mission stations, and then of rushing into print and sowing broadcast their misconceptions and doubts, to the detriment of the Lord's cause. With an experience of *eighteen years* in missions there are not many men who would form opinions of other men's work, and express them with the audacity and coolness with which Dr. Johnston has proclaimed his after a single trip across the African continent, which occupied only *eighteen months*. While Dr. Pierson's treatment of this book is keen and critical, one cannot but be impressed with the fact that he is endeavoring to be just to the writer. The *Review* has also many papers valuable for the instructive information contained therein, while the different departments are up to their usual standard. Published monthly by Funk and Wagnalls Company, 30 Lafayette Place, New York. Price, \$2.50 per year. Subscribers ordering through the Mission Rooms will get the *Review* for \$2.25 per year.

Editorial and Contributed.

Editorial Notes.

AS will be seen from one of our Field Notes, the editor of the *Missionary Review* criticizes somewhat severely a recent book by Dr. Johnston, of Jamaica fame. Dr. Pierson might have dealt still more sharply with the book, and probably would have done so had he known all the facts. This man Johnston has repeatedly lectured in Toronto, and received considerable sums for his work (?) in Jamaica; and finding how gullible the Toronto people were, and how ready to give money to religious tramps for whom no one vouches, he returned and made special appeals for money to found a Mission in Africa. One of our Toronto Methodist churches, we are credibly informed, gave him a much larger sum than they contributed to our own missions. Dr. Johnston takes this money, spends it on a holiday trip across the Dark Continent, and returns to write a book misrepresenting missions and slandering men who are giving their lives for the regeneration of Africa. We regard such conduct as obtaining money under false pretences, and would put our readers on their guard against this pious swindling by whomsoever attempted.

The English Wesleyans have a flourishing College

at Navuloa, in Fiji, where the students are taught everything to fit them for the work of village pastors.

The Indians of the United States and Canada, number about 400,000. Alaska contains 30,000; other States and territories, 250,000; British possessions, 125,000.

Dr. A. T. Pierson, in the *Missionary Review of the World*, has this testimony: "Dr. Mackay (of Formosa) is one of the best examples of simplicity, resoluteness, old-fashioned orthodoxy, and faith in the Gospel and in the Spirit of God, that we have ever met, and his success proves that Missionary methods are not likely to improve upon those of the Apostles."

Dr. Pierson has also this in regard to woman's work, which is worth pondering: "Paul's words to the Corinthians, instead of *prohibiting* her testimony, rather *regulate* it. She is forbidden to usurp authority over the man, or to be disputatious in public assemblies; but the idea that any Scripture forbids woman to tell the Gospel story, or to teach the unsaved great saving truths, is a strange perversion of the Word of God."

The Student's Volunteer Movement, as we know it, is of recent origin; but it appears that as far back as 1690 Pastor Christian Gerber, of Lockwitz, Saxony, published a work on "The Unrecognized Sins of the World," including "Sleepy Indifference in Extension and Advancement of the Kingdom of Christ," and he exhorted students to dedicate themselves to the service of missions, giving practical suggestions for carrying out this work.

In Arctic regions life has many limitations, but it has certain compensations as well. The Bishop of Athabasca says that "the chief characteristic of an Arctic life consists not so much in what it presents, as in features that are conspicuous by their absence. No cities, towns or villages, streets, roads or lanes; no markets, farms or bazaars; no flocks or herds, or carriages; no money, whether coin or notes; no railways, mails or telegraphs; no government or soldiers or police; no prisons or taxes; no lawyers or doctors."

Australia is not to be congratulated on some of its public men. Sir George Dibbs, late Prime Minister, seems to be an infidel of the coarsest and most vulgar type. In a Parliamentary debate he spoke of Jesus Christ as "that wretch who was put to death nineteen hundred years ago." This is worse than Ingersoll's ribald blasphemy, and that such a man should be head of the Government does not speak well for the moral sense of the people. That he has recently been defeated is a hopeful sign.

One of the most remarkable results of the work in Uganda is the craving of the people for the Word of God. During the past year some 26,000 Gospels, 5,000 Gospels and Acts bound together, and 1,500

New Testaments complete, have been distributed. More remarkable still is the fact that the Roman Catholic Mission has been compelled to follow suit. "After much hesitation," says the R. C. Bishop, "I have concluded that it is necessary for us also to distribute the New Testament which the Protestants are spreading everywhere. . . . The chief reason is that we cannot prevent our people from reading it."

The Rev. D. Jennings and Mrs. Jennings have returned to their work at Port Essington, B.C. They spent the last year on furlough, and through the whole year Bro. Jennings rendered valuable service to the missionary cause by attending meetings on many circuits, where his simple but graphic story of work among the Indians did much to quicken missionary zeal. Sister Jennings had to spend much of the year under medical care, but returns to her beloved work with health much improved. May the Master's presence and blessing go with them.

Our readers will be anxious to learn something about the income for the past year. The exact figures cannot yet be given; but the income from subscriptions, collections and juvenile offerings, which forms the basis of annual expenditure, and which we hoped would have equalled that of last year, shows a decline of nearly \$3,000. It must be borne in mind, however, that the year just closed has been one of exceptional financial stringency. Every Missionary Society has suffered, some of them very heavily, and we have reason to be thankful that our own Society has so nearly equalled the previous year's record. Now, let us begin to plan for a grand advance the coming year.

Dr. McDonald's letter, on another page, giving some account of the late disastrous earthquake at Tokyo, will be read with much interest. Writing in haste to catch an outgoing mail, there was not sufficient time to ascertain if the Tabernacle building was injured; but as the shock was not so severe in that part of the city we may hope that the building escaped. The injury to the church at Azabu is serious, and emphasizes the opinion that it is not wise to erect foreign buildings of brick or stone, unless we are prepared to incur enormous expense in strengthening the walls. Our readers, we are sure, will sympathize with other missions that have suffered much heavier losses than ours.

Working up the Mission Funds.

IT is hardly necessary to attempt to convince my readers that grace and gold are essentials in carrying on the great evangelism of this country. On our Starratt Mission the question was asked: "What honorable scheme can be wrought effectually for the increase of the missionary funds?" Having attended some of the meetings in our cities where moneys were raised for Church purposes, I became convinced of some of the weaknesses of these efforts and sought to remedy them in the following manner, which worked most successfully: I called a central public meeting of the mission and secured a good representative audience from each of the four appointments. We

had enthusiastic addresses upon "The Church—her Mission and Relation to the World," stress being laid upon what the Church was now doing. We had prepared before hand the following on a blackboard, which was kept covered until we were about to take up the collection, when the covering was removed so that the items could be seen and studied by the audience:

*ABRAHAM BROWN, TO ALMIGHTY GOD, DR.

To breath of life	_____
To sixty years of health	_____
To eight sons and daughters	_____
To a farm	_____
To one lot of bonds	_____
To money at interest	_____
To Christian privileges during life	_____
To salvation through Christ	_____
To all the sufferings of the Lord Jesus	_____

*Taken from pamphlet published by our Missionary Society.

An application was made of these various points and each person was supplied with blank slips of paper, accompanied with a sharpened pencil, giving each an opportunity to subscribe, the collectors of the various appointments waiting upon the subscribers at an appointed time. The pencils were sold at the close of the meeting. The result was, we sent from this meeting \$42.94 to our Missionary Society, which, considering our sparse population and their general inability to give cash, is a magnificent offering.

God is prospering us spiritually and financially.

SAMUEL D. DINNICK.

The Great Earthquake of 1891.

BY REV. J. W. SAUNBY, B.A.

THE first page of this number gives a view of a very, very small portion of the widespread desolation wrought by this the largest and most disastrous earthquake of late years in Japan. Although scarcely a day passes without one of those earth shuddering in some part of the empire, yet it is not often that anything more serious happens than another shock to the nerves, which never fails to increase the dread that must ever brood over the heart, in a country where even the everlasting hills do not seem to have any solid foundation.

This great globe of ours seems to have cooled in spots, so that while in some places the internal fires are very far beneath the surface, and the ground under our feet never knows a quiver, in others the flames are still very near the surface and the old age-long fight between the fire and the water is still going on, and the thin crust is consequently passing through that formative period in which it knows no rest.

Such are the islands of Japan, almost the last of the mountain peaks to emerge from the briny deep, and still an object lesson to the geologist of the growing pains which old mother earth underwent when she was yet but a child.

The dweller, therefore, of these isles of the sea lays the beams of his abode upon the rock-ribbed sides of a great volcano and must not be surprised if the old giant shakes himself once in a while, for in his bosom of adamant great is the pain and mighty the struggle that rages there.

One November morning, in 1891, just after getting up, our house began to sway to and fro, slowly and gently at first, and then so violently as to almost make our hearts stand still; and each grasping a child we ran swiftly down the stairs and out the front door; and then we could see the trees swaying gently and slowly to and fro with the long undulations of the ground.

When a stone is thrown into the water, where it pierces the surface there is a great commotion, and then out go the wavelets in rings, sharp and short at first, and then as the circle increases, growing larger and more gentle. And so it was with this earthquake. We were right on the outside ring of the vibratory wave, and hence, while the tremor was strong, yet it was long and comparatively slow and did not, therefore, occasion any serious damage. But at the centre of the disturbance, two hundred miles away, the shock was terrific. In an instant houses and even great massive temples were crushed like a pasteboard box under the ponderous foot of an elephant, and hundreds were imprisoned in the beams. Then, to complete the torture, the

newly-lit fire, unscathed by the destroyer, laying hold of the fallen timbers, leaped up until his fiery banner was unfurled to the breeze, and the last remnant of the mighty spoil laid at his feet by the fell earthquake was gathered in. Then happy was the poor soul whom the falling timber had slain outright, for he had escaped the awful baptism of fire.

O, what a scene of desolation! Whole villages swept in one short hour by earthquake and flame from the face of the earth; thousands of houses a mass of debris; railway bridges thrown from their piers into the water beneath; the two thin streaks of steel on the railway wrenched and twisted until they looked like gigantic sea-serpents running a race; and the earth rent in great fissure wounds which only years of the tears and smiles of Heaven could heal again.

May this pleasant land of the morning long be shielded from another such terrible calamity.

[Since the above was written, we have tidings of another severe earthquake in Japan, but not equal to the one recorded above.—ED. OUTLOOK.]

Heathen Claims and Christian Duty.*

BY MRS. ISABELLA BIRD BISHOP, F.R.G.S., HON. F.R.S.G.S.

IT is not as a mission worker in even the humblest department of mission work that I have been asked to speak to-night, but as a traveller, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic travelling the desperate needs of the unchristianized world.

I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet and Central Asia, Persia, Arabia and Asia Minor. In each of these countries I have avoided as much as possible European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine-chest which I carried. Wherever I have been I have seen sin, and sorrow, and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing laborers bringing home the sheaves. But I have seen work done, the seed sown in tears by laborers sent out by you, honest work—work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the mission field, but not among the lower races, or the fetish-worshippers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen so little missionary success is because the countries in which I have travelled are the regions of great, elaborate, philosophical, religious systems, such as Buddhism, Hinduism and Mohammedanism.

Naturally among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to look at the work left undone, because it seems to me so vast and so appalling. We sing hopeful, triumphant hymns; we hear of what the Lord has done, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of his Christ." But such is not the case, and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little and served so little. I should like that we should turn away from these enchantments, and set our faces toward the wilderness, that great "waste, howling wilderness" in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession, into Christ-

less graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. If to-day we were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away, and only one-third of the population of our earth is even nominally Christian.

We are bound to face these facts and all that they mean for us, and to ask ourselves how we stand in regard to this awful need of the heathen world. We have in England forty-three thousand ordained ministers. If we were to be treated as we treat the heathen, we should have but two hundred and twenty workers for the United Kingdom, of which number seventy would be women. In China alone we have but one missionary for half a million of people, as if we were to have one minister for Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this our neglect. The Moravians, as perhaps most here know, have one missionary out of every sixty of their members. We have but one out of every five thousand of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have two hundred thousand missionaries, and our contributions would be £20,000,000 a year. What an object lesson this is to arouse the sleeping conscience with! We spend £140,000,000, or £3 a head, upon drink; we smoke £16,000,000, and we hoard £240,000,000, while our whole contributions for the conversion of this miserable world are but £1,500,000, or 9d. a head! These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them in our own heart in the sight of God.

We are getting into a sort of milk-and-water view of heathenism, not of African heathenism alone, but of Buddhism, Hinduism, Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned, and deified, and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! There is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion, interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, "if haply they might feel after him who is not far from every one of us." And over all this seething mass of sin, and shame, and corruption, hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two-thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life or the life of her infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of those whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, torture, brutal punishments, oppression, official corruption, which is worst under

* From an Address delivered at the anniversary of the Gleaners' Union of the Church Missionary Society, in Exeter Hall, London, November 1, 1893.

Mohammedan rule, of all things which are the natural products of systems which are without God in Christ. There are two sanctities of home; nothing to tell of righteousness, temperance or judgment to come, only a fearful looking for in the future of fiery indignation from some quarter they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

And then one comes to what sickness is to them. If one speaks of the sins, one is bound to speak of the sorrows, too. The sorrow of heathenism impressed me, sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sick-room, kindness of neighbors who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom—all these are about our sick-beds, together with loving relations and skilled nurses; and if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that skill and money can do is provided for the poorest among us. And besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope—all that can make a sick-bed a time of peace and blessing enters our own sick-room, and even where the sufferer has been impenitent, He "who is able to save to the uttermost," stands by the sick-bed, ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian the crossing of the river is a time of triumph and of hope, and "O death, where is thy sting? O grave, where is thy victory?" sounds over his dying bed.

But what does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed and rarely visited, or the astrologers, or priests, or medicine-men, or wizards assemble, beating big drums and gongs, blowing horns and making the most fearful noises. They light gigantic fires, and dance around them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire, till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley-balls and water beside him, and leave him to die alone. If there were time, I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose to avoid going into training as a medical missionary. The woe and sickness in the unchristianized world are beyond telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of "the great pain and peril of child-birth," and often perish miserably from barbarous maltreatment.

This is only a glimpse of the sorrows of the heathen world. May we seek to realize in our own days of sickness, and in the days of sickness of those dear to us, what illness means for those millions who are without God in the world; and go from this meeting resolved, cost what it may, to save them from these woes and to carry the knowledge of Christ into these miserable homes! What added effort can we make? The duty of all Christians toward missions has been summed up in these words: "Go. Let go. Help go." The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their lifework. Then go. Young Christian friend, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field, but in the hour after the fight has been fought, and the prize of the high calling of God is won, will there be one moment's regret for the abandoned prizes of the professions at home? "Let go." Help

others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go," and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has He not given us the means? Have we not the means to send forth missionaries, have not our friends the means? And when we pray to God to give the means, may we not rather pray Him to consume the selfishness which expends our means upon ourselves? Dare we, can we sing such hymns as

"All the vain things that charm me most
I sacrifice them to His blood,"

and yet surround ourselves with these "vain things"—the lust of the eyes and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia two years ago I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewelry, objects of art, rare editions of books, things that have been given to us by those we have loved and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these, our treasured accumulations, "Lovest thou me more than these?" It is time that we should readjust our expenditure in the light of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption. There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing, heathen world by touching them lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfil the law of Christ. Let us entreat Him, even with strong crying and tears, to have mercy, not on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies and hollow self denials, and on our infinite callousness to the woes of this perishing world, which God so loved that He gave His only Son for its redemption.

In conclusion, let me say that the clock which marks so inexorably the time allotted to each speaker marks equally inexorably the passing away of life. *Since I began to speak*—and it is a most awful consideration—*two thousand five hundred human beings*, at the lowest computation, *have passed before the bar of God.* And though the veil of the Invisible is thick, and our ears are dull of hearing, can we not hear a voice saying to each of us, "What hast thou done?" "The voice of thy brother's blood crieth unto me from the ground."

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or he who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the harvest. And may the constraining memories of the cross of Christ, and the great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. "We know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor," and we hear His voice to-night, ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of His which, when He came to redeem the world, KEPT NOTHING BACK!—*The Missionary Herald.*

Along the Line.

BRITISH COLUMBIA.

Letter from DR. A. E. BOLTON, *Medical Missionary*, dated
PORT ESSINGTON, B.C., July 10th, 1894.

I CAME here June 6th, found many patients waiting for treatment; a few needing operations which have greatly alleviated their sufferings, and some in the last stages of consumption, who, with others dying of cancer and more acute diseases, have shown great resignation and drawn comfort from long established communion with God.

Saturday, June 9th, at 8 p.m., the tide being favorable, I started for Claxton, eight miles distant, reaching there at 10 o'clock. I was taken in and kindly entertained till Monday by an aged brother who, through decades of mining and frontier life, has kept sacred the principles of the Methodist Church. On Sunday I had two services with Indians, one with whites and one with Japanese. Bro. Okamoto, our evangelist, was there, and ten or twelve of his countrymen listened attentively and joined in the Japanese singing, which I heard for the first time. Bro. Okamoto returned with me, and on Tuesday we sailed to the hot springs, where several Japanese were camped, and part of the night was spent teaching the Word to the rheumatics that gather here as the palsied did by Bethesda's pool. Next morning we crossed to Aberdeen, where Bro. Okamoto found a good field for prolonged sowing, and I since learn from him that seventeen Japanese have been converted to the Truth. Sundays, June 23rd and July 1st, I visited Claxton, also holding services at the Standard Cannery the former date, and spent about two hours hard rowing against a head wind between the two places. At Claxton a church is badly needed. We held services in a different house each Sunday. I have spent two Sabbaths here at Essington, and the services have been times of refreshing. The presence and testimonies of the Upper Skeena people, lately turned from heathenism, can be fully appreciated by one who has labored with and prayed for them for years amid discouragements. Last week I visited all the canneries on the river but one. Bro. Okamoto came with me from Aberdeen and I left him at Inverness, where a number of Japanese are searching the Scriptures.

The Indian fishermen have passed through some of the trying features of a "strike," their employers seeking to reduce the price paid for fish, to which they unitedly objected. They won the day as well as the approbation of all disinterested persons by their orderly and peaceful demeanor. Several meetings of fishermen were held, attended by all races and conducted by Christian Indians, who opened by prayer and closed with the Doxology.

FOR generations a certain Japanese family had a box into which they put percentages. Said one of them: "If I want to buy a garment that costs one dollar, I buy it for eighty cents; or give a feast that would cost five dollars, I give it for four dollars; or to build a house for one hundred dollars, I build it for eighty dollars, and put the balances in the box. At the end of the year we meet, open the boxes, and give the contents to the poor. It costs us some self-denial, but we are always prosperous and happy." They call this worshipping "The Great, Bright God of Self-restraint."—*Life and Light*.

MOSES was the son of a poor Levite; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; several of the Apostles were fishermen; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindoostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a last-maker. Doctor Milne was a herd boy; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman.

Missionary Readings.

How to Do It.

A GOOD text, a plain presentation of missionary facts, an open disclosure of the needs of the cause, a firm application of responsibility to the conscience, an earnest prayer, a soul-rousing old-fashioned Methodist hymn, sung by the congregation, and then you are ready for the collection.

Which Will Lift Out of the Pit?

A CHINESE Christian tailor thus described the relative merits of Confucianism, Buddhism and Christianity: "A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approached the edge of the pit and said, 'Poor fellow! I am sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out, don't get in again.' 'I can't get out,' said the man. *That is Confucianism.*

"A Buddhist priest next came by, and said, 'Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. *That is Buddhism.*

"Next the Saviour came by, and hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go, sin no more.' *That is Christianity.*"

What We Need.

WE greatly need among us at this time three things: 1. A fixed habit of systematic giving to missions. If many of our people were asked their annual subscription to missions, they could truthfully respond with the indignant deacon, "What I give is nothing to nobody." *Doubling* such subscriptions would still leave them "nothing to nobody." We must have integers, not terms for the Lord to build the temple with.

2. Our giving should be in proportion to our ability. Many men continue to give according to the measure of their earlier poverty rather than that of their present prosperity. They have been "rich toward themselves," but "not rich toward God." The writer was once pastor of a charge where the largest annual subscription to missions had been \$20, as was complacently stated at an official meeting in response to his inquiry. He quietly remarked that though wholly dependent on his salary he would give that much himself. The following Sabbath the brother who had for years led the missionary collection with \$20 advanced to \$25. The next year he responded with \$50, and thereafter (accompanied by his pastor) with \$100 annually. His Centenary offerings for Foreign Missions was \$1,000, with a like sum each for Church Extension and Domestic Missions. He had tasted the luxury of systematic giving, and knew something of our Lord's beatitude, "It is more blessed to give than to receive."—*Bishop Hendrix*.

A Telegram from Heaven.

THERE was a young man once employed in a telegraph office in England. In some way or other God had led him to see that he was a sinner, and this caused him great distress of mind. He could not tell where to find the Good Shepherd, or how to get back to his fold. But Providence took a singular way to find him and bring him back.

The young man went to his office one morning in great distress of mind from the burden of his sins. He was lifting up his heart in secret, saying, "God be merciful to me a sinner," when the click of the telegraph machine before him told him that a message was coming. He looked and saw that it was from Windermere, up among the beautiful lakes of England. There was first the

name and residence of the person to whom the telegram was sent, and then followed these words from the Bible: "Behold the Lamb of God, that taketh away the sins of the world;" "in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." And then followed the name of the person sending it.

This was a strange message to send by telegraph. The explanation of it was this: The telegram was sent to a servant girl living in that town. She was in distress of mind about her sins, and trying to find Jesus. She had a brother who was a Christian; he was a servant in the family of a gentleman who was spending the summer at the lakes. This poor girl had written to her brother, telling him the trouble she was in, and asking him the great question: "What must I do to be saved?" Her brother had no time to write to her just then, so he sent this telegram. The poor girl found the way to Jesus through those words from her brother. And so did that young man in the telegraph office. This was a telegram from heaven to him. Those precious words, "Lamb of God," "sin taken away," "redemption through his grace," brought him to Jesus, and he found peace in Him.

An Aggressive Warfare.

IN this warfare of subjugation, this contest for supremacy, the Church must use all the agencies and command all the forces which God has placed within her reach. Head, heart, financial strength, not of an occasional member, but of the entire Church—all are to be laid on the altar as a willing contribution to the success of the cause—all are to be subordinated to and co-operative with the Holy Ghost. The Church must be educated to enable it to see the world's need and qualify it to plan for its relief. The Church must have the wealth of this age to sustain the enterprises of sufficient breadth and force to quicken and save the perishing masses. Then with that specific trust that secures the Divine co-operation the work will be speedily accomplished.

Let all the legitimate agencies of the Church be put into active operation and prosecuted with the same energy which is devoted to secular business, and the victories of the cross will be speedy and complete. Has the desert been recovered to fertility, have forests been transformed into fruitful fields, has the morass been drained and its poisonous exhalations healed, has the sterile waste been compelled to yield an abundant harvest? Then with the same degree of skill and effort on the part of the Church, heathenism shall perish, selfishness and sensuality be obliterated and the world lay down its wealth of affection at the Redeemer's feet.

Let the Church do all God commands and do it in the order of the Divine arrangement and the seas of opposition shall divide, the rivers of difficulty shall separate, the walled Jerichos of scepticism and depravity shall fall, and the shout of triumph ring out grandly everywhere.

Let the Church "awake and put on her strength," and go forth clad in "beautiful garments," "Fair as the moon, clear as the sun and terrible as an army with banners." And the "stone shall crush the image to powder," and the four quarters of the globe unite in one universal paean of praise to God.

A Christian Dragoman.

IF ever the light of a pure, happy, godly soul shone out undimmed through a human countenance, it was that Arab Christian's. . . . In settling my little bill at the khan Yusef valiantly defended me against what he thought was an injustice—a trifling overcharge—then he had another dispute with the man who was to carry my luggage to the ship, and, when he could not make the fellow listen to reason, bade him go his way, and he himself went with me. He was desirous of starting on his homeward journey as soon as possible, so as to reach a certain point that evening, but he would not see me imposed upon. We

stopped at the office to take my ticket, and there I paid Yusef. He looked at the gold, and after a moment's reckoning said:

"I am to give you back fifty paras" (eight shillings).

"No, you keep it all."

He looked at me doubtingly, then spoke a few words in Arabic to the agent, who said to me:

"He asks if you understand how much you have given him."

"I understand perfectly how much it is."

"Do you really mean that you give him a bakshish of fifty paras?"

"I do mean it; and please say to him that I gave it with the greatest of pleasure; that a part of it is in recognition of his faithful service. He has taken good care of me, and has allowed no one to overcharge me for anything I have had. The other part is for his kind treatment of his horse, which is God's creature as truly as I am. He has not given me the pain of seeing him kick or in any way maltreat the animal in all the days from Tiberias to Damascus, and in the bad roads from Damascus to Beirut. He has behaved in every way as a Christian should; and I thank him from my heart, and shall always remember him as a friend and a brother. Please express all this to him."

I think he did so, for the tears stood in his eyes and in Yusef's. The latter begged him to say to me that if he did once act angrily towards the horse it was because of his fear that he would throw me off. He bargained with the boatmen who were to take me to the ship, saw them properly paid beforehand, then bade me good-bye and disappeared in the crowd. As I stood yet a moment looking in his direction, he reappeared, came to me, and kissed my hands; then stretched his own out in opposite directions, and bringing them together, touched his chest and mine; again spreading his hands abroad and looking upward, he joined them above his head. I understood the touching pantomime. We had come together from afar, we were now going far apart, but we would meet again above. Once more he kissed my hand! I kissed his brown cheek, and with tears that I could not restrain, bade adieu to dear, good Yusef and the Holy Land.—*Chronicles of the Sid.*

The Spirit of Martyrdom.

I REMEMBER that when Ignatius stood in the arena about to sacrifice his life for Christ, and was entreated by friends to make the simple sign of obeisance to the false gods and escape the fearful death, he folded his arms over his breast, his white hair and beard mingling as they met over his shoulders, and said, "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." There never was a man or woman who accomplished much in this world for God or for man that had not the martyr spirit, and, back of your Christian Endeavor, with its holy enthusiasm, and its enterprising method, there must be that supreme spirit of sacrifice for Jesus Christ that shall make it possible for God to make you co-workers with God, the Father, co-Saviours with Christ, the Son, and co-witnesses with the Holy Ghost. When the Emperor of China told Poussa, who was the Chinese Palissey, to make him a set of porcelain for the royal table, he five times made the experiment of constructing a set of china that would dignify the royal board, and when he had made the fifth and had placed it in the glazing furnace and was watching the process of its enamelling, in sheer despair of ever been able to do any work that was for the acceptance of his royal master, through the open door of the furnace he flung himself into the raging flames, and perished; and the Chinese sages say that from out that furnace there came a set of porcelain so magnificently enamelled and gilded and painted that out of sheer jealousy that it should ever be set upon a human table, the gods caught it up into their paradise.

The Chinese sages wrote wiser than they knew. You never make a work that is fit for God to accept until you fling yourself into the furnace, and then from that furnace there came out wares that shine with the splendor of the stars and seem to have been decorated by the hands of angels.—*A. T. Pierson.*

Our Young Folk.

A Friendly Game of Cards.

ANTHONY COMSTOCK, agent for the Society for the Suppression of Vice, has made a synopsis from the papers of 1890 of the crimes having their origin in gambling. One hundred and twenty-eight persons were either *shot or stabbed* over gambling-games. Six attempted *suicide*, twenty-four committed suicide, and *sixty* persons were *murdered* in cold blood, while two were driven *insane*. Sixty-eight persons have been ruined by pool-gambling and betting upon horse-racing. Among the crimes committed to get money to gamble with are two burglaries, eighteen forgeries, and eighty-five embezzlements, while thirty-two persons holding positions of trust in banks and other places of mercantile life *absconded*. The enormous sum of \$2,888,372 is shown by this same record as the proceeds of the embezzlements and defalcations. To these crimes must be added a long list of thefts, robberies, embezzlements, larcenies, and defalcations which are never known except to immediate friends or persons especially interested.

Add to these the neglect of home, abandonment of families, cruelty to wives and children, robbery of the poor, swindling of strangers and country people coming to the city, the shame and disgrace of decent and respectable people who are inveigled into the toils of gamblers, stripped of everything, and driven out disgraced, dishonored, and broken in spirit, to face their friends who feel and share the shame they have brought upon them; and then look beyond and see the perdition that awaits the robbers, murderers, swindlers, criminals, and suicides caused by this vice, and you can see what follows "a friendly game of cards."

An excellent thing to say in answer to an invitation to join in "a friendly game of cards" is, "*I do not know one card from another*"; and a good answer when urged to sit down to a card table is, "*I do not know how to play cards, and I have no desire to learn.*"

Fall Into Line.

BY R. W. BRAINARD.

"I'm 'stonished at you, Mabel Sieman," called out Jack, rushing into the cozy sitting-room, where Mabel was busy dressing a doll for little sister Jennie; "so I am 'stonished!"

"Why, Jack, how you clip your words, and what a bluster you are making. What is it all about?"

"All about!—guess you'd clip your words and bluster, too, if a feller'd tell you it was wrong to do this, and hurtful to do that, and wicked to do t'other thing your father and your school teacher and your Sunday school teacher do every day!"

Mabel looked puzzled, and Jack continued: "Fred and the other fellows have been telling about a pledge their teacher wants them to sign, never to use tobacco in any form, and she says all the girls are pledged, and are going to try to make us boys throw away our cigarettes and sign the pledge, too,—just as if boys were going to sign a lot of girls' pledges!"

"Do you think it will hurt you to throw away cigarettes, and promise never to use tobacco, Jack?"

"Hurt! I guess it will hurt. How'd you like to make Jennie throw away her dolls, and promise never to play with dolls again? There's lots of fun in smoking, anyhow, and I guess 'twould hurt you to give up such fun as we boys have."

"Well, what if that kind of fun hurts more than it is all worth?—dolls are not poisonous like tobacco; if they were, do you think I would dress them and give them to Jennie?"

"Humph! if there was so much hurt in it father wouldn't smoke, and mother says he has smoked ever since I was 'knee high to a grasshopper.'"

"But, Jack," said Mabel, "father wouldn't like you to smoke."

"Guess if he cared much he'd be careful to set a good example," persisted Jack. "Guess if smoking was such an

awful thing, Mr. Hawley wouldn't smoke cigars, nor Mr. Mumfrees, either."

"Not our Bible teacher and our superintendent, Jack?"

"Yes, just our Bible teacher and our Sunday school superintendent. I've seen them smoking lots of times when they didn't know us boys were within gunshot, and ever so many of your good folks smoke cigars and cigarettes, and it don't hurt them. I'd like to know why it's such an awful thing for us boys to smoke a cigarette now and then? Guess you can't answer that," said Jack triumphantly.

"No, Jack, I cannot answer now," said Mabel, her eyes and voice full of tears, "but if you will talk with Mr. Hawley about smoking. I will be contented to see you do as he advises you about tobacco."

"All right, Mabel, I'll do it the first time you see him, and tell you all about it—there goes Fred!"

Jack disappeared in a twinkling, leaving Mabel to her thoughts. Her hands dropped despairingly as she sobbed aloud: "What can we girls do when the fathers and Sunday school teachers will neither help nor teach by their example?"

Mr. Sieman sat reading his evening paper and smoking a cigar, when something in the tone of Jack's voice coming through the open door attracted his attention.

"Tell you what 'tis, Mabel, don't know but you'll get all the good folks on your side, yet. I told Mr. Hawley we boys thought there was lots of fun in smoking, and asked him if he didn't, and if he thought there was any harm in it. You just ought to see how he stared at me. I almost laughed to see him. At last he said, 'I hope you don't smoke, Jack.'"

"Of course I do, now and then, why not?" I said. "Father and ever so many of the teachers smoke cigars, and if smoking is good for you why will it hurt us boys, I'd like to know?"

"Mr. Hawley just looked at me as solemn as the grave, and said, 'I wouldn't smoke if I were you, Jack. I don't smoke much and wish I had never learned to touch tobacco.'"

"I told him I didn't mean to smoke much, no more than he and Mr. Mumfrees did, and I didn't suppose they'd do what they knew was wrong."

"Well, Jack," said he, "it is not right, and I'll promise you that I never will use tobacco again."

"Are you going to sign the pledge," said I.

"What pledge?" said he.

"Why, the pledge Miss May wants all the boys to sign, never to use tobacco in any form."

"Yes, Jack, I'll sign it," said he; "let's go right over and see Miss May now;" and so we went to Miss May's house, and Mr. Hawley told her he had come to sign the anti-tobacco pledge. And Mabel, you ought to see Miss May's eyes shine! They fairly sparkled when she said that was the best New Year's gift she ever had, and then she looked at me, and do you believe I just put my name right down under Mr. Hawley's, and I never knew how well Jack Sieman looked written out as an anti-tobacco name."

"O Jack, I'm so glad, and now the other boys will fall into line."

Mr. Sieman still held the paper before his eyes, but all he saw on the page looked like this: "Fall into line, fall into line." "Yes, yes," he said to himself, "that is what they all do, fall into line, and what kind of a line is it to be? Granny Nuft gave me a new pipe to smoke in honor of the new baby, and I fell into line, and now Jack sees his father and teachers smoke, and he falls into line. Thank God! he is frank and noble enough to fall into a good line, if he is led aright."

Mrs. Sieman looked up from her sewing to see why the paper so suddenly dropped, and saw with surprise a bunch of cigars taken from the shelf near by and dropped on the blazing coals.

There were no words spoken then, but the prayer that night had a note of thanksgiving in it and a cry for strength to overcome all evil.—*The Woman's Magazine.*

God brings no man into the conflicts of life to desert him. Every man has a Friend in heaven whose resources are unlimited; and on Him he may call at any hour and find sympathy and assistance.

1881



1894

Woman's Missionary Society

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* On furlough.

" THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Our Monthly Reunion.

PRAYER TOPIC.

(For the Speedy Conversion of the Jews—Missionary Work in Palestine.)

"For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them and not pull them down, and I will plant them and not pluck them up.

"And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart."—Jer. xxiv. 6, 7.

THIS being the vacation season, we give the space usually accorded the monthly subject to meet other requirements, expressing the hope that our workers, in their rest and recreation, do not forget to observe the Sunday prayer season or the subject assigned the month. May all return home invigorated, and with redoubled enthusiasm take up the work of another year.

Chat with the Editor.

DEAR Sisters of the Auxiliaries: Between fifty and sixty reports of your faithful work are here claiming, and rightfully, our attention. We know how often some of you are disappointed looking over your department, and you do not deserve that. If it were not for your fidelity and patience and zeal, the grand record of our Society's work would soon be reversed. All of our Auxiliary correspondents have not observed the decision regarding fifteen lines, but probably that is because you have had so much that was good to tell. No records have been more cheering to us than those of the growth in our home churches. It has been a steady march of triumph from the beginning, and as the Auxiliary work is the foundation and hope, and only hope, for the continued and permanent success of the work, every effort must be made to strengthen, extend and establish it. We have been a long time facing the need of a larger medium of circulation among us. It will hardly be disputed that the best use has been made of the space accorded us. Our hope to give a greater variety of matter, and present more of the advances of the great missionary army over the world from time to time, has been defeated by a want of space. It is well, perhaps, for us to point out to you where you may find all the interesting matter on the Mission question in the periodicals of other societies, that you may subscribe for them, but it appears to us that, having undertaken to become educators of our people on missionary lines, we ought to be in a position to give you this matter ourselves. We need a medium, not only to tell us about our own work, but to gather for us all that we possibly can get of the best thought of the times for our workers. This is the policy inaugurated and carried out by our sister societies of almost every denomination.

THE July number of the *Heathen Woman's Friend*, in an editorial under the caption, "A Pioneer," thus describes the establishment of the paper twenty-five years ago: "It was a modest little sheet of eight pages that we sent out in June, 1869, and the thorny question that accompanied its issue was, 'Who will pay the bills?' Mr. Lewis Flanders [we are glad to immortalize him] gallantly stepped forward, agreeing to supply any deficit that might appear in the financial exhibit at the close of the first year. Happily, a loyal response from the Society averted that possible debt, and the year ended with six thousand subscribers and a balance in treasury.

But twenty-five years ago, a paper edited and conducted entirely by women was so unprecedented that it is evident the projectors of the Woman's Missionary Society were characterized by remarkable foresight and enterprise. As pioneers in the work of woman's journalism, they have earned a good degree, and we are proud to congratulate them. Success has crowned their work. The evolution from eight to thirty pages, from a subscription list of six to twenty thousand, from a children's page to a separate paper for our little folk, the publication of the *Heiden Freund* for our German work, and an illustrated paper in five dialects for our native Christian societies of India." This is a record of missionary enterprise on the part of women which calls for thanksgiving. It is a demonstration none can gainsay. We rejoice with our sisters of the W.F.M.S. in this, their twenty-fifth anniversary, and from our warm Canadian hearts we bid them "God-speed." May we be stimulated by their noble example.

District Doings.

VANCOUVER, B. C.

THE third annual convention of the B. C. branch of the W. M. S. was opened by a public meeting in Homer St. Church, Vancouver, Sunday, May 13th. As the Conference was sitting we were favored by the presence of the wives of the Missionaries, whose addresses were full of interest.

Mrs. Crosby gave a sketch of their efforts among the Indians, particularly in the way of homes on the northern coast. For twenty long years the struggle had been carried on in loneliness and isolation. In the early days she had been the only white woman in that part of the country, and a brief visit from Mrs. Tate was an event never to be forgotten. At present they have two homes for the children, but there is urgent need for new ones in many places, and she hoped the appeals of the Indians would not be long unheeded. Mrs. Tate traced the history of the Coqualeetza home from its early beginning some years ago, when a few Indian children were received into their own house, down to the present home, but lately opened. The work had been long and not always hopeful, but the results were now no less gratifying than they were beneficial, the efforts bestowed on the squalid Siwashes having induced them to adopt more cleanly habits and abodes, while at the same time raising their tone of life and morals.

There is great need of additional schools. On the west coast of Vancouver Island there are nearly 1,000 children. On the Upper Skeena and at Bella Bella the work is much hindered for want of schools, while at Kitamaat Mr. and Mrs. Raley, the resident Missionaries, have, at their own expense and at much inconvenience, taken twenty-three children into their own home. Mrs. Raley's touching appeal for help, will, we trust, meet with practical sympathy in the shape of a substantial grant, that they may be able to carry out the work their hearts are so set on.

Rev. Mr. Gardner gave an encouraging account of his own work and that of Mrs. Morrow among the Chinese in Victoria. If proof were needed, there is ample to show the beneficial results of Mission work in this Province. The greatest hindrance we have seems to be the indifference of professing Christians. Surely we might with advantage proclaim a crusade against those who neither help nor even bid us God-speed in our work.

On Tuesday afternoon, after a paper on "The Lord's Tenth," there was a short discussion on "The Importance of Systematic and Proportionate Giving." It was recommended that the matter be brought before the auxiliaries.

The paper by Mrs. Coverdale Watson, on "How Best to Interest Auxiliaries in Our Own Work," was so much appreciated that it was resolved to print it. It was a fine suggestion that each auxiliary should be possessed of a library of Missionary literature, and we only wish it could be carried out. Our able President, Mrs. Sexsmith, conducted the meetings with great efficiency. In face of the hard and difficult times affecting the financial ability of our people, a very hopeful feeling was displayed, and all seemed most anxious to push the work more earnestly than ever.

A. NICOLLS *Cor. Sec.*

WELLINGTON DISTRICT.

THE District Convention of the Woman's Missionary Society was held in the Methodist Church, Wellington, on May 17. Mrs. H. Greer presided over the meeting, which opened by singing the 131st hymn, in the Canadian Hymnal, followed by short prayers from several of the members. The President then read the 72nd Psalm, after which the Secretary was elected and the roll called, when delegates from nearly every Auxiliary responded. Gratifying reports were then heard from Rednerville (Centre Church), Rose Hall, Wellington, Bloomfield, Mount Pleasant, Picton, First; Picton, Main Street; Picton Mission Band, Bethel; Extra Cent-a-Day Band, Picton; and Ameliasburgh. The subjects then opened for discussion were:

1st. Use of literature in Auxiliary work, when it was proposed that the District form a library composed of missionary literature, each member contributing one book toward proposed library.

2nd. Bible methods of filling the treasury. Is God's way our way?

3rd. How shall we develop the spirit of self-denial?

4th. How much should we give to missions?

5th. What new methods have been tried during the year, and with what success?

6th. What mistakes have been discovered?

7th. Is it desirable to select special objects of support?

8th. Are we doing all we can to interest the young people of the Church?

After profitable discussion on these subjects the doxology was sung, and benediction pronounced by Mrs. Platt, and the meeting adjourned until afternoon at two o'clock, when session opened with singing and prayer, after which the minutes of morning session were read and approved.

An address of welcome was read by the President, which was briefly but kindly responded to by Mrs. Platt. The suggested programme for May meeting in the Missionary Leaflet was then taken up, and a paper on "Personal Responsibility" was read by Mrs. Noxon. In order to obtain the opinions of the district regarding certain changes in our work the following questions were voted upon:

1st. Shall price of report be raised to ten cents, or remain at five cents? Moved by Mrs. Platt, and seconded by Mrs. Tobey, that they be raised. Moved, in amendment by Mrs. Noxon, seconded by Mrs. Peterson, that they remain at five cents. The first motion was carried.

2nd. Is it better that the expenses of delegates be paid by Auxiliary or Branch Treasurer?

Moved by Mrs. Tobey, and seconded by Mrs. Monahan, that the Auxiliary pay it. Moved, in amendment, by Mrs. Leavens, seconded by Mrs. Bowerman, that it be paid by Branch Treasurer. The amendment was carried.

The appointment of District Organizer was then discussed for a few minutes, after which an anthem was sung by the choir.

The testimony meeting was conducted by Mrs. Thorn, and many rose to testify the benefits they had derived from being associated with this glorious work for the Master. A paper entitled "Claims of Missions on the Young Women of Our Church," was read by Miss Lambly, who had recently been accepted as a missionary to Japan.

A Missionary lecture, delivered at Exeter hall, was read by Mrs. Davidson; when a solo, "Flee as a Bird," was well rendered by Mrs. A. M. Osborne.

After the collection a beautiful recitation was ably delivered by Mrs. Betts, followed by a reading by Mrs. Bowerman, "A Broken Alabaster Box."

The motto for the year is the golden rule—Whatsoever ye Would that Men should do unto You, do You even so unto Them. A paper, "Willing Service for the Master," was read by Mrs. Thorn. After singing "God Be With You Till We Meet Again" and the benediction by Mrs. Platt, the Convention was brought to a close, all returning to their respective homes with the pleasing thought it was good to be there.

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

BELLEVILLE DISTRICT.

THE Belleville District Convention met in Holloway Street Church, West Belleville, on June 6th. Fine weather, a large attendance, a cordial welcome expressed, not only in words, but also in the beautiful floral decorations, and thoughtful arrangements made for their comfort by the Auxiliary and young ladies of the Church, all tended to make the visitors happy and at home. Nineteen Auxiliaries, Mission Bands and Circles were represented, many delegates having driven several miles to attend. Mrs. Massey, District Organizer, presided, and led the devotional exercises in the morning, while Mrs. Gilbert, of Bayside, assisted by Mrs. Coutts, conducted those of the afternoon. The President's Address could scarcely fail to give encouragement and impart fresh enthusiasm to her hearers. Most of the reports were very satisfactory, two or three only having fallen behind. Two new Mission Bands have been organized, the total membership increased, and the funds nearly \$200.00 in advance of the last year. Several Auxiliaries and Bands reported sending boxes and bales of bedding and clothing to the Mission Stations. The Convention was honored by the presence, on the platform, of the President of the new Branch, Mrs. (Dr.) Carman, who led a touching memorial service for members who had died during the year, and for *our* Missionary, Miss Lund, who received her call to Japan while living in Belleville. Mrs. Carman also took charge of the "Question Drawer," and by her answers gave many useful suggestions, and much needed information. Mrs. King conducted the Testimony Meeting, in which many of the ladies took part. An address of welcome was given by the warm-hearted President of Holloway Street, Miss Wilson, and a suitable reply made for the delegates by Mrs. Vanderwaters, of Chatterton. Greetings were received from the Baptist Circle through Mrs. (Rev.) Marshall, and from St. Andrew's Woman's Missionary Society through a letter from the Secretary. A duet by Miss Doxey and Miss Cauley, of Albert College, N.B., with appropriate hymns (Miss Dafoe presiding at the organ), enlivened the services. The most interesting features of the programme were two papers, one on "India," by Mrs. Baker, the other on "Africa," by Miss Davidson, of Albert College, both of which received a standing vote of thanks, and were thought well worthy of re-production in printed form. The visitors were entertained most hospitably by the ladies of the church and others at their homes, a great improvement on preparing dinner in the church. Three memorials were voted to be sent to the Branch meeting—one asking the price of the Annual Reports be raised to ten cents; one to have the names of Presidents and Corresponding Secretaries of Mission Bands (especially the latter) printed in the reports, and the third to have the financial year of the Woman's Missionary Society to end in May, and the Branch meeting in June. After a collection of \$9.75 had been taken, and several votes of thanks passed, a parting hymn was sung, and Mrs. (Rev.) Crossley closed with prayer.

L. H. LEWIS, *Secretary.*

In Memoriam.

SEARLTOWN, P. E. I.—Death has removed from our Auxiliary a devoted member, Bell Feard, called away in early life—too early called we humanly would say, but the Master has said "Come up higher." Hers was a life of

loving obedience, and at the close she triumphantly exclaimed: "Home! Home!! Happy! Happy!!"—A.W.

CREEMORE.—Although our Society has not been organized much more than a year, we regret to have to record the death of one of our most cheerful and active members, Sister Kitson, who, in October, passed from her labors here to that rest which remaineth to the people of God.

Extracts From the Diary of One of Our Missionary Workers.

TOKYO, AZABU, Feb. 8th.—To-day I called to enquire why O Tori san had not been at the King's Daughters' School for two days previous, and found that the child was confined to the house with a very painful leg. She had been sent by her father at nightfall to buy *sake* (liquor) for him, and had fallen, cutting herself badly just below the knee. The next day the leg was badly swollen and very painful. The doctor of the neighborhood had been called, but his charges were too high for the parents to meet, and the poor little sufferer was left to suffer on without any relief being given her. The house is small; four other children were crowded into it; the mother slatternly and fretful, and she gave but a graceless service to her child. When I entered the house she was absent, buying liquor for the husband, who must have his drink as soon as he returns home.

I then went to see the old woman to whom I had carried food a few days previous. She said her daughter had gone out that morning to work, she supposed, and that she was feeling better and would take a bath as soon as the fever left her. She thanked me again and again for the bath-money, saying that it would be a treat to her as she had not been in the bath since early in the 10th month. She showed me her hands, which were coated thickly with dirt, and said she was ashamed to put her feet out because they were so much worse; that she was covered with vermin, but that her daughter had even more on her than she had, that they just dropped off her all the time.

9th. I took a letter of introduction to the house physician of the Akasaka Hospital, where the pupils of the school support a bed, to O Tori san's home to-day, and instructed the mother to send the child for the doctor to see, and if necessary, she would be kept there for treatment. Poor little sufferer, it made my heart ache to see her.

12th. This being a holiday, I started out right after dinner, accompanied by O Yuki san, who assists in the charity school. We went first to inquire for O Tori san. She is still in bed, her leg and foot swollen to a wonderful size. Her brother, who is out at service, had come to see her and was sitting by her side; the two talked together in a low voice, while I heard from the mother what the doctor had said. I could not help listening to what the two were saying—the brother advising that she try to be patient so as not to trouble the mother more than she could help, she replying that she was asking God all the time to help her to bear quietly the pain He had permitted. The father, a jinrikisha-drawer, had taken the child to the hospital; her leg had been attended to and medicine given, but as there was not an empty bed into which to put her, and as she could be cared for by being brought every other day, they had been forced to send her home. Our care for the child, her own patient bearing of her suffering, brought on by the sin of another, had touched the parents' hearts. The mother's voice was gentle and her look tender, while she did what she could for the little patient, and she told us of the father's remorse, and how the child had said her God had permitted this to come to her, that Jesus her Saviour was by her side helping her to bear the pain; of how often during the hours of the day the little hands were clenched tight and the voice lifted in prayer for strength. We wondered if this "little one" were to be the means of leading that father away from his liquor, and if father and mother were to learn the lesson of love to God through her.

We next went to see the old woman whom I had found starving a few days before. Her heart was full and she

poured out all her woes to us. In the house with her is a daughter of twenty-eight and her two children of six and three. My! what a tale of degradation and sin. A son had been adopted to marry this daughter, but after the birth of the first child he proved so worthless that he was divorced, the mother and daughter living on together, the former earning a few sen a day by twisting the strings with which parcels containing presents are tied; the latter by weaving, at which she is very skilful. In due time the mother found another son to marry her daughter—this time an industrious hard-working jinrikisha man. He had been in the house only about a week when the wife was taken very ill and was found to be with child. This assured the mother of what she had been suspicious before, that her daughter had not been earning the money she brought home by her weaving. There was a premature birth, but the new husband in a few days asked to be divorced, as such a wife was not to his liking. The next husband was one of the daughter's own choosing. She brought him home one day—a lazy, good-for-nothing, a jinrikisha man by trade, but a vagabond in reality, who would not work if he could avoid it. The younger child was born of this union, and some time after the father took his departure, no one knew to where. The troubles of the old mother had increased; there were two children to care for; the daughter would not work, is lazy, and, above all cruel to her mother, beating her until she will give up the last sen she has. While the money lasted, the daughter had spent her time in sleep, and the mother knew not where. She had eaten the lion's share of the food I had taken, had burned up all the charcoal at one time to give herself a good warming, though the little I had taken was all they had in the house during the winter, and had that morning taken the bath-money and bought sweet potatoes with it for her own lunch, and left the house destitute of a morsel of food or the wherewithal to buy it. She had tried by cruelty to force the old mother to come to the school with a tale that would lead to more food being given them, but this she had firmly refused to do. Our hearts ached for the poor old soul. She had attended the Sunday evening meeting, we had talked with her on former visits, but her darkened mind has not yet comprehended God, and those from whose hand she had received benefits, are those to whom worship is to be given. She rubbed her hands together and bowed many times before us as she muttered her thanks, and told us that she turned her face in the direction of where we lived each morning while she gave thanks for mercies given, and asked for help during the day. After a few words in which I tried to lift her higher, we passed out, a heavy burden resting on us; so much to be done and we so powerless to do it in our own strength—the little we can do at our best—and we could but cry unto our Father in Heaven for strength, wisdom and laborers in his vineyard, fitted to take up this work.

Our next visit was to the home of a middle-aged woman, who has been an irregular attendant at our Sunday evening meeting. She was not at home, but the husband was. He invited us to come in, and as I had met him several times, we accepted and entered. He remarked on the coldness of the day, said he had intended going to work but the morning was cold, the wind high and a few flakes of snow flying, so being lazy he remained in the house; said we were young and did not mind the cold probably, and then wandered off to his former days when he was better off, and of how he had spent all in rioting and fast living; of the theatre and its charms; of the houses of ill-fame and the pleasures he had found there; all this was told as though the memory of it all was as a sweet morsel unto him, though the wages he is reaping are misery and want. He told of his latest delight—gambling; of how over three years ago he had lost twenty yen and had nothing with which to pay it; of how, on searching for a way, he had decided that all he had was his wife, and she must be sold to a life of prostitution in order to raise the money to meet this "debt of honor," that on consulting her she agreed with him that nothing else was left; but her old mother had plead that this might not be done, and promised to raise ten yen if he could get the other. He did not tell us how it was done, but the wife was saved. Then he told us

how soon after the wife was taken ill and lay for 100 days upon her bed; that this was his punishment for having thought to sell her; and if she had been sold at that time he would not now probably know where she was. It was time for us to turn our faces homeward, as the sun was fast sinking in the west; our hearts were full, and though we tried to say something that would reach this soul, it seemed as though what we uttered was as beating the air. May God have mercy on such souls.

To-night I cannot throw off the burden of the afternoon's work, it clings to me like a bad dream, the tears unbidden fall. Down in the school-room the students are making merry. I have always enjoyed these holiday evenings of fun, but to-night I wonder how they can smile. When will the day come when Truth and Righteousness shall prevail? O, my sisters in Christian lands! what are you doing for the help of the Lord against the mighty tide of sin that rolls over this and other lands? "*Pray* ye that the Lord of the harvest will thrust forth laborers;" *give*, that they may be helped to carry on this work; and again I say, pray that many of my sisters may be raised up to carry the Gospel Light and Comfort to the people of this land.

The Need of Missionary Effort.

MISSION work, whether home or foreign, is the greatest work of the age. It is the saving of souls, bringing them to Christ.

"What shall it profit a man if he gain the whole world and lose his own soul?" We may have its pleasures, its wealth, its honors, but what are all these without Christ? They perish with the world. The worldliness of Christians is the great hindrance to the evangelization of the heathen. How much time, labor and money are spent in the pleasures and vanities of the world, and what a beggarly share we offer to Him who became poor that we through his poverty might become rich? In these days too many are prone to think of Missions among the many forms of benevolent work, and to say that Missions are an organization of the Church; but is not the Church the result and the fruit of Missions, and is it not charged to preach the Gospel to the world? Not merely to America and Great Britain, but to the *whole world*. There should be no part of it lying in neglect, but, sad to say, there are yet two-thirds of the human race without the knowledge of God. There are vast districts, thousands of miles in extent, where no Missionary has ever yet borne the glad tidings. Is it impossible to reach them? Has God's promises ever failed when the conditions have been complied with? "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "Ask of Me—" I often think if, instead of asking men we would ask God, we would accomplish more for Him.

We might spend hours talking of the state of the nations who are without God, but I think you all know sufficient about them to convince you that their condition is a sad one, and it is something that I don't care to dwell on. What we have need to talk of more is doing—not merely *knowing* but *doing*. What is Jesus Christ to us? Is he anything? We call Him our Saviour, Redeemer and Friend, but how many of us call Him Master and Lord? We are not our own, we are bought with a price, even His blood. Has He not a right to us? How much we need to learn obedience to Him. He was obedient in all things, even unto death. He came to save the lost and His last thought before He ascended into heaven was for these. The dark African, the Hindu, the Chinaman, were all mentioned as well as you and I. He said: "Go tell them of Me, they are dying without hope; go tell them I have redeemed them." Have we obeyed? Is there anything we can do in this work? Is there anything I can do? Does God require anything of us? Have we ever tasted the joy there is in making a sacrifice for our Lord? Truly "it is more blessed to give than to receive."

We also need a higher standard of piety, of prayer, and of power—we need a fuller consecration to the cause of Christ. He has the noblest soul who is wedded to the most

unselfish purpose, and the very essence of Missions is unselfishness. How may we obtain a higher consecration to the cause of Christ? Is it in a meeting like this? Consecration is peculiar to the secret place where the soul meets with God in silence and solitude. The impulse may be obtained in a large gathering, but is matured in privacy with God. If we meet alone with Him, desirous to know His will, it shall be revealed to us. Our property, our occupation, our time, our talents, our treasure, should all be consecrated. They all belong to Him, they are only lent to us. Life is short; it is but a vapor; let us *do* noble things each day, not *dream* them.

Penville.

M. CREYKE.

How May Our Liberality be Increased?

AN ADDRESS.

FIRST, I should say, by having the needed preparation of the heart in reference to giving, thoroughly understanding, from the depth of our inmost soul, and realizing individually the truth of Christ's words, "It is more blessed to give than to receive." Then, when we have this blessed experience dwelling within, we are prompted to give and do something more in a way that has so amply rewarded us. It is reward as well as love that sweetens labor. If we have the love of God shed abroad in our hearts, it is pleasant to labor for those we love, for love is the essence of Christian character, and deeds are proofs of professions. Self-denial for others is a test of love. Christ says: "A cup of cold water given in my name shall not lose its reward." Then I think our liberality may be increased if we would stop and think, "What shall I render to my God for all His gifts to me?" Think what Christ has done for humanity—gave not only His time and talents upon earth, going about doing good, but also Himself—His own life—a ransom for our sins.

If Christ, in thus proving His love to us, is an example to all Christians, how can we refrain from giving to others? Liberal giving is the fruit of God's gracious influence upon our hearts, and if He is our Master and Teacher, how can we, who accept Him as such, fail to do for our fellowmen something of what He has done for us? "Though He was rich, yet for our sakes He became poor." He also tells us not to lay up treasures upon earth, but in heaven, for where our treasure is, there will our heart be also. What a joy to have the privilege of laying up treasures in heaven! The joyful Christian is the most liberal giver. God does not ask us to give of what we do not possess, but wants first the willing mind—a disposition to give, a heart ready for self-denial—and He will reward it, not according to its means of expressing itself, but according to that a man hath. We believe, also, that just as we sow we shall reap. If we sow bountifully, we shall reap the same. If we do but little for others, and if we give but little for the progress of the world, or spend but little time or effort in doing good, the result will be small, but in liberal giving we have the promise, "thirty, sixty and a hundred fold." "God loveth a cheerful giver," and He will honor those that honor Him. The grace of liberality is a Divine gift from Heaven, and we should pray earnestly for it. It has been said, "There is no affliction so great as a selfish heart." Giving is, to the natural eye, the way to lessen our store; but the Bible says it is the way to increase it. It appears like an idle tale to one whose heart is not in sympathy with giving, to read that bread cast upon the waters shall return after many days, but those of us who are of the household of Faith believe that giving doth not impoverish, nor withholding enrich. "There is that scattereth and yet increaseth; there is that withholdeth more than is meat, but it tendereth to poverty." Then, again, I think our liberality may be increased by systematic giving. By so doing, we lay aside in store for Him as He has prospered us, and we believe we shall be prospered in both temporal and spiritual things, for God can easily withhold temporal success if we keep back what He asks us to give to Him, and spiritual prosperity is inseparable from Christian liberality. We are here only as stewards, and it is required in stewards that a man be found faithful. Then,

it has a tendency to make us careful and diligent, and adds joy and pleasure in living. But lastly, I think the foundation of true benevolence is entire consecration of time, talents, money and all, to the glory of God, asking him to accept of us just as we are.

How to Make an Auxiliary Interesting.

(Subject Assigned a Delegate at Markdale Convention.)

A BRIGHT, cheerful place of meeting, with plenty of God's sunlight, distilled in that nectar we call fresh air. You will not get it in the basement of your church, nor in the little back vestry, but in that nice, large committee-room that you helped to furnish, and that is as pleasant to entertain Divine visitants in as is your well-kept parlor, where you welcome chosen guests. Yes; ours is a sunshine dispensary to send out light and warmth to the dark places of the earth; and everything that begets bloom must be banished from our meetings.

Now, you are comfortable as to your bodies, let them pass out of sight.

Committee, where are your flowers? Ah! there they are. You are wise. These delicate blooms speak to the soul with an eloquence far superior to words. They suggest the fadeless beauty of the Rose of Sharon and the Lily of the Valley, and that bright future when the desert shall rejoice and blossom as the rose.

Now, let us take a step higher. Give us music. How it lifts the spirits up! We can sing when language fails us. It is the voice of the heart. It differs from speech, it differs from prayer; it is praise.

Well, how is your room furnished? The best upholstery I know of is—not Gobelin tapestry—but the clothing of human souls! What meaneth those meetings of threes and fours and sevens? If the mission work is good for me and the minister's wife, and that old lady, why not for the rank and file of the Church?

"Come to our Society next Wednesday," I say to my pew-neighbor. "Oh! I'm not a member." "No matter, you remember the announcement read: 'Visitors cordially welcomed.' Shall I call for you?" And the thing is done. Every member does it, and the room is full, and the air is filled with the inspiration of life, which is sweeter incense to the Almighty than the sweetest nectar-laden atmosphere.

And she'll come again—that visitor. Next day, at her work, she thinks it all over, and asks herself the question: "What am I living for? We are not our own. We are bought with a price. Oh, such a price!" And the tears fall, and mingle with her washing-blessed lotion!

Now, how are you going to spend the hour? Come out here, Madam President, let me look at you. Yes, you have a sunny face, not easily discouraged, I should judge. You love the work. That is good. You have tact. Yes; that's necessary. You're not a slouch in business, I'm sure. And you say you are teachable. Ah! that is *sehr gut*, as my German friend says.

Let us begin. I'm so glad you have a prompt secretary, and a careful treasurer, and conscience-endowed members generally. A good sermon (lay one, of course) might be preached from the text: "Mind your own business." Not in a pugnacious spirit, but drawing attention to the thoughts suggested by each word of this homely but invaluable adage. First: There is the employment of every faculty of the *mind* for the business in hand. Then, that business is *yours*, not your neighbors. It is your *own*, and no others. Then the business itself must be thoroughly investigated, that it may be properly done. A little thing well done is a stepping-stone to a greater deed.

Don't keep persons in office till they fossilize. Good blood is got by good circulation.

Now for co-operation. Ah! there is the secret of success. If you have discordant elements I'll tell you how to mingle the water with the oil. Let the Holy Spirit be the Alchemist. He will do it—divinely, sweetly, effectively.

What about the programme? Is it to be stiff and formal, or pliable and varied? Some clever person has

solved that difficulty, and suggests a programme in each monthly leaflet. Its best feature is that it provides for all taking part. The meeting is not the president's, nor yours—missionary hobbyist—but ours (with a capital O). Better still, it is the Master's—all capitals.

This brings us to the source of inspiration—the Divine essential. The ancients sought after the simple elements in nature, and out of millions of combinations, reduced them to four! And so, out of the multiplicity of missionary duties, that seem to be ever increasing, like the complications in machinery that has not reached a perfected state, it is well ever to keep before us the one elemental maxim of our missionary creed: "I believe"—what?—"that I am my brother's keeper!" "No!" says the disobedient son, "I'm not my brother's keeper. Let him look out for himself." That is the murderer's creed!

Every Christian *is* his brother's keeper—whether that brother (Christ's definition for neighbor) be Chinese, African or white—at home or abroad; whether he be respectable or disreputable, civilized or uncivilized; and God will not forget this when we come pleading "Lord! Lord!"

Every true missionary sees the word "Brother" written on the brow of every fellow-creature; and every true member of a Woman's Auxiliary prays that she may catch the import of this awful truth. And why awful, when it is Christlike? Ah! Why?

Abraham, you lovely grand old man, whose only fit companion is your God, what are you doing among those slain animals? "These are the sacrifices for my Lord." "Why stand waiting?" "That I may permit no fowls to come near them." And lo! an horror of great darkness comes over him as he sleeps in obedient waiting, but only to form a background for the meteoric illumination that shall presently play on its surface. The waking eyes of Abraham shall behold his God, walking amid and owning the sacrifice.

Oh, God of Abraham! the same yesterday, to-day and forever; our sacrifice of offered hearts are before Thee. Do thou accept them. M. H.

Owen Sound, June, 1894.

New Mission Bands.

LONDON.—Mrs. McMechan, President of the Woman's Missionary Society, in London, met the "Pearl Gatherers," in the Parlor of the Colborne Street Methodist Church, for the purpose of organizing a Mission Band under the direction of the Woman's Missionary Society of Canada, and gave a very interesting account of the work done in Japan and other places. During the last six months Miss Patricia Murray has been instructing her afternoon class of thirty members along the lines of Missionary work, and the said class will retain its name of "Pearl Gatherers." Election of Officers are as follows: Miss P. Murray, President; Mrs. Wm. Henderson, Vice-President; Miss Minnie Hance, Recording Secretary; Miss Eva Wheaton, Corresponding Secretary; Miss Mary Winterbottom, Treasurer; Miss Lilla Garner, Organist. A Programme Committee was appointed. The number of members at present is thirty-five.

SELBY.—This Auxiliary was organized in November, 1892, by Miss Hawley, of Bath, with a membership of twelve. For months the very life of the infant Society wavered in the balance. But as the Christian women of the community came to understand their duty and their privilege in reference to this organization of the Church, they gladly came to the rescue, and we have good reason for looking hopefully to the time when every woman whose rightful place is with us, will be earnestly engaged in this work. For this we are working. Last year we sent to the Branch Treasurer, \$20.50; this year, for the first three-quarters, \$45.00. We have held one public meeting, at which Mrs. Massey was present. Her earnest and stirring appeal did much towards arousing the present lively interest in Missions. One young man that evening gave \$5.00. Our membership is now thirty-seven. Mrs. Henry Wilson is our President. We are taking thirty *Leaflets* and eight

Outlooks. Quite a number have mite-boxes, and we have also a mite-box in the church. Our meetings are felt to be profitable in many ways, and are greatly enjoyed. Already we have come to a deeper realization of the Divine truth that "It is more blessed to give than to receive."
MRS. WM. VALLIAU, *Rec.-Sec.*

CURRIE'S CROSSING.—An Auxiliary was organized here about two years ago. During this period we have lost some of our members, but others have taken their places. At an "At Home," held in May, Rev. F. A. Cassidy gave us a very interesting address on his work in Japan. May God fill our hearts with love for our sisters who are less privileged than we, that we may be more willing to sacrifice some of our pleasure in order to help send them the Gospel.
S. J. R., *Cor. Sec.*

Words From Workers.

ST. STEPHEN, N.B.—A most appropriate service was held on Easter Sunday evening, under the auspices of the W.M.S., ably assisted by the members of the Sunday school and choir. A programme, consisting of responsive readings, recitations and music, taken from the Resurrection story and conversion of the world, proved most interesting and profitable. On Thursday, April 5th, we held our Easter thank-offering service. The opening of the envelopes containing the Easter offering from members added greatly to the interest of the meeting, each accompanied by a suitable text of Scripture. The offerings, amounting to \$18, were in aid of the hospital work in China.
N. W., *Cor. Sec.*

WINCHESTER.—We are glad to be able to state that our Society is progressing favorably. The average attendance at our monthly meetings has been twenty-three, beside a number of visitors. Ten members have been added in the past half year. Total number of members, seventy-two. The use of the suggested programmes in the *Monthly Leaflet* has been beneficial in creating and maintaining interest in the meetings. An appeal by letter was made to each lady member of the congregation, in view of the thank-offering, and resulted in a large audience assembled to hear the interesting and instructive address by Mrs. Gooderham, General President of the Woman's Missionary Society. Amount of thank-offering, \$46.50. We hope that the final report at the close of the year will be equally as good, if not better, than last year.
J. R., *Cor. Sec.*

OAKWOOD.—The Auxiliary of our W.M.S. has been doing good work. The esteemed President, Mrs. R. G. Webster, entertained at her home the members, who spent the afternoon making quilts for another box, and in the evening the gentlemen were invited to unite with their wives around a well-furnished tea-table. We sent a well-filled box to the Indians of Gibson Reserve. Mrs. ——— address at a public meeting in the fall was well received, and a good collection was given. Some of the members visited another appointment on the Circuit (Eden), and as a result an Auxiliary was formed there. The Eden friends gave an excellent entertainment on Easter Monday, and took a collection as Easter offering for China, \$6.57. We have also organized in this village a Mission Band named "Do What we Can Band," with seventeen members, with Miss Silverwood as President. The auxiliary gave an entertainment on the evening of Good Friday. It was very encouraging. Some 163 were present, and gave us for China \$16.31, an average of 10 cents each. The Secretary, Miss Foster, gave, in well-chosen words, a beautiful report of the work. Addresses were given by Mrs. F. Hardy and Mrs. T. Bowes, sr., which were well received. Nettie and Laura Webster each gave a recitation on mission work. We were cheerfully and ably assisted by our church choir. But nothing elicited more applause than the singing of two pieces by five little girls, Estella Rennie, Maud Staples, Kate Bowes and Laura and Nettie Webster. Much credit is due to Mrs. D. Dundas who trained the girls and presided at the organ while they sang. At the close of the intellectual feast all were invited to the basement, where a lunch was given. In all a most delightful time was enjoyed.

H. E. WEBSTER, *Cor. Sec.*

ATHENS.—Although there has been no report from this Auxiliary for some time, we are pleased to be able to say that our Society is still prospering. Our membership is fifty-three. Our monthly meetings are held regularly, and are well attended. We take up the printed programmes for each month, and find them very instructive and interesting. We have about forty-five mite boxes distributed among the members, and find the Missionary spirit is increasing. We gave a ten-cent tea and raised \$10.65, and a very pleasant time was spent. We are busy preparing for our Easter Thank-offering service, having followed the suggestion of Mrs. Ross and Mrs. Williams, to send letters to the ladies of our congregation, and we expect good results to follow.

ELMA M. SLACK, *Cor. Sec.*

OLD WINDHAM.—Last year we had a membership of thirteen. We sent to Branch Treasurer \$24.50. We shall be able to report an increase in members this year, as we now have five new names. We hold regular monthly meetings at the homes of the members, and we follow the prescribed programme on the *Leaflet*, which we find interesting and helpful. We held one open meeting this year. Last July Mrs. Kitchen organized our young people and children into a Mission Band, the "Busy Bees," with a membership of forty-six, which has increased to seventy. Never was there a more lively interest here in missions than exists at present. We pray that we may accomplish much greater success in the future.

MAUDE COLLVER, *Cor. Sec.*

CALEDONIA.—The interest in our Auxiliary is steadily increasing through the untiring efforts and inspiring presence of our President, Mrs. (Rev.) T. W. Jackson. We hold our meetings on the first Wednesday of each month. We have a membership of thirty, sixteen subscribers to the *OUTLOOK*, are taking twenty-five copies of the *Monthly Letters*, and twelve Reports. Mite boxes have been distributed, and are a great blessing to those who contribute. At the annual meeting a tea was given by our President, after the reading of annual reports from the officers, and the reelection of officers. On January 28th, Miss Lund, the returned missionary from Japan, gave a very interesting and instructive address in the Methodist Church on "Japan, and the manners and customs of its people, also the rapid growth of Christianity." Our Auxiliary deeply regrets the sudden death of so faithful a worker in the Lord's vineyard. Mrs. (Dr.) Burns was sent as delegate to the annual Conference at Listowel, and brought back with her a very interesting report. The Easter programme was followed at our last meeting. The offering was generous, considering the number present. A profitable time was spent. We thoroughly appreciate the well-arranged programme in the *Monthly Letters*.

MRS. GEO. H. HEWSON, Sr., *Cor. Sec.*

SMITH'S FALLS.—Our "Maple Leaf" Mission Band held a very successful entertainment on March 27th. The programme was excellent, and was fully appreciated by a large audience. The literary part is to be found in the January *OUTLOOK*, so well arranged by Rev. W. H. Barraclough, Teeterville, and so well calculated to inspire missionary zeal. Particular mention should be made of the "Messengers," dressed in costumes representing China, Greenland and India, whose recitations and singing were loudly applauded. This little band had a fine collection of their own work, consisting of ornamental and useful articles, which they sold during the intermission. The Band was greatly delighted to find that the contents of their mite boxes, the proceeds of the sales, and the collection of the evening amounted to the nice sum of \$30, which sum is handed over to the Woman's Missionary Auxiliary. To God be all the praise. We pray His blessing may rest on this little Band of workers. There is work for all, both great and small, in His vineyard. Death has entered our Circle for the first time, and claimed a dear sister, Mrs. Wm. Taylor, who died February 20th, in the triumphs of faith. She will long be remembered for her quiet and genial manner, her zealous service and love for the missionary cause. She has been taken from earthly toil to a higher service, and though we will greatly miss her, the remembrance of her Godly life will linger with us as an incentive to renewed zeal in the Master's work.

HATTIE GRAHAM, *Cor. Sec.*

LAKE DORA.—Our monthly meetings are increasing both in interest and number. Our membership is now seventeen. Last quarter five new members were enrolled, the fact of which gives us great encouragement. A missionary prayer meeting was held March 21. An Easter thank-offering was taken as was requested, in behalf of the work in Chen-tu, China. Six dollars was realized. Our members all have a true missionary spirit. We pray that we will put forth every effort and make every sacrifice possible that we may help roll on the Gospel chariot.

E. S. WARREN, *Cor. Sec.*

TORONTO (Berkeley Street).—We desire to acknowledge with gratitude a bequest of \$400 to the Woman's Missionary Society, to be credited through the Berkeley Street church, from Mrs. Ellen Robinson, a member of our Auxiliary, who was called to her reward in March of this year. Sister Robinson was a member of Berkeley Street church for many years, and by her kindly sympathy and Christian life endeared herself to her friends. She has ever been liberal in contributing to the funds of the church, and the above bequest, with several others of a similar character, is simply a continuance of her generosity, which is highly appreciated.

H. C., *Rec. Sec.*

ROBERTSON.—This Auxiliary, organized a year ago, has a membership of thirteen. The meetings, which are held the second Saturday of every month, are both interesting and profitable, although not so well attended as we would wish. At the Easter meeting, held at the home of our President, \$7.50 was very willingly offered as a response to the urgent appeal for the Chen-tu Hospital, China. Responsive reading, singing, and prayer, after which a very interesting address by the President, helped to make this our first Easter meeting one of the best we have held. During the year three socials were given, at which \$10.36, \$9.61, and \$10.25 were made, respectively, and \$51.00 raised to swell the sum for the work of the Blessed Master.

H. M. D., *Cor. Sec.*

BARTONVILLE.—Some time has elapsed since there has been a report from our Auxiliary here. In the past year, though we have not made a progress entirely satisfactory to ourselves, we have not retrograded in the least; and even though our number at times is small, we are not at all discouraged, for each meeting seems to bring us fresh inspiration and encouragement, and we are trying our utmost to fan the tiny missionary flame started in our midst. In July Mrs. (Rev.) Rowe, our President, removed from this Circuit, and we felt it a great blow to our youthful Society, but our Vice-President, Mrs. W. A. Crosthwaite, fills the vacancy admirably, and does all in her power to keep up the interest in the work. In Mrs. Archer, our new minister's wife, we have just what we need; one always ready with wise counsel and unerring judgment, to do anything she can to advance the Mission cause in our Church. Her encouraging words and unfaltering faith do much towards lifting our minds and hearts from earthly vanities and selfish delights, to honoring our Master and seeking to do His will. Several of our most helpful members have been unable to be present at the meetings during the winter, but now, as the summer has come, they are with us again, exercising their usefulness. Last year our Society raised over \$50, and hope to do better this. We had an Easter entertainment, and from its proceeds were able to send \$5 to the hospital at Chen-tu. Thus far we have taken in over \$22 in this year, which expires in September. Nearly all the members have mite boxes, and we expect quite a sum from them at the close of the year. We have a membership of twenty. We feel God is indeed blessing our feeble efforts. Though we may not be prospering financially as we would like, we are deriving a great deal of spiritual good from our meetings, and each of us feel an increasing delight in appreciating the honor our Master has bestowed upon us, in allowing us to be helpers in His most glorious work. It is our daily prayer that we may more fully consecrate our all to His service, and willingly and gladly allow ourselves to be used in any way He may see fit, so that in our lives we may glorify our Maker and have a part in the Grand Harvest by-and-by.

MAGGIE CROSTHWAITE, *Cor. Sec.*

MOUNT PLEASANT (Vancouver, March 21st, 1894).—Organized by Mrs. Sexsmith in August, on Camp Ground, with five members. Mrs. (Rev.) Thompson, Pres.; Mrs. Reid, Cor. Sec.; Mrs. Dunlop, Rec. Sec.; Mrs. Herfoot, Treas. Several new members since organizing. Had one public prayer meeting, and had a nice collection. We have every reason to be thankful for the way in which the Lord has prospered us during the hard times.

Mrs. J. A. REID, *Cor. Sec.*

ST. THOMAS.—A very enjoyable At-Home was given by the Auxiliary of the First Methodist Church on Thursday, March 15th, which was very largely attended by the members of the other Missionary Societies, and also from Alma College. Mrs. F. M. Griffin gave a practical reading, and Mrs. Dickson, of London, made an earnest appeal on behalf of the women of heathen countries. The voluntary offering was very liberal.

Mrs. W. B. JENNINGS, *Cor. Sec.*

CENTRALIA.—An auxiliary of the Woman's Missionary Society was organized here on 15th March by Mrs. John Paisley at Fairfield, to meet the third Tuesday of every month at 2 o'clock. The following are the officers: President, Mrs. Elliott; 1st Vice-President, Miss Clemens; 2nd Vice-President, Mrs. Lane; Recording Secretary, Mrs. Delgaty; Corresponding Secretary, Maude Hicks; Treasurer, Mrs. Hicks; Canvasser for OUTLOOK, Mrs. Hueston. We have a membership of 13.

MAUDE HICKS, *Cor. Sec.*

MOOTE'S (Canboro' Circuit).—Our Auxiliary was organized last December by Mrs. Kitchen. Officers: President, Mrs. Jno. Ricker; Recording Secretary, Miss Barker; Treasurer, Mrs. Geo. Baldwin; Corresponding Secretary, Miss P. L. Ricker. Though young, our society is active, and now has seventeen members, including one life member. Our Society is stirring up the missionary spirit in a marked degree all over the neighborhood. We held an open meeting on March 9th, at which our Mission Bands, lately organized, assisted. A silver collection was taken for the society. Our little Mission Band is also doing great good in training the young people in missionary work. Our prospects for the future are brilliant indeed, and we feel good seed is being sown. Our worthy President is an inspiration to us all. We take six OUTLOOKS and six *Leaflets*, and sent \$33.25 to the Branch treasurer last quarter.

P. L. RICKER, *Cor. Sec.*

ATHENS.—It is some time since any report of our Auxiliary appeared in the OUTLOOK, but I am pleased I can send a very favorable report. We meet the first Thursday of every month, and our attendance is good; the interest in the work is well kept up, thanks to the suggested programmes which we follow and find so profitable and entertaining. We generally follow the roll-call, taking the names as they appear, and should any refuse to do their work they are charged a fine of five cents. At the last monthly meeting we had the presence of Mrs. Dr. A. E. Bolton with us, who gave us a very nice talk on the work being done in Port Simpson; she also had a number of curios which were shown and explained how used. Mrs. Bolton is much pleased with the work, and expects to return to Port Simpson in the fall. We gave a ten cent tea, with an evenings' programme on mission work in February, at which we raised \$10.65. We also held an Easter thank-offering for the Chen-tu Mission, at which we raised \$30, and we trust did much good to others who do not belong to our Auxiliary in showing them the need of cultivating a missionary spirit to our sisters who have not the blessed Gospel. We sent for and distributed a number of mite boxes in February, and we have eighteen subscribers to the OUTLOOK. Last week we sent in our report to Branch treasurer, and reported fifty-six paid-up members, and by the Mission Band sending in \$31.29, was able to send the amount of \$78.54 for the quarter. We feel we owe much of the success of our Auxiliary to the faithful and earnest efforts of our President, Mrs. I. C. Alguire, and our Secretary, Mrs. J. P. Lamb. We pray for the continued blessing of God on our work. To Him be all the praise.

Mrs. CRANE. C. SLACK, *Cor. Sec.*

MONTREAL (Mountain Street).—We remember another year's mercies with thankfulness, and are assured that some good has been accomplished. Our meetings have been full of interest lately; which, perhaps, is partly due to the fact that some are now taking part who did not do so before. We had quite an enthusiastic open meeting in February, which was addressed by our President, Mrs. W. E. Ross, Mrs. Dr. Williams and Mrs. Robert Ross, of Halifax. This meeting was quite an inspiration, and resulted in the addition of some new members to our Auxiliary.

Mrs. L. ROBSON, *Cor. Sec.*

OTTAWA (Dominion Church).—"The king's business requireth haste," but are we women of the W. M. S. making all the haste possible in the business we have undertaken for our heavenly King? We fear not—there are many drones in His service who do not really intend to be. The ways are many for spreading the Gospel of Christ. Let us take but one this year and double our membership. Our prayer is that God may open the eyes of each member, that she may see her individual responsibility in this work, and bring in at least one new member. Our meetings are very interesting, though not largely attended. Each month our president gives us a helpful little talk on the Scripture reading, which we thoroughly enjoy, but regret there are not more out to hear. At our March meeting, Mrs. (Dr.) Edwards gave us a very instructive address on the "Gold Cure." The last of March we held our Thank-offering meeting, at which we raised \$41.50, nearly double the amount realized last year. At our June meeting, Mrs. Walker read an excellent paper on "India," the prayer topic for the month. Our membership up to date is fifty-five, but hope to add to this before the year is out.

EMILINE THOMSON, *Cor. Sec.*

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