

The Missionary Outlook

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

A Monthly Advocate, Record and Review.

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OCTOBER, 1892.

[WHOLE No. 142

Field Notes.

THE Annual Report for 1891-92 is now complete, and the work of shipping to the various Circuits will begin almost immediately. The work will be done as rapidly as possible, but weeks will elapse before it can be entirely completed.

THE income for the past year was the largest in the history of the Society, and came within \$700 of the quarter million line. It must be said, however, that a large item in the total was derived from legacies, which will doubtless show a heavy falling off this year, hence a general and enthusiastic effort will be necessary to prevent shrinkage and to carry the fund a safe distance beyond the quarter million limit.

WE venture again to press the great importance of an early date for missionary meetings. With very few exceptions they might just as well as not be held before the holidays, and the money be in the treasurer's hands very soon afterwards. Try it.

REV. J. C. SIDEY, of Red Bay, Labrador, writes as follows:—"Kindly allow me to acknowledge with many thanks the receipt of five dollars as 'a widow's

mite.' This is the first and only subscription that we have received as yet. No doubt the great fire in St. John's has claimed the first place in the sympathy of the children of our Father in the provinces. As it is useless to expect help from our own people in the fallen city, upon whom we largely depend, we

trust that our efforts to raise a place of worship in this isolated part will not be entirely forgotten."



THE LATE MRS. DR. KILBORN.

WE have to thank our friends for the hearty support the MISSIONARY OUTLOOK has received during the past, and as we try to make each succeeding number surpass the former, we are confident the circulation will continue to increase. New subscribers ordering during October and November will receive the November and December numbers of this year free. Terms, single copies, 40 cents a year; clubs of 8 copies and upwards, 25 cents.

The Missionary Review of the World for October has the following departments, which are

fully sustained:—"Literature of Missions," "International Department," "Department of Christian Endeavor," "Editorial Notes on Current Topics," "Monthly Concert of Missions," "General Missionary Intelligence." Funk & Wagnalls Company, Publishers, New York, and Richmond Street West, Toronto, Ont.

Editorial and Contributed.

THE LATE MRS. DR. KILBORN.

FROM the time our missionaries to China left their Canadian homes until they reached the scene of their future labors in that distant land, only encouraging and cheerful reports were received. On the trans-continental trip, the voyage across the Pacific, the journeyings on inland rivers in native boats, every mile of the way the Father's protecting care had been so manifest that the entire party felt that

"Regions none remote we call,
Secure of finding God in all."

But in the midst of rejoicing the God of all grace saw fit to lay His chastening hand heavily upon our brother, Dr. Kilborn, in suddenly removing to the heavenly country his dear wife. Dr. Kilborn writes us under date of July 11th:—

"My heart is well nigh crushed with its load of grief as I write. My darling wife was taken from me last night, Sunday 10th, about 11 p.m. The disease was cholera. She was sick only eighteen hours. On the Saturday previous she was apparently as well as any member of the party, and looking forward to many years of service here for the Master. All my plans for dispensary and hospital were invariably made in consultation with her. The interests of all our future work was hers as well as mine, and in losing her I feel that I am crippled one-half. Her faith was simple, but bright; she is not lost, but only gone before. But, oh, I did think the Lord would spare her for the work's sake, if not for mine. It is hard, so hard to bear, but yet we must say, 'Thy will be done, O Lord.'

"My darling wife and I invariably studied the language together, and we had made exactly equal progress up to the day of her death, in both reading the characters and speaking. We were both planning and looking anxiously forward to the time when I should be able to begin dispensary work, and she would assist me in compounding and dispensing drugs. Now all this is altered, for the Lord has taken her. We trust that you and all the supporters of our mission cause will earnestly pray that God may yet bless our work, even though He takes away His workers."

Mrs. Kilborn, or Jennie Fowler, as her dear young friends will still think of her, was born in the Presbyterian Manse at Bass River, New Brunswick, in 1867. From her earliest youth she was of studious habits, always giving her study hour preference over all other engagements. So eager was she to acquire knowledge, and so close was her application that her health suffered in consequence. A goodly number of prizes testify to her success in both school and college. In 1890 she received her degree of B.A. from Queen's College, Kingston, to which place her father had removed some years previously.

Of an active and cheerful disposition, she was a favorite with her companions, and formed many friendships which, we doubt not, will be renewed in the better land. Her sympathy and consideration for others

was such that self was forgotten and sacrificed, and she preferred to endure pain rather than witness the sufferings of others.

While a diligent student and faithful friend, she did not neglect the higher and more important duties of the Christian. From childhood until she left the parental roof she was an earnest worker in the Sabbath School, first as scholar, then as teacher; her faith, as her husband expresses it, being "simple but bright."

To Mrs. Kilborn's father the blow has been very sore, the more so as only nineteen months have passed since Mrs. Fowler was called to her heavenly reward, where mother and daughter, now united, are singing the song of the redeemed. Prof. Fowler writes, "We have received many letters of sympathy from kind friends in every part of the country, but the thought that poor dear Jennie, who left us last autumn so full of life and hope, is now lying in a lonely grave in that far-off heathen land, where I can never visit it, comes upon me with crushing force which words can never express."

And yet that "lonely grave" will likely speak with no uncertain utterance to the workers left behind, who still must fight if they would win. As Dr. Hart says, "We mourn the death of Sister Kilborn, and weep with the bereaved husband, but we shall be inspired by her unselfish and generous life to do and dare for the Master. Her grave will be a constant reminder to those in Chentu to work for the Master while it is day." We are very sure this sentiment will be echoed by the entire Church. On the first page will be found a photo-gravure portrait of our departed sister.

As an appropriate conclusion to this brief notice, we publish the following touching tribute to our departed sister, from the pen of the Rev. H. Oliver Cady, of the Methodist Episcopal Mission, Chentu. The letter is dated July 11th, 1892:—

REV. DR. SUTHERLAND, *Secretary of the Canadian Methodist Missionary Society.*

DEAR DOCTOR,—The cable has before this given you the news of the sad loss we and you have sustained in the death of Mrs. Kilborn. The cholera reached this city on Friday; on Saturday night she was taken ill, and died on Sunday night a little before eleven. As you were gathering into the earthly house of worship, she was gathered with the angelic choir of the redeemed. (There is a difference in time of twelve hours). Everything was done that could be done. Dr. Hart had secured a good house in a good part of the city, thoroughly renovated it and fixed it in good shape. We at this side did not know of her illness until about evening. Dr. Stevenson and Dr. Canight, of our mission at Chungkin, who was here, went over and spent the night. In the morning I went over and did what I could to assist them in the preparation for laying the body aside. Bro. Lewis, Superintendent of our mission, read the burial service, and the body was temporarily deposited in a corner of the rear yard of the house.

Mrs. Kilborn was a rare and noble woman. I met her at Ichang, and accompanied the party to the city, and the

three young men with their wives lived with me over five weeks, brightening my bachelor home with their life and smiles. Mrs. Kilborn and husband seemed to me to be ideally mated, loving, tender, true, earnest, consecrated, devout—he a scholarly gentleman, she his equal in all things, and a constant inspiration to press on for the better. I feel her loss greatly; what must be the loss to him who was her husband?

Out here, where we of Christian birth and English tongue are so few, we get to know one another as well, if not better, than brothers and sisters of one family. Mrs. Kilborn was one who sustained such an intimate acquaintanceship. I never saw an action or heard a word that would cause another pain; she was always kind and thoughtful of all others. Her cook, who had been in her employ only a few weeks, was speaking to me to-day of her kindness and patience with him. Her life made an impression on this heathen's heart.

One of the band of workers in Chentu has gone, almost before the first thing had been accomplished. Some may lament the, to them, waste of her precious life—the precious box of ointment is broken. Why this waste? The Master says, "Let her alone, she hath done what she could." As a little group of missionaries in a far distant city, we mourn, your mission mourns, your Church has suffered loss, a home is broken and friends in Canada suffer; but she is now rejoicing, having obtained the great gain of being with Christ.

It has fallen to my lot to be much alone in China, with few opportunities for making friends, and when I had such a friend, and then she is called away, I feel it deeply. This is my apology for writing you this letter. I advised the party to get away to the hills, and Bro. Lewis, who is here, will go with some of them to look for a place this week.

The property which Dr. Hart wished to buy for your mission can be bought. I was to meet the parties to-day and settle the bargain in accord with Dr. Hart's proposals. You know it takes much time to buy land in China, and "middle men" are by custom a necessity.

Might I suggest that something be granted your mission for the purchase of a burial ground here. I think that such a suggestion could well be made to any Society.

With best wishes for your success in this field,

I am, yours for Christ,

H. OLIVER CADY.

METHODIST EPISCOPAL MISSION,
CHENTU, SZ-CHUEN, CHINA.

THE ANNUAL MEETING.

THE sixty-eighth anniversary of the Missionary Society has come and gone, leaving very pleasant memories with all who were associated with it.

On Sunday, Sept. 25th, the pulpits of the Methodist churches in Ottawa were filled by members of the Board. The General Superintendent, Revs. Woodsworth, Semmens, Hall, McDougall, Prof. Odium, not to mention the General and Assistant Secretaries, rendered good service in pulpit and on platform, and sounded a grand key-note for the year.

On the following Tuesday evening the annual meeting was held in Dominion Church, under the presidency of Hon. J. C. Aikins, Treasurer of the Society. The attendance was unusually large, and admirable addresses were delivered by Rev. J. Nurse, Newfoundland; Rev. Dr. Griffin; Prof. Odium, of Vancouver; and Rev. J. Semmens, President of the Manitoba Conference.

Beyond this bare reference, and the publication of the Abstract of Report, we have no space for further proceedings in this number, but hope to give a tolerably full report in the November OUTLOOK.

ABSTRACT OF GENERAL REPORT, 1891-92

THE General Board of Missions of the Methodist Church sends out the Sixty-eighth Annual Report of the Society with devout ascriptions of praise to Him who "always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." He has crowned the year with His blessing; many souls have been born into Christ's kingdom, and the work has been pushed into the regions beyond.

The marked event of the year is the opening of a new mission in West China, in the Province of Ts-Chuen, which borders upon Thibet. In taking this new departure, the members of the Board were convinced that they were following a sure Guide, and that the enterprise would result not only in blessings to the people of that distant and spiritually benighted land, but also in quickening the zeal and faith of the Church to undertake still greater things for God. In this confidence the Board was not misled. The time is yet too short for reports of work done in China, but the signs of a gracious reflex influence on the Church at home are neither few nor small. Prayer for the world is ascending as never before, and the spirit of liberality is growing, as evidenced by the fact that in a year of business depression the fund has made a noble advance and almost touched the quarter-million line. Let the Church be encouraged to put forth yet greater effort, with the sure confidence that "the blessing which maketh rich" will not be withheld.

The detailed reports show how the work fares on the different fields. Some who went forth weeping, "bearing precious seed," have "come again with rejoicing, bringing their sheaves with them;" while others look out sadly on fields that seem to be barren and dry. But these also shall reap in due season, if they faint not. Meanwhile, let prayer to God be made throughout the Church for the work and the workers till they are gladdened with "a sound of abundance of rain."

THE FOREIGN WORK.

The reports from Japan are, on the whole, satisfactory. One district shows a net loss of twenty members, but there is a net gain over the entire field of 142. The reaction of the past two years seems to have spent much of its force; but the interest in Christianity, once so general among the people, has perceptibly declined, and nothing short of a pentecostal outpouring of the Holy Spirit can arrest the downward tendency. God does not compel men to

accept and believe the Gospel, and in view of the many hostile influences at work, it is a cause of thanksgiving that evangelical Christianity in Japan has more than held its own.

In prosecuting the work all the various agencies known to Methodism are diligently employed. Preaching, class-meetings, prayer-meetings, Sunday Schools, Bible-classes and house to house visitation, have all been employed with good results; while lecture meetings have in many cases attracted the attention of some who would not attend ordinary evangelistic services. The net increase in membership may be regarded by some as disappointing, in view of the number of workers employed; but taking into account the strength of antagonistic influences and the great care exercised in receiving into the Church only those who give evidence of sound conversion, there is still reason to thank God and take courage.

This year the West China Mission takes permanent place in the work of the Church. The first band of missionaries to that field were appointed in 1891, and consisted of the following persons:—

Rev. V. C. Hart, D.D., and wife.
 " Geo. E. Hartwell, B.A., B.D., and wife.
 O. L. Kilborn, M.D., and wife.
 David Stevenson, M.D., and wife.

The party left Canada in October, 1891, for their distant field, the Province of Ts-Chuen, in Western China. Owing to disturbances in some of the central provinces, they were detained several months at Shanghai, and after leaving that city over three months were consumed in the slow and tedious journey up the Yang-tse River by native boats, before their destination was reached. At the city of Chen-tu, the headquarters of the new mission, the party were kindly received by the people, and were fortunate in securing eligible quarters in which to begin their work. But almost before the missionaries had time to occupy their new homes a sore bereavement came upon one of them. Mrs. Dr. Kilborn was suddenly seized with cholera, and, in spite of every effort to arrest the disease, died after an illness of eighteen hours. Terrible, indeed, was the stroke to the bereaved husband; but with Christian resignation he bowed to the will of Him who doeth all things well, and addressed himself to his work.

It is yet too soon to have reports of work done, but the indications are hopeful, and we have every confidence that when another year has sped its round there will be good news from West China.

CHINESE WORK IN BRITISH COLUMBIA.

The reports of the Chinese work on the Pacific Coast are encouraging, and justify the policy of extending the work steadily but prudently. Victoria, the oldest as well as the strongest mission to the Chinese in British Columbia, has had a year of marked prosperity. The attendance at all the services has been good, though, owing to the migratory character of the Chinese population, much of the work has been as bread cast upon the waters. There is a net increase of fifteen in the membership, gathered in the face of considerable persecution from their countrymen, for the Gospel is still spoken against and hated by many.

At New Westminster comfortable mission premises have been erected during the year, and ten converts have gladdened the heart of the missionary. At Vancouver the regular services have been maintained, while preaching in the streets of the Chinese quarter, and to the Chinese crews of the C. P. R. steamships, has been utilized to extend the work.

THE INDIAN WORK.

In British Columbia there has been a gain of 169 in the membership, which would doubtless have been much larger could a sufficient force have been sent into the field. Educational work among the tribes of the Fraser was interrupted by the burning of the Coqualeetza Home; but steps have been taken, under the joint auspices of the General Missionary Society and the Women's Missionary Society, to erect a much more commodious building, and carry on the work on an enlarged scale. On the Port Simpson District the unsettled habits of the people still constitute the chief hindrance to the work of God. If it were possible to develop home industries, so that the people need not wander off to the distant canneries and hop fields, a difficult problem would be solved. More laborers are needed in this interesting field, but are not easily obtained. The romance of the foreign fields attracts many, and there is danger that the heathen at our doors may be very imperfectly cared for. There is no more inviting field in the world for a true missionary than among these poor Indians of the Pacific Coast; but we have need to pray the Lord of the harvest to send forth more laborers. The Girls' Home, established by the Women's Missionary Society, has now the necessary appliances for doing good work. The Boys' Home has done all that could be expected with its limited means. The medical work, under Dr. Bolton, has been of untold advantage to the people; and the completion of a hospital, now in course of erection, will give increased facilities for the work.

In the Manitoba Conference there is an apparent decrease in the Indian membership; but this is accounted for by the absence of returns from some new fields that were formerly outposts of old missions. In other respects the reports are encouraging. The Industrial Institute at Red Deer is approaching completion, and it is hoped will be in effective operation in the near future. In the matter of the buildings at Brandon, there has been long delay. A site was selected more than a year ago, but building operations have not yet commenced. The matter has been pressed upon the attention of the Government, and it is hoped that the delay will soon be ended.

Of the Indian work in the central Conferences, there is little to report. There is no possibility of extension, and all that can be done is to maintain existing missions in as efficient a state as possible.

THE FRENCH WORK.

On the evangelistic side the French work presents no new features. There is a net gain of twenty-four in the membership, and on most of the fields the missionaries are at least holding their own.

The educational work shows signs of vitality and growth. Seventy-two students (thirty-six of each sex) have been in attendance at the Montreal Institute dur-

ing the past session, and very efficient work has been done. The Principal, Rev. Wm. Hall, M.A., closes his annual report as follows: "Our retrospect of the year just brought to a close gives us cause for much thanksgiving to God for the results obtained; and it is universally felt that at length the Methodist Church of Canada has made a noble step forward in its educational work among the French of this Province. The Institute commends itself to the sympathy and loyal support of the Methodism of the Dominion."

THE HOME WORK.

The vigor with which our home missions are worked is evidenced by a net increase of over 2,000 in the membership. The development of the North-West and the rapid increase of its population will necessitate increased missionary expenditure in that country, but it is an expenditure from which there will be large and quick returns, alike in membership and in money. The whole field of our home missions demands the most careful attention, alike from the Missionary Board and the Annual Conference authorities, so that workers on those fields that are truly missionary may receive adequate support, and that fields able to support their own pastors may be induced to do so.

TABLE I.—STATISTICAL.

DEPARTMENTS.	Missions.	Missionaries.	Assistants.	Teachers.	Interpreters.	Total Paid Agents.	Members.
DOMESTIC MISSIONS—							
Toronto Conference	34	34	1	..	..	35	2793
London Conference	25	25	..	..	..	25	2586
Niagara Conference	5	5	..	..	..	5	631
Guelph Conference	23	24	1	..	..	25	2509
Bay of Quinte Conference	32	32	1	..	..	33	4031
Montreal Conference	72	66	7	..	..	73	5484
Nova Scotia Conference	44	36	7	..	..	43	3890
N. B. and P. E. I. Conference	46	40	6	..	..	46	4188
Newfoundland Conference	53	53	4	..	..	57	8392
Manitoba and N.-W. Conf.	64	61	8	..	..	69	3785
British Columbia Conference.	23	20	3	..	..	23	796
	421	396	38	..	..	434	39105
INDIAN MISSIONS—							
Toronto Conference	5	4	1	3	2	10	445
London Conference	6	6	1	4	3	14	792
Niagara Conference	2	2	..	..	2	4	231
Guelph Conference	2	2	1	1	2	6	200
Bay of Quinte Conference	4	4	..	3	..	7	159
Montreal Conference	4	4	..	5	..	9	132
Manitoba and N.-W. Conf.	18	13	4	9	4	30	981
British Columbia Conference.	12	8	12	5	..	25	1436
	53	43	19	30	13	105	4376
FRENCH MISSIONS—							
Montreal Conference	7	7	3	6	..	16	278
CHINESE MISSIONS—							
British Columbia Conference.	4	3	1	8	..	12	190
FOREIGN MISSIONS—							
Japan Conference	19	29	22	12	..	63	1928
West China	1	4	1	1	..	6	..
	20	33	23	13	..	69	1928
Grand Total	505	482	84	57	13	636	45877

TABLE II.—FINANCIAL.

INCOME AND EXPENDITURE FOR 1891-92
COMPARED WITH THAT FOR 1890-91.

BY DEPARTMENTS.

	1890-91.	Increase.	Decrease.
INCOME.			
Subscriptions and Collections	\$178080 12	\$5908 83	....
Juvenile Offerings	26256 28	43 30	....
Legacies	17549 03	....	\$11993 61
Donations on Annuity	4000 00	4000 00	....
Indian Department	13625 80	3436 55	....
Miscellaneous	9874 50	4975 23	....
Total Income	\$249385 73	\$18363 91	\$11993 61
Net Increase	....	6370 30	....
EXPENDITURE.			
Domestic Work	\$97303 11	....	\$1538 64
Indian Work	51646 31	\$8784 42	....
French Work	7779 28	....	564 08
Chinese Work (British Columbia)	4638 62	315 62	....
Foreign Work—Japan	26410 25	....	113 48
Foreign Work—China	10364 57	10364 57	....
Special Grants for Purchase, Erection or Repair of Mission Property	4750 04	672 42	....
Special Grants for Affliction and Supply	3038 17	625 17	....
Superannuated Missionaries	4900 00	....	....
District Chairmen's Expenses	1192 45	28 00	....
Circuit Expenses	3911 04	....	50 77
Annuities	1102 23	42 23	....
Interest, Discounts	3278 10	....	1099 62
Publishing Charges	4418 24	....	826 99
Travelling Expenses	3072 38	1690 91	....
Conference Committees' and Treasurers' Expenses	791 28	....	243 19
Superintendent of Missions, N.-W. T.	1600 00	....	....
Salaries	5200 00	100 00	....
Rents, Postage, Telegrams, Clerk hire, Printing, etc.	3289 51	518 23	....
Total Expenditure	\$238685 58	\$23141 57	\$4436 77
Net Increase	....	18704 80	....
Surplus	10700 15	....	....

TABLE III.—PERCENTAGE EXPENDITURE.

SHOWING HOW EVERY DOLLAR RECEIVED LAST YEAR WAS DIVIDED BETWEEN DIFFERENT DEPARTMENTS OF THE WORK.

	cts.	mill.
Domestic Missions	39	0
Indian Missions	20	7
French Missions	3	1
Chinese Missions, British Columbia	1	9
Japan Mission	10	5
China Mission	4	1
Mission Premises	2	0
Affliction and Supply	1	2
Superannuated Missionaries	2	0
Circuit Expenses	1	6
District Chairman's Expenses	0	5
Annuities in consideration of Donations	0	4
Interest, Discounts, etc.	1	3
Publishing Charges (Annual Reports, Reward Books for Juvenile Collectors), etc.	1	9
Travelling Expenses	1	2
Conference Committees' and Treasurers' Expenses	0	3
Superintendent of North-West Missions	0	6
Salaries	2	1
Rents, Postage, Telegrams, Stationery, etc.	1	3
Surplus	4	3

Along the Line.

WEST CHINA.

Letter from O. L. KILBORN, M.D., dated CHENTU,
July 1st, 1892.

ON the evening of Saturday, May 21st, our two house-boats were moored to the mud bank of the little river just outside the walls of Chentu. Sedan chairs were called, (boxes slung between two bamboo poles and carried on the shoulders of two men). We made our way through the curious and inquisitive, though friendly crowd, to our chairs, and in less than an hour were set down inside the compound of Rev. H. O. Cady, of the Methodist Episcopal Mission. Mr. Cady gave us a hearty welcome, and as his house was large, he gave us a very cordial invitation to stay with him till we could get a house for ourselves. Our boxes, trunks, etc., were moved up from the boat to his house on the Monday following.

Dr. Hart immediately began looking for a house. Contrary to our expectations, he found a large number of vacant houses either for sale or to rent; and so far as I know, in no case have any objections been offered to their occupation by a foreigner. In less than two weeks a house was rented. Dr. Hart moved in almost immediately to superintend repairs. These consisted first of all in a thorough cleansing, then putting in board floors and glass windows, painting and plastering, etc.

On Monday, June 27th, Mr. and Mrs. Hartwell, and my wife and I also moved in, Dr. and Mrs. Stevenson remaining with Mr. Cady. The carpenters and painters are not yet altogether done, but nevertheless we are delighted to be at last in our own home. We look forward to being settled in another week or two, and then we will once more do steady work at the language. June has been very cloudy with frequent showers, often drizzling for several days together. When the sun does come out, it dries things up in a hurry, and soon raises the mercury to 85°F., to 90°F. If our time for study has been much broken, we have not been idle in some ways, we have been getting *acclimatized*! Nearly every one of our party has found out for himself that this climate, if not *peculiar*, is at any rate very different from that of Canada. We are all fairly well just now however, and enjoying our work. When we look back over the last few months and think of the way we have been led, we thank God and take courage. More especially when we remember that thousands of Christians all over Canada are praying for us and our work, then do we feel that our work is not of ourselves, but of God, and *must* succeed.

Address: Care of Rev. Spencer Lewis.
Chung-King, Tz-Chuen, China.

THE "GLAD TIDINGS" MISSION.

Notes from the Log-book by REV. C. M. TATE.

OUR last letter was from Comox, where we were not permitted to land on account of smallpox regulations. Next morning we left for Cape Mudge, and arrived early in the afternoon. We held a council with the Indians, who were much pleased with the prospect of getting a missionary. We made temporary arrangements for Mr. Galloway to commence work with them, and trust that ere long this tribe, which has been considered the worst on the coast, will become the best. Cape Mudge is beautifully situated, and as the Indians get out of their old shanties and build themselves neat cottages, it will be one of the most picturesque spots in the country. In the religious service which we held

with them they all tried to sing, and some of them really appreciated the words which we spoke to them.

In the evening we preached to a large number of men in the logging camp under Mr. Grant's care. We went through Seymour Narrows at 4 a.m. with a full tide, and that means something like a trip down the Lachine Rapids. At noon we anchored in Loughborough Inlet, where, after dinner, we went on shore and conducted service at the house of Mr. Gray, who with others are engaged in getting logs for the various saw mills at Victoria, Vancouver and New Westminster. Started on our return at 5 p.m., and made a straight run of twenty hours for Nanaimo, where Sunday was spent. Quite a large congregation was in attendance at the Indian church in the afternoon. We trust that Bro. Cairns will accomplish a good work at this old mission, which has been the nursery of several of our missionaries to the Indians.

Monday, Aug. 22nd. A run of three hours brought us to Chemainus, where after getting water we crossed to Kuper Island and spent an hour at the Industrial School. The Indian camps are nearly all deserted on account of the Indians being at the Fraser River fishing. Reached Saanich Wharf at 7.30 p.m., where we tied up for the night.

Tuesday, Aug. 23rd. Reached Victoria at 11 a.m. Attended the branch meeting of the Women's Missionary Society, and now I am writing in the dining room of the Chinese Rescue Home, whilst in another room three of the girls are being married to converted Chinamen, and the first child born of Christian Chinese parents in British Columbia is being baptized.

Mrs. Gooderham and Mrs. Strachan are both present; also Dr. and Mrs. Young, Mr. White, President of the Conference; Mr. Watson, pastor of Pandora Avenue Church; and Mr. Gardiner, missionary to the Chinese. This is one of the most interesting events connected with this Home. We trust that its future may be one of unlimited usefulness.

Aug. 25th. Left the boat at Vancouver for some cleaning up and painting to be done, while I spent the time with the Indians at Chilliwack.

Sept. 1st. Started at 5 a.m. for Nanaimo to get more coal, as we have not sufficient to carry us around Vancouver Island. After coaling we left at one o'clock for the islands between Nanaimo and Victoria. Our first call was at Taht-ka, but the Indians were all from home. We proceeded to Cowichan Gap, where we found quite a number of people who had just arrived that day from the Fraser where they had been salmon fishing. Here we held two services, and the people gladly received the truth.

Sept. 2nd. Got up steam and ran across to Penelekut, where all the people in the village assembled on the beach, and we held a very interesting service, which put us in mind of the Master on the shores of Galilee. The Government Industrial School is on this island, but has been handed over to the Roman Catholics, although our missionaries have been in this field for thirty years or more. Our next call was at a white settlement on Salt Spring Island, thence to the Discovery Island light-house, the keeper of which is a Methodist local preacher. Reached Victoria at 7.30 p.m., where we will spend the Sabbath.

Sept. 5th. Spent the greater part of yesterday with the Indians at Victoria. There must be 1,000 or more Indians here at present from all parts of the coast, many of them from our northern mission stations, and no one to care for them. We had the Indian church filled last night, and a very interesting service. I think the whole of our Indian work is placed at a disadvantage by not having a missionary here. The argument has been that if a mission were established here it would be a good excuse for the Indians to come to Victoria under the plea that they would be cared for; but the Indians will come to Victoria, mission or no mission, and it is our duty to try and save them. If a man

could be found for Simpson, and let Mr. Crosby go to Chilliwack, it would leave the way open for us to make Victoria our headquarters; and I feel persuaded we could get a water-lot on the Indian reserve where a mission house could be built, and a little wharf for the *Glad Tidings*.

We are all ready for sea, but our engineer thinks he is not well enough to go, so I have had to telegraph to Vancouver for a man. If he comes we will be able to go to-morrow morning. There is a prospect of our getting passengers enough to bring us \$75 or \$100.

I saw a number of Nit-tinat Indians yesterday, and find them ready to receive a teacher. This is a good opening, and I trust the opportunity will not be allowed to pass.

NEWFOUNDLAND.

Letter from REV. J. CAMPBELL, dated BONNE BAY, Aug. 19th, 1892.

I TOOK up the work on January 26th, 1892, by visiting a little harbor twenty-six miles from Bonne Bay. The people had requested me to visit them for several years. On my way I passed through Trout River, where I was happy to find that those who were converted last year were looking well for the Kingdom. I held a service at night; the house was packed full, and we had a blessed time. I left for Chimney Cove; the travelling was bad, so we were all day walking there. At night I held the first Methodist service ever conducted there, and felt that good was done. After I had left off speaking, the mistress of the house said to me, "Mr. Campbell, can't we be saved without being converted?" Her husband told her it was all the same thing. She said, "If we get saved, the minister (Episcopal) will come and tell us it's not right." I believe many are hindered in this way from accepting Christ. On my way back my guide said to me, "At this time last year I was over here drinking and dancing. I came over drunk with a gallon of whiskey on my back. Now I am here praying. See," he said "what the grace of God can do." He was converted in the revival at Trout River. I left for the north, but owing to the mild winter the journey was difficult, and dangerous crossing the rivers, so I had to retreat and work in another direction. I left again on the 29th and travelled to Salby's Cove where I held a service. The next day I arrived at St. Paul's, holding three services there. I travelled all the coast as far as Daniel's Harbor. It being Saturday night, I asked Mrs. Payne if she would permit me to hold service on the following day. She said I could do so, but no one would attend. In those harbors there is always a chief man, so she said to me if you get Mr. Biggins' consent the people will come and hear you. I went to him and asked. He said he would not like to say no, for the Lord said to His disciples, "Into whatsoever house or city ye enter, and they receive you not, shake off the dust of your feet for a testimony against them." You can have a service for my own family, but you must not ask any one else. I prayed that morning that the Lord would send the people in the afternoon and fill the house. They came from all directions, women with their children in their arms, and others. Thank God, the old gentleman did not have it all his own way. I felt very much freedom in speaking to them. I had to lead them through all the exercises, as they were totally ignorant of a Methodist service. They seemed to be affected. A Roman Catholic helped me to sing the hymns. I believe that these people will soon be the saved of the Lord.

I returned to Bonne Bay, having travelled about 250 miles, addressed about 110 meetings, visited and prayed in 225 homes. Although we cannot yet see the great mountain of sin cast into the sea, yet, thank God, we can see it moving.

JAPAN.

Letter from REV. D. MACDONALD M.D., dated 4 TSUKIJI, TOKYO, JAPAN, August 8th, 1892.

FOUR Japanese and two foreigners were ordained at our last Conference. We shall have a class of seven or eight for ordination next year. Our work is thoroughly organized, and gives promise of rapid extension. Our membership now numbers 1,928, being an increase of about 140. This is at the rate of about eight per cent. It is about the average of the results of mission work in Japan for the past two or three years. Christian work here has encountered adverse influences, but the indications are that we are entering upon a more hopeful period.

We have raised for all purposes, 5,699.92 yen. This year and last were hard years financially, but the churches have done well. Throughout our whole work we are applying our plan of self-support. This has something to do in keeping down the number of our members, for each place is rated and must pay according to the membership reported. Doubtful cases are therefore not apt to be included in the count.

The membership of the Tokyo District is 790, being an increase of 54. Three places report an increase, and three a decrease. The tabernacle work is promising. The Azabu Church is also doing well. The change of location and the erection of the new church at Ushigome will, we trust, give an impulse to the work there.

Letter from REV. M. KOBAYASHI, dated VANCOUVER, August 31st, 1892.

I THANK you sincerely for all your kind thoughts and care by which I am able to sail for Japan to-day. I held a special service every day for nearly two weeks, at Union Mines. I found there the very best type of a good Japanese, honest and true-hearted. Three of them came out with the decision to become Christians without any way of soliciting. They have been progressing rapidly in the new course of life, and it was our surprising joy to find them here in Vancouver on last Sunday. They came to hear me preach once more before I leave for Japan. I explained the Apostolic creed for them last Monday night, and they believed all this with the wonderful simplicity and joy. This made me feel sure that they are not in darkness but in light, and as they are led by the Holy Spirit, so they are the children of God. I asked Mr. Maitland and they were baptized last night. This morning I go on board the *Empress of Japan*, with this unexpected joy of getting three brethren as God's blessing on our work.

THE Friendly Islands fifty years ago had not a native Christian, now there are more than 30,000 church members, who give from their scanty store \$15,000 annually for religious objects.

THE increase of the Christian population in India in ten years has been sixty-five per cent., while the heathen population has grown only eleven per cent. There are now 2,000,000 of native Christians in India. At the same rate of progress there will be 24,000,000 in fifty years, and 290,000,000 in one hundred years.—*The Free Baptist*.

ALL authorities say that Peking, the present capital of China, and Nankin, the ancient capital, are hardly half so large as they were a hundred years ago. They show all the symptoms of decay. The more enterprising and energetic individuals are found now in the seaports, that offer a marked contrast to the more conservative and literary communities of the interior.

Missionary Readings.

HINDU HELL.

M. C. MINER.

WE have always wondered how the Hindu could believe as he does about the process of finally entering heaven; that he may be born again many times as beasts, birds, or reptiles, but finally to become, by transmigration, a part of God and so lose his identity. As strange as this doctrine seems it is not much more strange than the Hindu's doctrine of hell. It could hardly be expected that any system of religion would be wholly void of truth, and of ideas that appear just. There are many things in Hinduism that at least impress one with their appropriateness. How appropriate some of the Hindu teachings of hell are can be seen by what follows.

Entering the places of future abodes they teach that there are four doors. The doors on the west, north, and east are entrances to heaven. All the pious people will enter by these doors and will obtain much happiness together with much property. The door in the south is always shrouded with darkness and is the entrance to hell.

The Shastras teach that hell is composed of eighty-four thousand pits like wells, each pit or well is a place of punishment, and the punishment is suited to the crime committed. On entering the south door the person is cast into the well which will afford him proper punishment for his sin.

Not all of the eighty-four thousand wells are described, but some of them are. Twelve of the wells are described as follows:

One well is for adulterers, and is called *Poradar*. In this is a red-hot iron woman who embraces every adulterer cast in, and a red-hot iron man to embrace every adulteress.

Another well is for trespassers, and is called *Goman*. Any one who enters the private apartments of another or approaches the wife of a Brahmin is cast into this well. The punishment is of two kinds. First, they will be beaten on the head with iron clubs. Second, worms will infest the flesh. If a Brahmin approach the wife of another man he will be cast into this well.

Another well is called *Para Stree dorson*, or Evil Eye. Whoever looks on a beautiful woman to lust after her will be cast into this well. To punish such an one his eyes will be torn out by the roots.

Those who set up an idol and then do not worship it are cast into a well called *Debata stapon korea puja na kora*. These will be bound with leather cords and cast into the well, which is full of fire.

Poradhon horan O dakati, or theft and robbery, are the sins for which people will be cast into another well. There they will be cut into pieces with razors. One piece will be cut off, then after some time another piece will be cut off, so the punishment will be lengthened out.

Metha shakhya O metha katha is the name of the well in which liars and perjurers are punished. All who are so sinful as to deserve a place in this well will have their tongues pulled out by the roots with red-hot iron pinchers, and will be beaten on the head with an instrument such as is used in driving elephants.

For embezzlement people will be cast into a well called *Gochit dhon horon*. These unfortunate ones will be forever rising and sinking in human offal.

Those guilty of the sin of disrespectful words to Brahmins will receive the same as the first given to the trespasser, being beat on the head with iron clubs, but it will be administered in a different well.

The well for the punishment for the sins of jealousy, giving of a young girl to an old man in marriage, or for taking

a price from him to whom a daughter is given in marriage is described about as follows: These wicked people will have baskets full of decayed flesh put on to their heads. The juices from this decayed mass will run through the meshes of the basket, filling the eyes, mouth, and running down over the bodies of the ones being punished.

He who is disrespectful to a guest, or prevents almsgiving, will be cast into a well and a millstone will be adjusted to his breast and made to turn forever as in grinding.

For moving a landmark, setting a house on fire, partiality, killing a Brahmin, drunkenness, oppression of subjects by rulers, a well is provided in which the inmates will forever be whirling around in such a manner as to cause dizziness. The language is not clear, but seems to convey the idea that they too will be in the midst of offal.

One who oppresses an inferior that he may thereby gain favor with his superior will be cast into a well and there born a thousand times a dog.

If a woman commit any of these sins the punishment will be the same only to a degree twenty-two times greater than a man.—*The Morning Star*.

THE MIGHTY NAME.

WILLIAM REYNOLDS, of Illinois, the earnest and successful Sunday-school worker, tells the following story, which he heard from the missionary himself:

"The Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest looking heathen his eyes had ever lit upon. On inquiry he found that he was from one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. He further learned that the Gospel had never been preached to them, and that it was very dangerous to go among them because of their murderous propensities. He was stirred with earnest desires to tell to them the story of Jesus and His love. He went to his lodging-place, fell on his knees, and prayed to God to show him what to do. Arising from his knees, he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started on his way.

"As he bade his fellow missionaries farewell, they said: 'We shall never see you again, it is madness for you to go.' But he said: 'I must preach Jesus to them.'

"For two days he traveled without meeting hardly a human being, until at last he found himself in the mountains, surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing what else to do, he drew forth his violin and began with closed eyes to sing and play:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

"Being afraid to open his eyes, he sang on till the third verse, and while singing—

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all,"

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

"They invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them, because of failing health, and return to this country, they followed him for thirty miles.

"O missionary,' they said, 'come back to us again! There are tribes beyond that have never heard the Gospel.'

"He could not resist their entreaties. After visiting America, he went back again to continue his labor till he sank into the grave among them."—*Selected*.

Women's Missionary Society.

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N.B.—Communications for this Department post-marked after the 18th of the month will appear in following month.
N.B.—All subscriptions for the OUTLOOK must be sent to the Methodist Mission Rooms, Toronto.
N.B.—By request of Board of Managers, Auxiliary reports limited to fifteen lines.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law."—Gal. v. 16, 17, 18.
"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23.

How do the rivulets find their way?
How do the flowerets know the day
And open their cups to catch the ray?

I see the germ to the sunlight reach,
And the nestlings know the old bird's speech;
I do not see who is there to teach.

I see the hare from danger hide,
And the stars through the trackless spaces ride,
I do not see they have a guide.

He is eyes for all, who is eyes for the mole;
All motion goes to the rightful goal,
O God! I can trust for the human soul.

—Ames.

WHEN this issue reaches our membership the Branch meetings will be in progress. We earnestly pray that the Spirit's presence may be mightily realized, that precious and inspiring influences may rest upon us, and all needful wisdom and grace be vouchsafed. This period of gathering in the results of the year's work is always a time of interest, and is looked forward to with much expectancy by those who bear responsibility among us. There is always the knowledge that it is God's work which engages our effort, the assurance that His Spirit influences and

directs us, the confidence that believing fervent prayer, united to faithful work, must be crowned with His blessing, which means success.

The more we study the bearings of our work, the wider the field appears, and the more pressing the necessity of extending it. But all the field is not in the far distant Oriental lands, nor yet among the heathen of our own land. The field we are the most likely to overlook is that within the confines of our own churches, where there is a large proportion of church members yet unawakened to the duty of "woman's work for woman," uninfluenced by the Women's Missionary Society, and still living in the routine which only the narrowest conception of Christian duty can tolerate. What about our work for them? They must be won, and every Auxiliary should keep this object in view. Visitation, distribution of literature, accompanied by invitations to the monthly meeting, where warm welcome must await them; requests to contribute to the programme exercises, that they may see where they might be useful; the effort to distribute the exercises of the monthly meetings, so that all may be able to be useful according to their several talents; these are among the means to be used constantly.

The result of this work will not only lengthen the roll of membership and swell the treasury; but far better, far more enduring, it will scatter germs of thought, it will brighten life, deepen and strengthen the significance of opportunity and privilege; it will develop workers for God, awaken intellects to a purpose, and thus our Women's Missionary Society, in every church, may become a mighty educative power in giving to women a broader view of the world's needs, and a stronger conviction of woman's duty.

WHILE we have Auxiliaries with a very large membership, we think in few cases will the membership bear a reasonable proportion to the membership of the Church. Would it not be a good resolve if every Auxiliary would enter upon a systematic visitation of the women of its congregation, until there should not be left one to whom our work had not been presented and an invitation given to become one of us?

Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace!

WE are heartily glad to know that the matter of the traffic in Chinese girls on our Pacific Coast is receiving attention. The several Women's Missionary Boards have awakened to its enormity, and they, with the Dominion W. C. T. U., are preparing to memorialize the Government for its abolition. It is now

more than five years since our attention was called to this abomination by Christian ministers who had visited the Coast. And all this while the vilest atrocities have been in course of perpetration. What a staying power have the forces of evil! How astonishing the tolerance of a Christian people with evil, and with even the promoters of vice! How slowly moves the machinery of government in such cases! A man may be thrown into prison for the theft of a trifle, but for the perpetration of the most damnable traffic on earth, he may find the intricate machinery of the law, as if specially constructed for his protection. Our American sisters are struggling with the same evil in San Francisco. It is the special province of women to create sentiment by voice and pen which shall eradicate evils of this sort. Conventions and associations of women should, in their public meetings, pronounce upon all tolerated vices as inconsistent with the status of a Christian people. We cannot afford to close our eyes, or be silent, in the face of Satan's advances. The concentrated influence of good women, united to the force of good men, ought to make some impression on the terrible vices of the day. May God, whose eyes behold the unspeakable oppressions and wrongs of earth, fill our hearts with sympathy and our lives with purpose!

THE International Missionary Union, at its last meeting, pronounced against the Chinese Exclusion Act, as unbecoming a Christian nation. We are glad of this, and hope Christian sentiment in Canada will speak out. We are told the Chinese are the most undesirable additions to our population. Their habits of life, their vices, and the fact that they cheapen labor, because they can live on almost nothing, and also that they return their earnings to their own land, being against them. We have a faith that God overrules all things. May it not be a part of His plan that the Chinese should have the liberty of others to do their work, and make their homes where they will? May not God expect us, a Christian people, to deal with them after a Christian method? Teach them obedience to our laws, give them good protection, and our open Bible; do among them in our own land, what we are sending missionaries out to do for them in their own land. In a word, evangelize them—not persecute and torment them. Elevate them here, away from their old unfavorable conditions, as we are feebly trying to do at great odds in China. As to their habits, are they, can they be worse than those of the degraded population among us? As to their vices, are there on earth, anywhere among any people, vices worse than white men have practised, and, in our own land? Would that all the vice in our country were confined to the heathen Chinese! We believe God may have great

work for us to do for them, and He may also, in His far-seeing wisdom, be sending, in the Chinese, those who are to do great work for us, to dig and delve, to work in our unfathomed mines, and build our railroads, tunnels, or else. How do we know?

FEW persons have a correct conception of the toil and endurance of medical missionary women in the foreign fields. One cannot but contrast the results of woman's work in medicine with the old predictions, and, in doing so, need not be dismayed or discouraged at any opposition the present or future may present on the line of woman's advancement. We recall the astonishment and denunciation with which our general public received the proposal of women to study medicine, and the appalling construction put upon such a deviation from "woman's sphere;" but God gave brave women to know that when woman was the sufferer, woman might most appropriately become the healer—that wherever women are in need, there should women be to help. Capability is the evidence of God's design, not sex; and while all ages and countries have furnished women with a love of the healing art, and a passion for relieving pain and sickness, to our age it is given to afford, to such as desire it, the highest privileges for thorough qualification. Not without struggle came this great boon, which was to brighten the gloom of the millions of suffering women in Oriental lands, deprived of physicians' skill. Not without pangs and bitter suffering for the path-makers; but God sent forth the germ thought—it was rooted in the soil of just and benevolent purposes for humanity, and therefore it blooms in loving and beautiful service. We frequently meet in reports the almost incredible accounts of work done by "weak women" in the mission field, and wonder why the workers are not trebled. It surely cannot be right that some of God's beloved should be doing such a large share of work for Him, and so many should be idle or apathetic. We copy the following record from a home letter of a medical lady in Canton, China, Dr. Mary W. Niles, as a specimen of what one woman can do in five days:—

Tuesday, amputated a breast tumor, also a tumor from the angle of the jaw.

Wednesday, operated on two cases of cataract; saw thirteen patients at the dispensary; answered a call outside.

Thursday, another breast amputation. A hare lip case, and smaller operations. In afternoon tapped an immense cyst.

Friday, out-patient day till one o'clock. After dinner called on a patient in suburbs; reached home at twenty minutes of four. At four went evening rounds of hospital; answered a call in a neighboring

street. Before retiring a call came to cross the river to H——. Canal gates closed, and had to walk a mile to reach boat. Home at midnight.

Saturday, 104 patients at the dispensary; reached home shortly after two; evening, wrote a circular letter to Mission Board asking that another lady physician be sent out.

THE sixteenth annual report of the Women's Foreign Missionary Society of the Presbyterian Church in Canada is before us. From the Foreign Secretary's report we glean a few interesting facts. The Foreign Mission work of the Church comprises five missions: Central India, China, the Indian work in Canada, Trinidad and New Hebrides. The work in India, China, and North-West is under supervision of the General Assembly's Foreign Mission Committee of the Western Division; that in Trinidad and New Hebrides under the Foreign Committee of the Eastern Division. The Woman's Society is auxiliary to the Committee of the Western Division. The object of the Women's Foreign Missionary Society is to aid the Foreign Mission Committee and Board of Missions in promoting its work among women and children of heathen lands. This Society disburses its money subject to the action of the Foreign Mission Committee or Board of the Church. The Home Secretary reports a total membership of 17,117. Total number of auxiliaries working, 494; Mission Bands working, 195. Reports of the medical ladies most interesting reading. Treasurer's statement gives balance in bank at close of year, April 19, 1892, as \$36,977.59.

WE note with special gratitude that the petition of the World's W. C. T. U. has lately received hearty endorsement from the International Missionary Union, composed of missionaries from all lands, and the Young People's Society of Christian Endeavor, which recently met in New York. These, with the endorsements of churches, Missionary and Peace Societies, the Salvation Army, and all the great temperance bodies, and Young Men's Christian Associations, aggregating millions, thus express their desire that all alcoholic and narcotic poisons may be banished. Mrs. Mary A. Woodbridge, the W. C. T. U. Secretary, writes: "We therefore most earnestly request that all these will unite with us in prayer that as leading Christian women, in the presentation of this petition, stand face to face with voters pleading for the protection of their homes, the Spirit of the Lord will move upon royal hearts to grant their request." What an aim is set before us! What a glorious object to work for! The great battle for the deliverance of the race from revenue producing poisons. Who is sufficient for these things? Only God, who inspires to noble deeds, and through Him "all things are possible" to His faithful co-workers.

A MOST impressive scene was recently witnessed in the committee room of the Church Mission. No fewer than twenty ladies, who had been accepted for service, were received and introduced to the Committee.

WE note with satisfaction the disappearance of the formal "address of welcome" and "reply" from some of the woman's conventions. The same time devoted to live addresses on some interesting subject would be of more advantage to the Assembly. In cases where the formal address is omitted, the President briefly extends the welcome to the delegates. Time, and its full improvement is getting to be the chief object in these meetings where much business must be done, and every opportunity improved to make the meetings accomplish their purpose of instruction and general profit to all.

WHEN the "Question Drawer" is opened general attention centres on the questions announced. Busy brains are propounding their own answers, and it lends greatly increased interest to the exercise to call for answers from the delegates. Thus their thought is brought out, and varied views are expressed, while the presiding member has the option of final reply to each question. Treated this way, the "Question Drawer" is divested of its stereotyped character, and in the hands of one who allows no time to be lost becomes a live, profitable and enjoyable exercise.

THE second Triennial Meeting of the Woman's Auxiliary, Church of England, was held in connection with the meeting of the Synod in Montreal. They report 564 Auxiliaries; total membership, 9,129; total receipts this year, \$44,480. Harrowing details of the appalling traffic in Chinese girls on our Pacific Coast were constantly being brought to their notice.

UNDER date August 1st, 1892, Mrs. E. S. Large writes from Japan requesting us to state the impossibility of complying with the requests of Auxiliaries for letters. Letters have been sent to the Branch Secretaries with the request that they be sent round. We quite sympathize with the feeling of our missionaries, whose duties are no doubt quite onerous enough to tax all their powers. There is, however, evidence in these requests for letters direct from the missionaries of the interest taken in their work, and also that our present method of imparting information is not altogether satisfactory. We would humbly suggest the appointment of an Official Correspondent from the staff in Japan for this department in the OUTLOOK, and believe confidently that a regular letter in this paper would meet the case.

NOTICE OF MOTION.

Truro Auxiliary of Nova Scotia Branch gives notice of motion, That Article II. of the Constitution be amended to read thus:—"The object of this Society shall be to engage the efforts of Christian women in the evangelization of heathen women and girls," etc.

(MRS.) S. E. AINLEY, *President.*

ADA LEWIS, *Cor. Sec.*

Sept. 1st, 1892.

WHAT are our Bands doing? Would like to hear from them.

AUXILIARIES are requested to be prompt in sending in brief reports of Annual Meetings.

TIME now to be working up the bales and boxes for the Homes. Send the best you can, and report to the Supply Committee.

OUR JAPAN WORK.

WE take the following report from the Minutes of the Japan Conference:

Mrs. Gooderham, President, and Mrs. Strachan, Corresponding Secretary of the Women's Missionary Society, were introduced to Conference and addressed the Conference briefly and suitably, after which Mrs. Eliza Spencer Large was introduced and presented the report of the Women's Missionary Society's work in Japan as follows:

TOKYO.

Our school has had a steady attendance of seventy. Two students graduated at the close of the year; one of these is now engaged as a teacher in the school. There have been four baptisms. Ten of the pupils are engaged in Sunday School work in connection with the different churches in the city.

A Bible School, established at the beginning of the year, opened with six students. During the year one was dropped; the others have successfully completed the year's work.

Six Bible women have been employed, one was dropped, one withdrew, and one resigned temporarily on account of ill health. There have been held 169 weekly and sixteen monthly meetings, with an average attendance of twelve. There have been 1,864 persons visited. Number of persons requesting baptism, forty-two; of these thirty-one have received it, and eleven are still on trial. The work has suffered much by interruptions throughout the year, but it has been marked by much spiritual advancement, the women showing by their lives that they have attained to a deeper knowledge of the things of God.

SHIZUOKA.

The school here has greatly increased, there being now a regular attendance of thirty-three pupils, sixteen of whom are baptized Christians, nine are ready for baptism (but have not yet received permission from their parents); of these, six have decided for Christ this year. The remaining eight are new pupils, who have entered since the spring vacation. Five of the students, the matron and one teacher do Christian work in the city on Sunday. Six pupils and one teacher do Christian work in the school. There are at present five Sunday Schools under our direct control, with an average attendance of twenty-eight.

Three Bible women have been employed; the weekly

meetings have averaged five. The Bible women have devoted much of their time in visiting from house to house wherever they could gain entrance. While we can record but four baptisms during the year, we have great reason to be encouraged. At almost every appointment there has been an increase of regular interested attendants.

KOFU.

The number of pupils attending the school is twenty. Eleven of these are Christians. One has been brought in during the year. Until Easter two of the older girls were class-leaders in the school, but since their graduation they have returned to their homes. We have now no girls who are old enough either in years or Christian experience to take up any special work.

One Bible woman has been employed since Easter, one meeting has been held twice a week, two once a week, six fortnightly, and three monthly. Ten have been brought in during the year.

KANAZAWA.

Here the work is purely evangelistic. Three meetings have been held weekly, with an average attendance of ten. A training class has been held five days a week, with an average attendance of five.

A school for poor children has been opened lately, with regular attendance of seventeen. There is a Sunday School in connection with this with an attendance of twenty-two. One Bible woman has been engaged in the work; she devotes two days a week to visiting in the homes, besides her work in the school before mentioned. Seven women have been brought in during the year.

Looking at this report with our human eyes, it seems but small; but hitherto the Lord has led us, and we leave the work in His hands, praying that these souls saved may be the means of carrying to many more the glad news of a Saviour who saves us from all our sins.

ELIZA S. LARGE,

Sec. of the W. M. Council.

IN MEMORIAM.

ONCE again has our Auxiliary been saddened by the presence of death. On the 5th of May last, Miss Sarah Smith, daughter of John Smith, Esq., of this city, died after only a few days' illness. Possessed of more than ordinary abilities, which were devoted to her Master's service, her loss is most severely felt. Her usefulness in the Missionary Society, the Sabbath School, and in other departments of the Church's work was such as made her death seem a mysterious providence, and many times was the question asked, "Why was she taken?" The words, "the ornament of a meek and quiet spirit, which is in the sight of God of great price," will best describe her character.

A. CAMPBELL, *Cor. Sec.*

LITTLEWOOD AUXILIARY.

DEATH has entered our circle for the first time and claimed from our midst a dear sister. Mrs. Fletcher Charlton fell asleep in Jesus on the afternoon of Monday, May 23rd. "Them also that sleep in Jesus will God bring with Him." (1 Thess. iv. 14). The funeral took place on Wednesday afternoon. Service was held in Littlewood church, which was suitably draped in black for the occasion, while choice flowers brightened the communion table. Conspicuous amongst the floral offerings on the casket was the pillow sent from our Auxiliary. All the members were present, wearing white badges, to pay a last tribute of loving respect to all that was mortal of our first corresponding secretary.

A. C., *Cor. Sec.*

FROM THE AUXILIARIES.

BARRIE, (Sept. 20th, 1892).—This, the eighth year of our Auxiliary, has been a moderately successful one. Our membership numbers fifty, including four life members. We have had eight monthly and four public meetings. Last November we sent a large bale of clothing and bedding to our home in Chilliwack. On the eighth of this month we held a thank offering service which netted us \$21.00. We have seventy-four subscribers to the OUTLOOK. Amount sent to Branch Treasurer, \$150.20.

M. EDWARDS, *Cor. Sec.*

COPETOWN.—Before leaving Copetown for Port Dover, a number of ladies met at the parsonage and presented Mrs. (Rev.) C. Cookman with a certificate of life membership in the Women's Missionary Society, accompanied with the following address:

COPETOWN, June 18th, 1892.

DEAR SISTER,—We, the members of the Women's Missionary Society of the West Flamboro' Circuit, desire to express our sincere regret at your departure from among us, as our associations have been so very pleasant and happy for the past three years. We heartily appreciate the interest you have taken in our society, and as a proof of our sincerity and esteem we present to you this certificate of life membership of this society, and pray that God's blessing may follow you to your new home and field of labor, and sincerely trust that the same interest you have shown in the past may continue, and that your zeal for the good cause may increase, and great success crown all your efforts to advance the Master's cause, and that at last you may share the great reward God has laid up for all His faithful servants.

Signed on behalf of the W. M. S.,

MRS. S. FIELD. ANNIE FRY. MRS. M. BOUGHNER.
MRS. F. J. FRY. EDITH HEAD. MRS. F. CORNELL.

CHESTERVILLE.—The year has been a successful one for us. There is a growth in interest, members, and finances. During the past quarter our membership has had an increase of five. We have regular monthly meetings; the half hour of prayer previous to the business meeting is a time of profit to all present. We have raised nearly \$50 during the year. We held a public thank-offering service on Easter Sunday evening, at which a programme of appropriate readings, recitations, and songs, and an address by our pastor, Rev. J. E. Richardson, was given. The church was decorated by a beautiful display of flowers. We feel encouraged to go on, and we are praying that many more may be awakened to a deeper sense of their responsibility in the work of winning the world for Christ.

MRS. J. MERKLEY, *Cor. Sec.*

BRANTFORD (Colborne Street).—Our meetings are growing in interest and we feel that our hearts are becoming strengthened, and we are being prepared for more efficient efforts in this grand work of sending the Gospel to the heathen. On Tuesday, June 14th, we held our union quarterly meeting. Our friends from Brant Avenue and Wellington Street Auxiliaries met with us, and as usual our zeal was quickened by their enthusiasm and interchange of thoughts on the subject of missions. Our pleasure, however, was marred by the painful thought that this was the last meeting our esteemed President, Miss Cooley, would be with us. The reports from each Auxiliary contained appropriate reference to the earnest and faithful work done by Miss Cooley during her term of office, and regret that she is so soon to leave us. After an excellent programme the ladies adjourned to the basement of the church for five

o'clock tea, and a very pleasant and sociable time was spent. Our Auxiliary feels especially the loss of a president who has planned our work so well and earnestly co-operated with us in every good work, but we feel that her missionary spirit is not lost to the cause so dear to all of us, but wherever she is she will work for the Master.

E. E. BAKER, *Cor. Sec.*

TEESWATER.—A very successful open meeting of the Mission Band was held in the Methodist Church on the evening of May 12th. The church was tastefully decorated with blooming plants, mottoes, etc. The subject for the evening was "Japan." The programme consisted of dialogues, recitations, singing, etc. Some very interesting essays on Japan were read by the children. The report read by the President showed that the children had been very much interested in their work. The children also had some plants for sale, the proceeds of which, with the collection, amounted to \$4.25.

C.

PORTLAND.—On Friday, April 15th, Mrs. E. E. Gallagher, of the Harlem and Chantry Auxiliary, organized an Auxiliary in the Methodist Church here, with a membership of twelve, including officers. President, Miss Ida B. Austin; Vice-President, Miss Alice Cavanagh; Treasurer, Miss Elma Sherwood; Recording Secretary, Miss Carrie Sweet; Corresponding Secretary, Jennie M. Henderson. We have good prospects of an increase of members at our next meeting.

JENNIE M. HENDERSON, *Cor. Sec.*

THE BERWICK AUXILIARY held a public meeting, May 26th, in the Methodist Church of that place. The church was tastefully decorated with flowers, and a very interesting programme, consisting of readings, recitations, singing, and papers on the mission work, was carried out. The collection amounted to \$1.23. Owing to the busy season of the year the audience was small, but we have not become discouraged and hope to do much more in the future.

N. E. SMITH, *Cor. Sec.*

WEST CAPE.—Our Auxiliary is in its second year. We have not increased in numbers as we desired, but the interest is well sustained, and the attendance at our meetings good, though our numbers are scattered, and all busy women. We are not able to report large financial results, but are comforted by the assurance that it is accepted according to what a man hath. We very much regret parting with our faithful and efficient Vice-President and Recording Secretary, Mrs. (Rev.) Bell, to whose untiring efforts on behalf of the society great praise is due. Since organization we have raised \$48.55, and sent a parcel to the Coqualeetza Home, valued at twenty dollars. We are trusting for greater success in the future to the blessing of God, and a fuller consecration of ourselves.

M. J. STEWART, *Cor. Sec.*

WICKLOW.—On Wednesday evening, April 13th, we held an open meeting in the church, the President, Miss Richards, occupying the chair, supported on either hand by Mrs. (Rev.) Lord and Mrs. (Rev.) Mounter. The entertainment, consisting of Easter songs, recitations, etc., and given chiefly by the Sunday School children, was good. Rev. Mr. Lord, pastor of the Presbyterian Church, Grafton, gave a short but interesting address. The collection at the close was good. On the evening of June 1st, Rev. Mr. Cocking was with us. After showing his interesting views of Japan, etc., cake and coffee were provided by the ladies of the Auxiliary. Amount received from sale of tickets, \$22.30.

MRS. J. W. ROBERTS, *Cor. Sec.*

SARNIA.—Mrs. (Rev.) Gundy was presented with an address and life membership certificate last Friday evening, by the ladies of our Auxiliary. Although taken completely by surprise, Mrs. Gundy responded very appropriately in earnest and loving words. Fruit was served, and a pleasant and profitable time spent in social intercourse.

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

VERNON RIVER, P.E.I.—On Wednesday evening, the 8th of June, a meeting was held in the Methodist Church at Vernon River North, Prince Edward Island, for the purpose of organizing an Auxiliary of the Women's Missionary Society. Mrs. Dr. Johnson was present, and addressed the meeting. After singing and prayer, she read a portion of the 28th chapter of Matthew, and spoke of women as workers for Christ. She told of the origin and work of the W.M.S., and with kind words asked all present to engage in this grand work for Christ, that by so doing they would bring many blessings to their own souls, besides helping others. She then organized an Auxiliary with the following officers and members: President, Mrs. Giles Jenkins; 1st Vice-President, Mrs. W. W. Forbes; 2nd Vice-President, Mrs. James Acorn; Recording Secretary, Miss Annie Smith; Corresponding Secretary, Miss Florry Jenkins; Treasurer, Miss Emma Acorn; Auditors, Mrs. John Acorn, Mrs. Lane, Miss Bethia Weatherbie. Honorary members, Mr. James Acorn, Mr. Josiah Lane. It was decided to hold the first meeting on the first Tuesday in July, after which Mrs. Johnson closed the meeting with prayer.

CHERRY VALLEY, P.E.I.—Our motto: "Whatsoever thy hand findeth to do, do it with thy might." At our last regular meeting we were honored with a visit from our esteemed District Organizer, Mrs. Dr. Johnson. Her kind words of encouragement and loving counsel have awakened in each member a deep interest in missionary work, while her presence with us has given each an inspiration to go on doing something more for Christ, not only willingly but gladly. We have a membership of fifteen, with twelve mite-boxes silently gathering in the thank-offerings. Five of our members have recently subscribed for the *OUTLOOK*. C.

FROM THE DISTRICTS.

THE annual convention of the Women's Missionary Society of St. Thomas District was held in the Central Church, St. Thomas, on Friday afternoon and evening, April 22nd, Mrs. Risdon, District Organizer, presiding.

Reports from Auxiliaries and Mission Circles were given. Mrs. Burns addressed the convention on the subject of "Unused Talent."

Papers were read on "China," by Mrs. Butcher; "Coolie Slave Trade," by Mrs. Graham, and on "Highbinders," by Mrs. Atkins. Miss Axford reported for Alma College Society, and Miss Pascoe read an article on "Chinese Slavery."

The Question Drawer was presided over by Mesdames Graham and Wood.

Tea was served in the class rooms at the conclusion of the afternoon meeting. In the evening a public session was held, Prof. Warner presiding. The following programme was rendered after the opening exercises:

Chorus by the Light Bearers of First Church. Report of the Light Bearers by Miss Graham. Chorus by the Golden Reapers of Grace Church. The lecturer, Rev. Dr. Howie, delivered a very interesting address, after which the meeting was closed by the benediction.

ADA L. PASCOE, *Cor. Sec.*

MRS. ASHMEAD'S BUREAU DRAWER.

"HOW did it come about? Well, a bureau drawer and a dream were the cause, I think," said Mrs. Ashmead; and then as Mrs. Stowe opened her big blue eyes wide in interest and astonishment, she added:

"Of course, dear, it was the Lord who brought it all about, but the bureau drawer and the dream were the instruments He used to show me what a sinful, wicked, selfish woman I was getting to be."

"Mrs. Ashmead! You a sinful, wicked, selfish woman! Why, only yesterday I told John that you were one of those saintly women that I believed were born good, and that if ever I were half as good as you are I should feel certain that I was getting ready to die. But I do wish you would tell me what the bureau drawer has to do with your being so terribly in earnest about the miserable Hottentots and all the rest of the heathen, for I do think you actually love them."

Mrs. Stowe had recently come to be next-door neighbor to Mrs. Ashmead. She was young, lovable and enthusiastic about whatever interested her, and she had already come to look upon Mrs. Ashmead with nearly the same feeling that she had for her own dear aunt. On this particular afternoon she had run over for a chat with her neighbor and found her as much absorbed in her last missionary magazine as Mrs. Stowe would have been in a novel, and then it was that she asked her how it all came about, and easily persuaded her friend to tell her.

"Twelve years ago," said Mrs. Ashmead, "we were living in the little town of Ferndale. A very cosy home we had, and I took great pride in keeping it nice. Indeed, I had the reputation of being the best house-keeper in town. They used to say that one could never find a particle of dust in our house from cellar to attic. I did a good deal of sewing for the children, and what with housework, sewing and reading a little, I was kept busy. On the whole, I was well satisfied with myself and my family. We always went to church and Sunday School, and I never thought of missing prayer-meeting. I went to the ladies' sewing society, and twice a year had it at our house, and gave them a good time, if I do say it, and always had the men come to supper.

"Our church was small, but we all loved each other, and loved our pastor, too. (Dear, saintly man, he went to his reward ten years ago.) There was just one branch of church work that I never cared much about, and that was the Ladies' Missionary Society. In fact, most of our ladies felt the same way. Once in a while I used to go to the meetings, but it really seemed as though I couldn't spare the time. I told myself that I could read at home all about the heathen, though I must confess that what I read was done from duty, and if I'd been frank with myself I'd have said that it seemed dry and uninteresting, and too often I skipped that part of our religious papers. I didn't take any missionary magazines then. I eased my conscience by contributing to the cause and praying for the missionaries, and it would have shocked me if my husband had once neglected to pray in family worship every Sabbath morning for 'the nations lying in darkness' and for the isles of the sea; but we hadn't either of us any idea which of the isles of the sea were receiving gospel light, and as for knowing a single missionary by name, why, we never thought of it.

"One Sabbath, Mrs. Hamilton (she was the president of our Missionary Society, and one of the Lord's chosen ones) said to me: 'You'll come to our missionary meeting this week, won't you?' I thought at once of some of my spring cleaning that must be done, and of Ida's two new dresses to be made, but I didn't like to say I was too busy, for I had made that excuse often before, so I answered, 'Yes, if I can;' but I am sure I didn't say it as I would if it had been an invitation to an afternoon or evening party. She looked disappointed. I could not get her look out of

my thoughts all day, and I think I was a little ashamed to feel way down in my heart that I really did not want to go to the missionary meeting and was glad of an excuse to stay away. Monday the subject came into my thoughts persistently and continually. It would not down. Tuesday morning Ida came to me and said :

" 'Mamma, I just must have a larger bureau. Mine has been more than full for a long time, and now there are so many things that I can't get my top drawer shut.'

" 'Let's look at it,' I said.

" Ida began to pout a little, for she knew that I had talked a good deal about her lack of order, and she never felt very proud to have me make tours of inspection, as I sometimes did. Ida was my only girl, and it was quite a trial to me that she took so little care in keeping her room properly.

" 'You are neat, dear,' I had said many times, 'but you are not orderly, and you must learn to be more tidy, or you'll never make a good house-keeper.'

" I looked at the drawer. I had never seen it in such confusion before, and I sighed in discouragement as I said :

" 'Ida, you are getting more careless every day. Instead of improving, you are going back ; when, when will you learn to do things well?'

" 'I don't see how I can help it if I don't have room enough,' said Ida.

" 'All the more need of system, my child. But let us see how much room you need. Take everything out and we will rearrange the drawer.'

" Out they came on the bed. There was a good deal of rubbish, soiled ruches, frayed collars, handkerchiefs that belonged in the laundry bag, scraps of paper covered with algebra examples, Latin exercises, and the like. They made together a big pile at the foot of the bed. Ida was quiet, and I think ashamed. Then we put back just what belonged in the drawer, some things in boxes, some folded neatly in piles. It took us a good half hour, but when we finished Ida said :

" 'What a difference it makes, mamma. Throw away the rubbish and arrange what is left with some system, and there is plenty of room. I'll see how long I can keep it as nice as it is now.'

" I was encouraged, as I always was when the good resolutions were made. That night I was unusually tired from extra cleaning and sewing, but I could not sleep. Everything that had occurred during the day kept coming up in my mind. I thought about Ida, and wondered if she really would grow more orderly. I hoped that I could be wise and patient in dealing with her ; and then I thought of the missionary meeting which was to be the next day, and wondered if I ought not to go. I hadn't been present for at least five months ; perhaps it had been longer, I wasn't sure. 'Why had I been absent so long?' something seemed to say, almost sternly. I went over, sleepily, all my old arguments : Can't do everything ; it would be different if we were rich and kept a servant to relieve me. Then one day it had rained ; then I had had a good deal of extra company. How could I belong to the sewing society and missionary society and keep my house neat and sew and attend to it properly? It was surely too much to expect. Why, though, must I be bothered by this uncomfortable feeling? If it were right for me to stay at home, why was not the question settled—why must it constantly vex me, *me*, Mrs. Ashmead, who everyone knew tried to do her duty and her share of everything? At any rate, I kept my dues paid promptly, and I tried to console myself with that thought.

" 'Dues are not you, dues are not you,' seemed to sound in my ears.

" 'Well,' I said, 'there is plenty to do for the heathen right in our own land.'

" Our society was for home and foreign missions, and I, with a number of ladies, had often said that we believed most thoroughly in home missions. O, how I did approve of home missions! 'Look out first for your neighbors,' I had said. Yet if my interest in home missions was so deep, why didn't my zeal show itself by giving a part of one afternoon in the month to the meeting? Mrs. Hamilton tried to be fair in arranging the programme so that both the home and foreign fields were equally represented ; and was it possible that I couldn't endure a little of the foreign for the sake of what I claimed (or tried to) was near to my heart?

" At last I fell asleep. Such a strange dream as I had—I can never forget the impression it made on me. An apparition, like a man dressed in a long, dark robe, approached, and said slowly and distinctly, 'Come with me.' I was almost startled by his peremptory and unnatural manner, but there was nothing to do but obey.

" I rose and quickly followed him. On and on we went, it seemed for hours, yet I felt no fatigue. At length we entered into a large, empty room. It was very large—miles in length, I thought. The sides were completely lined with bureaus.

" 'What does this mean?' I asked.

" 'Hush,' said my guide ; 'ask no questions ; all needed information will be given you.'

" I noticed that the bureaus were high and full of drawers. Some of these were closed ; some partly shut, and others wide upon. A strange, unnatural feeling came over me. I was so impressed with the immensity and stillness of the room that I turned, saying faintly to the guide :

" 'I—I think I will go home.'

" He smiled and said : 'Not yet, not yet.'

" Then I found that I could not have gone had I tried. No door of exit was in sight. But the smile brought reassurance, and all desire to leave had gone. I seemed to be in another and a new sphere of life, yet felt no longer any fear.

" 'These drawers,' said my guide, 'are the lives of God's creatures. Each bureau represents a family, each drawer a human life. Some, as you see, are closed, never to be opened in this life. Others are nearly closed, which means that the Master's coming is near at hand. Those that are wide open are in the morning or noonday of their earthly stay. If you walk about and examine the contents you can see the character of each life. The reputation is what you can see from here—the outside. Look about before we take our tour of inspection.'

" 'Tour of inspection!' Where have I heard that before? Why, those were the very words I had so often used to Ida. Ida! What Ida? Everything seemed far away, but soon my mind cleared. I looked carefully from where I stood at the outside of these drawers. I felt something impelling me to do this. Some were beautiful—smoothly polished and without a scratch on the surface. Others were marred by careless usage, varnish rubbed off, knocks here and there that had taken more than the varnish—they had made deep dents in the wood.

" 'It's not very difficult,' said my guide, 'to keep the outside, the reputation, as good as new. Only be a little careful not to get the varnish off, for it's hard to get it back to look like new ; and as for these dents that you see, they are deep and always are likely to show. There is a kind of filling that has often been used, and it makes the surface so like the original that often the place of the dent is seen only by looking closely. In certain lights, though, the scars cannot be hid and the sham filling stands out plainly. You'll notice that you can't always tell from the outside how the drawer will look when you get to see into it. Some of the best polished and handsomest ones are really the worst ones of all. Now, we'll look into a few that are opened.'

"O no," I said, "indeed, indeed, sir; you will please excuse me."

"He shook his head gently and smiled, and again I was reassured and calmed by his manner. I cannot tell you all that I saw as I passed slowly along with my mysterious companion. I was impelled by some irresistible power beyond my control to gaze into all of the drawers as we passed. The same power enabled me to see at a glance just the condition of each character, of each life, not as it appeared to the world, but as it really was. Such a variety! So many in great disorder! I noticed that there was a great deal of what seemed altogether unnecessary, in fact, out of place.

"Take away the rubbish and have some system about what is left, and there is plenty of room."

"How familiar the words sounded! Why, they were the very words Ida had used, but when? It seemed years ago.

"Plenty of room," I echoed; "room for what, guide?"

"I could not hear his answer, but I saw his lips move, and it seemed as though he was saying:

"Work and prayer for God's children who have never had the light; missionary meetings, the heathen, home missions, foreign missions."

"One thing I noticed in my strange journey. Every drawer had some one package larger than all the others, so large that it was recognized at once as the chief thing in the drawer. The contents, as I said, were various, but there was always present this large package, and I seemed to see at once the label written plainly on the side. One belonging to a young lady read, 'Love of this world.' The package was transparent, and I could see the contents. Beautiful dresses, jewelry, invitations to parties, dancing, love of praise—some of the things perfectly harmless in themselves, but O how much room they took up!

"That's the trouble," said my guide. "See, this drawer scarcely has room for the Bible."

"I looked for it and could not find it for some time. There it was, way off in a corner, packed out of sight. Another drawer that I remember had its chief package labeled, 'Love of money.' I thought at first this drawer had nothing else in it, but I saw on closer inspection quite a number of small, insignificant articles thrown in disorderly. Another drawer had a large bundle called 'Selfishness;' another was 'Ambition,' and so on. I noticed that the more nearly closed a drawer was the larger was the chief bundle.

"It keeps growing," said the guide, "larger every day or smaller. It never remains the same."

"We came to one drawer that my guide looked at lovingly. I saw that it belonged to one of my friends—I seemed to know—a dear old lady of three-score years and ten. The drawer was nearly closed, and all was in readiness. No confusion here.

"Set in order, set in order," said my guide.

"There was the large package, and it read, 'Love for those for whom Christ died.' I could look right into the package. I saw the name Siam, and right beside it Salt Lake City. I saw the provinces of China and India, and near at hand the freedmen and the Indians. All the letters of equal size.

"She has the spirit of the Master," said the guide, giving me a keen, searching glance that seemed to read my very soul.

"The home mission, the foreign mission! Did the Lord have two missions? Nay. Christ's mission, the mission of His children, is one. Go ye into all the world, every creature.

"Look again," said my guide.

"It was a beautiful sight. The words seemed to increase in size. How clear cut they stood out. There was no mistake. 'Love for those for whom Christ died.' Suddenly, as I gazed, a wonderful transformation took place. A heavenly light illuminated the words, and they read now, 'Love for the Master.'

"The label is still the same," said my guide; "the meaning has not changed. Now, let us look at yours."

"No, O no, not yet, please. I've never really loved the heathen, never really loved those for whom Christ died."

"What!" said the guide, sternly, "are you not ready for the Master's coming? How are you sure that He will not at any moment close the drawer? Too late then to put it in order. Let us see what we read in your own drawer."

"O, I cannot. I dare not. It cannot be Love for the Master, else I'd love those for whom He died."

"You must."

"And then I was borne in great distress of mind to the end of the room. I was filled with anguish.

"Here we are," said my companion.

"I tried wildly to shut my eyes, and then—I awoke. Was it a dream? There was my own room. There was my own bureau. How happy, happy, that I had my life, some of it, left. Maybe my Master would soon come. Not yet, I hoped. I, Mrs. Ashmead, excellent Christian woman, as I had proudly thought myself, wanted more time to throw away the rubbish, arrange things properly, and then I knew there would be plenty of room. Room for what? Room for the missionary meeting, but more, room for more Christ-likeness—a genuine interest in those for whom God gave His Son. The isles of the sea and the nations lying in darkness seemed real now. I could, I would do something. I knew that I could pray words that would come from the heart. I got up, kneeled down in the moonlight by the window, and thanked God for that dream. He sent it, dear, to show me my mistake.

"Wednesday it rained, and the wind blew a perfect gale, but I went to that missionary meeting. I doubt if a cyclone could have kept me at home. I've been ever since—I love to go. I'm trying with the dear Lord's help to throw away the rubbish, to put things in order. It's missionary day to-morrow, Mrs. Stowe. Will you go with me?"

"Yes, I will," said Mrs. Stowe, softly but firmly, with tears in her eyes. "I'll go," and she went.

Sisters, will you go?

—Mrs. Wm. S. Young, in the Occident.

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