

# The Missionary Outlook

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

A Monthly Advocate, Record and Review.

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[NEW SERIES.]

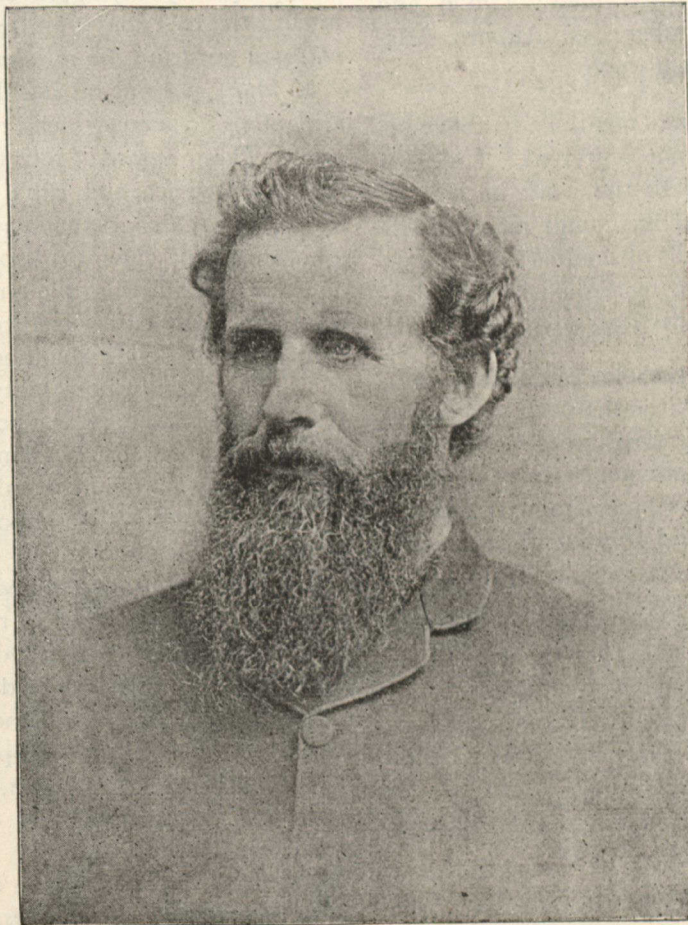
## Field Notes.

THE Secretary of the Hampton, N.B., Auxiliary of the Woman's Missionary Society, Miss Beatrice E. Duke, sends the following pleasant note:—"Reading the April number of the OUTLOOK, and enjoying the experience of John McDougall, we found it just the thing for our Mission Band study for the month, a good argument against separating the Societies. Every number seems better than the last. May the two editors continue to work together and make the OUTLOOK better than ever."

LACHUTE, Que., is coming to the front. Witness the following from the pastor, Rev. W. Craig:—"We have made a grand advance in missionary money. We have a monthly missionary prayer-meeting, with Scripture reading on the subject; also missionary items from OUTLOOK and other sources. At one of these meetings we read Dr. Bolton's letter, and when we learned that he had only six beds and needed more, we said, 'We, as a congregation, can furnish a bed.'" See what a good missionary prayer-meeting does!

NOTWITHSTANDING almost incessant lecturing engagements all over the Continent, the Rev. E. R. Young still finds time to use his pen, and the latest result is a volume entitled *Stories from Indian Wig-*

*wams and Northern Camp-Fires.* To those who read his previous work, "By Canoe and Dog-Train," with its graphic pictures of missionary experiences in the far North, the present volume will need no introduction. It is sufficient to say that it fully sustains the reputation of the author, and constitutes a valuable addition to the missionary literature of the period. The work is profusely illustrated by high-class engravings from photographs and original sketches, and with its attractive binding, is altogether a handsome volume. May be had at the Methodist Book Room.



REV. THOMAS CROSBY.

THE Rev. John Nelson has entered upon his duties as Principal of the Indian Institute at Red Deer, Alberta. Bro. Nelson has spent a number of years in the Indian work, and we doubt not the experience thus gained will be of great value to him in the management of so large and important an institution.

MOUNT FOREST DISTRICT—Rev. Wm. Williams, D.D., Chairman—is the first District to report full returns for the year. There is a small advance over the return for the previous year.

IN one of our city Sunday Schools it was feared that the givings of the School would

fall behind the amount contributed the previous year. After consultation it was decided to ask the scholars to bring, on the first Sunday in May, one cent for each year of their respective ages, and it was hoped that in this way about forty dollars might be raised; but the response was so general that, much to the surprise of all concerned, ninety dollars was added to the treasury.



THE Rev. Mr. Brown, of the M. E. Church, who has been laboring in China, and who is returning to the United States on furlough, was signally honored by the people of Shantung District, of which he had charge until recently, in the bestowing upon him of the Wan Ming I, or ten thousand name gown. It is a beautiful garment of silk, with "faith, hope and love" worked in large Chinese characters on it. This garment is surmounted by a beautiful white satin stole, upon which is written the names of the donors to the number of one hundred and eighty. This is an honor that heretofore has been bestowed only upon high civil officers. It is said that a person possessing this garment as a gift from the people can with it approach into the presence of the emperor himself.

## Editorial and Contributed.

### Editorial Notes.

A WRITER in the *Missionary Review* calls attention to the curious fact that some of the Presbyterian seminaries of the United States are furnishing very few missionaries for the foreign field. Last year Princeton sent only three men; Union and Chicago about the same number; but Auburn, Allegheny, Lane and Danville sent none.

PERHAPS the circumstance mentioned above is neither to be wondered at nor regretted. Unless a missionary is called of God to the work he will be worse than useless; and God has found many of His best workmen outside the walls of seminaries. A vast amount of the studying done in seminaries lies altogether outside the lines of practical missionary work.

NOT every man is called to be a minister of the Gospel, and of those who are it is the duty of some to preach the Gospel at home. One great difficulty at the present time is that there are so many in the ranks of the ministry who, as far as man can judge, have not been called at all, and only stand in the way of others.

THOSE who are most eager to rush into the mission field are not always the best suited for the work to be done. Such men, as a rule, have not sufficient "staying" power. The Master taught His disciples to pray the Lord of the harvest that He would "thrust forth laborers." Men who are thrust forth by the might of an overmastering conviction are the men most likely to be heard from in the future.

EVERY true missionary longs for success in his chosen field, and is restless and unsatisfied if it is not achieved. But it never should be forgotten that the measure of success is not necessarily the measure of fidelity. Many a laborious, self-denying missionary has spent long years of apparently fruitless toil before the reaping time began, and many more have only sowed the seed, leaving it to those who came after to reap the harvest. The commendation at last will be to the *faithful*, not the *successful*, servant.

### Home Mission Stipends Again.

LAST month attention was directed to this subject, and we return to it again with the hope that general interest may be aroused. It is conceded among intelligent Methodist people that our Home missionaries are wretchedly underpaid. "Well," replies some practical, common-sense brother, "why don't you pay them more?" Because, in the first place, there is no money wherewith to do it. And secondly, if there was plenty of money, it is just possible the remedy of enlarged grants might, in the end, aggravate instead of curing the disease. How is that possible? For several reasons:—

1. Many subscribers to the mission fund object to the grants now made, affirming that most of the missions are well able to support their own ministers, but will not do so as long as they can get help from the missionary treasury. This belief is true in part, and while it remains increased grants to Home Missions would probably mean a diminishing income for the Society. In some instances missionaries are themselves responsible for this state of affairs. Cases not a few have come under our observation where brethren on Home Missions have repressed the liberality of their own people by saying, in effect, "Don't try to do so much; the less you promise to raise the larger grant will you get from the mission fund."

2. Many persons on our Home Mission fields have altogether erroneous ideas regarding ministerial support. They regard \$500 for a married man as a liberal allowance, and can't see what he wants with any more. Of course such an idea is the outgrowth of ignorance, but how to dispel the ignorance is the question. While this opinion prevails, increased grants would, in many cases, lead to reduced givings by the people, and stipends would be as low as ever.

3. The chief responsibility for the support of a Home missionary rests upon the people whom he serves, not upon the Missionary Society, and grants from the mission fund are only a temporary expedient to help a struggling or impoverished people till they are able to go alone. This is a just principle, and should be steadily maintained. Whatever has a tendency to lessen the sense of responsibility among the people should be avoided, and there can be little doubt that increased grants would have this tendency in many cases, unless simultaneous steps be taken to develop the liberality of the people.

Now, having said so much, apparently on one side, we hasten to say something on the other, if only to avoid being misunderstood. We are not opposed to increased grants being made to Home missionaries—quite the contrary; *but unless such increase is met in every case by a corresponding increase in the givings of the people, the effect will be injurious instead of beneficial.*

First of all there must be a full understanding all round, that a certain amount for a married missionary—say \$750—be agreed upon as the lowest stipend admissible; that the chief responsibility for raising this rests upon the people; that the Missionary Society will supplement the givings of the people where absolutely necessary; and that both will co-



operate in a steady effort to reach the stipend named. What we want to make clear is that it will never do for the Missionary Society to make grants on the basis of a \$750 stipend, while the people are confining their givings to a basis of \$500 or less.

At the General Conference of 1886 the writer, on behalf of the Missionary Committee of Finance, submitted a scheme for a Sustentation Fund, the effect of which it was hoped would be to augment stipends on independent fields, and at the same time relieve the pressure on the missionary fund. Unfortunately three other entirely different schemes were submitted, and finding it impracticable in committee to unite on any one of the four, the whole thing fell through. We refer to this for the purpose of recalling the fact that the first of the schemes above mentioned provided for a systematic visitation of all dependent fields, by a suitable commission, when, after full consultation with the people, an understanding might be reached as to the amount which should be raised on the field, and the supplementary grants which should be made from the Missionary or Sustentation Funds as the case might be. We are fully convinced that a course of this kind will yet have to be taken before the pressure on our Home missionaries can be relieved, and all causes of dissatisfaction removed.

Still another point demands some attention. There are places in many of our mission districts to which men of experience and ability ought to be sent, who should receive exceptional treatment in regard to stipend. But this is impossible while our present loose methods of stationing men and disbursing funds continues. There ought to be an authority somewhere in Methodism competent to do at least these three things: (1) To select men of ability, good judgment and experience to man strategic points in mission districts; (2) To guarantee these men a comfortable support while doing their work; and (3) To secure them such an appointment as they are fairly entitled to when their term in pioneer work is ended. Such a proposal may require wide discussion. At present we have room only to state it.

### The Rev. Thos. Crosby. ✕

READERS of the OUTLOOK will be greatly pleased with the admirable photo-gravure portrait of our veteran missionary of the Pacific coast which appears in this number. The likeness is striking and characteristic, and conveys a good idea of the man as he is to-day.

Bro. Crosby was born in the town of Pickering, Yorkshire, in 1840, came to this country with his parents in 1856, and went out as a volunteer to the Indian work in British Columbia in 1862. A volunteer of the Crosby kind means a good deal. In his case it meant that he did not wait for an appointment from the Church, or for any promise of support. He went to British Columbia at his own expense, borrowing money for the purpose (which he faithfully repaid), that he might preach Christ among the heathen, whose spiritual destitution had stirred his deepest sympathies. He first served as a teacher and local preacher

at Nanaimo, for several years, was received into the regular work, and when the call came for a missionary for Port Simpson, some eighteen or twenty years ago, was ready to respond, "Here am I: send me."

Bro. Crosby's missionary life has been full of varied experiences, and not devoid of thrilling adventure. The Port Simpson of to-day—a typical Christian village, presenting a marked contrast to the old heathenism—may be said to be his creation, and will long remain a monument of his self-denying work.

In all his efforts, Bro. Crosby has been ably seconded by his devoted wife (formerly Miss Emma Douse, daughter of one of our old-time preachers), to whom no small share of the credit belongs for the work that has been accomplished. May they both be long spared to serve the Church as faithfully as in the past.

### An Important Matter.

THE "Open Letter," printed elsewhere, is a document which furnishes food for serious reflection, not so much for what it contains as for the circumstances out of which it grew. The Woman's Missionary Society had organized, in many places, Mission Circles composed chiefly, though not exclusively, of young ladies; also Mission Bands composed of boys and girls belonging, in most cases, to the Sunday Schools. These Circles and Bands did good service in spreading the literature of the Woman's Missionary Society, and in raising funds; but in places where Epworth Leagues or other Young People's Societies had been formed, it was difficult to maintain the organization of the Circles and Bands. This led to some informal negotiations, and at the Young People's Convention, held in Toronto last summer, overtures were made to affiliate Epworth Leagues, etc., with the Woman's Missionary Society. Later on a committee representing the Young People's and the Woman's Missionary Society, drew up a document designed to give effect to the proposed affiliation. Before being published it was pointed out by members of the Committee of Finance of the General Missionary Society, that the proposed step was a very serious one, probably involving much more than its promoters were aware of; that it was beyond the powers conferred by the General Conference, either upon the existing Missionary Societies on the one hand, or the Young People's Societies on the other, and that it would be well to have further consultation, by a wider constituency, before any decisive step was taken. The result of this was the friendly conference reported elsewhere, and the "Open Letter" already referred to. This letter is designed as a temporary measure, pending the meeting of the next General Conference, when the whole situation can be carefully considered and necessary legislation secured. Proof sheets of the "Letter" were at once sent to the Presidents and Secretaries of the societies concerned for their signatures; but here a new difficulty arose. It was held that the "Letter" differed materially from what had been agreed upon by the Executives of the Young People's Association and Woman's Missionary Society, and could not



be signed officially till it had been considered by the Executives named. The force of this objection cannot well be controverted; but in order that the attention of all concerned may be called to the matter, and an intimation given of the only line of action on which it seems to be possible for all the Societies to unite, it is deemed necessary and expedient to publish the "Letter" forthwith, even without the signatures.

But some may ask, Why should anyone object to the former proposal to affiliate the Leagues, etc., with the Woman's Missionary Society? Chiefly for two reasons: First, because the act is *ultra vires* of the powers given to either Society by the General Conference; and, secondly, because, if carried out, it would seriously interfere with an important part of the constituency from which the General Missionary Society draws its revenue. In fact, let the Leagues and other Young People's Societies all affiliate with the Woman's Missionary Society, and in twenty years' time the General Society will have no constituency left. On the other hand it was clearly seen that the absorption of Mission Circles and Bands by the Epworth Leagues deprives the Woman's Missionary Society of a good deal of revenue hitherto received, and something had to be done to meet the case. The result, as we have seen, is the compromise method indicated in the "Open Letter." In the meantime we would earnestly entreat our young people to remember that upon them, in the course of a few years, will devolve the support and control of all the missionary agencies of the Church, and that it is their bounden duty to give these agencies their loyal support, and to avoid whatever will have the least tendency to weaken our Connexional unity.

### The Students' Volunteer Movement.

ONE of the most significant developments of Christian activity and missionary zeal, in the history of recent times, is to be found in the Students' Volunteer movement for Foreign Missions. As to its origin, opinions may well be divided. Like the Reformation, it had its "morning stars," consecrated young men in theological seminaries and elsewhere, who felt the constraining power of the love of Christ, and the authority of the great commission, and who bent longing eyes on the realms of heathen darkness at a time when attempts to convert the heathen were regarded by many Christians even as altogether Utopian. As time went on these "scattered lights" increased in number, and the flame was fanned by the great revival gale of 1857-8, and the simultaneous opening of doors in India, China, Japan and the Islands of the Sea. Later still a more intense religious life began to permeate the colleges and seminaries of the country, and this gave a further impetus to the fascinating idea of a world-wide evangelism. It needed only earnest personal appeal from eloquent lips to fire the material so abundantly provided. This was supplied at the Summer School at Northfield, where organized efforts to arouse the colleges may be said to have had its beginning. But Northfield only gave form and direction to forces already at work. Some

five or six years earlier, during a visit to Victoria College, Cobourg, some seventeen young men volunteered in a body for mission work, the condition being that they should all be sent to the foreign field; and this may have been but a sample of what was to be found in many other colleges.

When once the college movement was fairly inaugurated it spread with amazing rapidity. In four years' time some 6,000 names had been enrolled. The very rapidity with which the organization grew, constituted its chief embarrassment; and including, as it did, many of the younger students, gave rise to an apprehension that, as in the case of the famous Children's Crusade, unregulated enthusiasm would end in utter disaster. But there were saving elements in the movement. Wise, matured Christians were watching it with kindly interest, and among the young men who came to the front as leaders were some whose natural enthusiasm was chastened and steadied by solid piety, who saw the rocks ahead and tried to guard against them. And so, by the good providence of God, the movement continues, and, notwithstanding weaknesses and mistakes, which seem to be inseparable from any movement in which man has part, is still doing good service by awakening interest, scattering information, and turning the prayerful thought of the youth of the churches towards the great missionary problem.

One circumstance that has discouraged many, although it might easily have been foreseen, is the utter impossibility of utilizing the services of all the volunteers. Many—perhaps the large majority—at the time of volunteering were not ready for the work. Their education was yet unfinished, in some cases only begun, and as months and years went by considerable numbers turned aside to other walks in life, concluding that their "call" to the mission field had expired. Many more are found to be unsuitable, physically, mentally, or even spiritually, and these also drop out of the ranks. But allowing for all this there is still a noble residue, well qualified in all respects to be successful missionaries, and these are waiting for the call of the Church to interpret for them the call of the Holy Spirit as to when they shall go, and where, and how. Here we meet the most serious aspect of the whole case. Assuming, as we have good reason to do, that these young men and women, many of them at least, are called of God to work in the foreign field, Why are they not sent? To this question there is but the one oft-repeated answer, Lack of money! And this raises the whole problem of Christian stewardship and emphasizes the question, "How much owest thou unto thy Lord?" Just here light may shine upon another matter. Of the vast numbers who have felt drawn towards mission work, but by over-ruling providences have been hindered from entering upon it, may it not be that in a great many cases the call was not to *work* in the mission field, but to earn money to support those who do? The commissariat is one of the most important departments of the missionary army.

THE average wages of Japanese do not exceed ten cents a day; yet in the last year Japanese converts have given to mission work nearly \$26,000.



### An Open Letter

To Epworth Leagues, Christian Endeavor Societies, Young People's Associations, Mission Circles and Mission Bands in the Methodist Church.

DEAR YOUNG FRIENDS AND FELLOW-WORKERS :

At a Convention of Young People's Societies, held in Toronto last summer, a disposition was evinced to take part in the great missionary work of the Church, and it was proposed to do this by seeking affiliation with the Woman's Missionary Society. While this proposal was under consideration, it was pointed out that a formal affiliation would require legislation by the General Conference, and that, in the meantime, it would be better to devise, by mutual consultation, some line of action that will meet the case until the next General Conference is held. Accordingly a meeting of representatives of all the societies concerned was held in the Board Room, Wesley Buildings, Toronto, on the 3rd inst., at which the following persons were present: Rev. Dr. Carman, A. Sutherland, Hon. J. C. Aikins, and J. J. Maclaren, Q.C., representing the General Missionary Society; Mesdames Williams, Briggs and Willmott, representing the Woman's Missionary Society; Rev. W. H. Withrow, D.D., representing the Epworth Leagues; and Rev. A. M. Phillips, B.D., R. W. Dillon, Miss McGuffin, and — Moore, representing the Young People's Association. After long and careful consideration of the whole question, it was resolved to prepare and publish an open letter for the information of all our Young People's Societies, Leagues, Bands and Circles, and to invite their cordial and hearty co-operation with what is recommended. The letter, as finally adopted, is as follows:

In view of the fact that the Epworth Leagues, Christian Endeavor Societies, and other Young People's Societies of the Methodist Church have evinced a desire to enter practically, as well as educationally, into missionary work; and in view of the further fact that the General Missionary Society and the Woman's Missionary Society are the only missionary organizations recognized by the Discipline of our Church, it is deemed most important that the Leagues and other Young People's Societies should work in harmony with these existing organizations, and thus, while preventing confusion, prepare themselves for the responsibilities of the future, when the control of the great missionary interests of the Church shall pass into their hands.

And inasmuch as the General Missionary Society has, in the past, derived an important item in its income from the efforts of juvenile collectors and contributors of both sexes, chiefly through the agency of the Sabbath Schools, while the Woman's Missionary Society has received considerable aid from Mission Circles and Bands, it is desirable that some arrangement be made whereby each society may receive, in growing measure, the help derived from the young people in the past. But as the formal affiliation of Leagues or Young People's Societies, as such, with either of the existing Missionary Societies, is something which requires legislative action by the General Conference, and no such action can be had before September, 1894, the following is agreed to by representatives of the General Missionary Board, the Executive of the Woman's Missionary Society, and the Young People's Association, as the basis of a *modus vivendi*, pending necessary legislation by the next General Conference:—

We earnestly and affectionately recommend a loyal recognition by all our Young People's Societies, by whatever name they are called, of the following facts and principles:—

1. That the Methodist Church is a Connexion, not a series of isolated and independent congregations, and its great work can best be conserved and promoted by uniting the efforts of the whole body rather than by independent effort by each congregation or society separately, and that anything which tends to weaken the Connexional bond should be studiously avoided.

2. That the General Missionary Society and the Woman's Missionary Society are entitled to the loyal support of the whole Church, not only because they cover the entire ground of legitimate missionary effort, but also because, as already pointed out, they are the only missionary organizations recognized by the Discipline of the Church.

3. That regularly constituted Missionary Boards, whose duty it is to make themselves acquainted with all the facts, and who yearly review, in the most careful manner, the whole mission field of the Church, must be better qualified to judge of the needs of the work, and to administer missionary funds in an economical way, than any local society can be, whose range of information is necessarily limited, and confined, it may be, to a single mission.

Admitting the soundness of the foregoing principles, how can the Young People's Societies most effectively aid the great missionary work of the Church, and at the same time leave the constituencies to which the two Missionary Societies appeal for support virtually unchanged?

Touching this wide question we advise:—

1. That no change be sought in the relation of the Sunday Schools, that relation being already defined by Discipline.

2. That Mission Bands and Circles that have been or may be organized, be continued where practicable, their relation being understood to be with the Woman's Missionary Society.

3. That where there is an Epworth League, Christian Endeavor Society, or other Young People's Association, and a Mission Band or Circle is merged in the larger Society, it is recommended that a missionary Committee be appointed to superintend the missionary efforts of the League or Society, and all missionary moneys raised by the League or Society as such (that is, moneys raised otherwise than through the Sunday School or direct contributions by individual members to the General Missionary Society or the Woman's Missionary Society), be divided between the two Missionary Societies of the Church, in such proportion as may be considered equitable.

NOTE.—It should be a uniform principle of action that special donations of missionary money by Leagues, etc., shall in no case be permitted to reduce the regular yearly givings of individuals to the funds of the General or the Woman's Missionary Societies.

4. That all Leagues and Societies be earnestly recommended to make provision for the wide circulation of such missionary literature as may be supplied by either of the Missionary Societies.

5. We strongly recommend that in each League or other Young People's Society a missionary meeting be held at least once a month, to be devoted to prayer and the giving of missionary information, by means of addresses, readings, recitations, etc.

*Resolved*,—That the foregoing be published as widely as possible for the information of Epworth Leagues, Christian Endeavor Societies, Mission Bands, Mission Circles, and other Young People's Societies in the Methodist Church.

[See article on another page entitled "An Important Matter."]

### Against Opium.

THE Chinese Methodists of Shantung have sent a petition to Queen Victoria to stop the opium traffic. It is written on pure white satin, and is only one of many such petitions, and shows clearly the attitude of the native Church toward the accursed thing. It is as follows:

We, the members of the Methodist Episcopal Church on Shantung District, see all around us evidences of the destructiveness of this deadly drug, and the large number of people who are being slowly but surely poisoned by opium.



When a man yields to opium smoking his body fails and his home comforts scatter; and when opium comes to a town it soon becomes blighted by this curse, and men become lost to themselves, to their homes, and to their country.

Years ago Christianity came to China, bringing its holy and elevating influences. Many of us accepted its teachings, and have, therefore, not been injured by opium personally.

Besides this, we have our anti-opium society for those who are outside the Church and have fallen into this habit; and then we hope some day by prayer and united effort to stop and eradicate this great evil from our midst.

Therefore, we, a few members of the Church in China, very respectfully pray your Majesty, the Queen of England, your Ministers, and all who are in authority, to exercise pity and show mercy toward China, and the weak and dependent people who have become slaves to this deadly drug. We also pray those who have financial gain by bringing opium to China to cease in response to our humble cry, for our people, our homes, and our country, and we will ever remain your grateful petitioners.

Signed by REV. WANG CHIN YU,

and eighty leaders of our Church in Shantung.

The year of Jesus, 1893, first month.

### For Shizuoka Church.

Thank-offering, Moulinette.....	\$2 00
Thank-offering, a lady friend.....	5 00
Thank-offering, W.M.S., Waterloo, Que.	10 00
Epworth League, Kincardine.....	7 00
Mrs. P. A. Philp.....	10 00
Rev. W. S. and Mrs. Blackstock.....	10 00
Mission Band, Blenheim.....	10 00
Mrs. L. Cowie, Cowansville.....	1 00
"M. D.".....	2 00
Mrs. J. Wheatley.....	2 00
T. C. Wheatley.....	2 00
W. M. S., Woodstock, Easter offering..	23 75
Mr. Stanley Chown.....	5 00
Mrs. (Rev.) J. E. Hockey.....	10 00
Mr. John Cline.....	1 00
W. M. S., Zion Church, Winnipeg.....	3 00
"Prairie Gleaners" Band, Zion Church..	5 00
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	\$108 75

#### FROM SELF-DENIAL WEEK.

Ladies, Wesley Church, Hamilton.....	\$40 00
Epworth League, Kintore.....	2 44
W. M. S., Lambeth.....	3 60
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	\$46 04

## Along the Line.

### The Foreign Work.

#### CHINA.

Letter from REV. V. C. HART, D.D., dated CHENTU,  
March 6th, 1893.

OUR new home is in process of building, and one family—i.e., my own—will move in about May 1st. We shall be glad to have a home again, as we have not been settled for a good part of two years. I have been standing over sixty workmen, masons and carpenters, for two weeks, and during that time I calculate that about three thousand visitors have looked in upon me daily. I have been able to make a good many acquaintances and friends among the curious and happy crowds. Old men, with long white beards, leading grandsons, come and stand near me, waiting recognition and just a word with the foreign gentleman from *Wai Kweh*, "kingdom without." Ladies dressed in satins and silks, sparkling as June butterflies, come trooping in, leading little girls, and arrange themselves in quiet places,

and have long and absorbing looks at me and the wonderful house, that is to be. Although our land is bounded by three pretty busy streets, and all open upon one side, and thousands coming and going, we have not had occasion to have any guard as yet, and have not heard other than respectful language upon the grounds.

The priest has allowed the carpenters to use his best temple—which has sixty idols seated in different parts of the hall—for a common workshop, and the timbers of the house have been hewed and mortised with these sixty huge and uncouth images looking down from their thrones.

Now we have the land we want—and no better site for mission work can be found in this empire—shall we not have a moderate amount of money to make every inch of it speak for God and the millions of this province? Surely the Church expects us to be thoroughly equipped for work, not expensively, but in a manner to reach the most people and establish work that will grow and spread indefinitely. Houses, comfortable and plain, costing 1,000 cash in gold, are what we want, for the health of missionaries is of prime importance. A hospital, well situated, and where the best work can be done, is what we want. Send on any amounts you may have for this purpose, and up will go our first building, at a cost of, say, \$1,200. We desperately need a commodious chapel where we can seat five hundred people. \$1,000 or \$1,200 gold will give us such a chapel, with S. S. rooms, too. Who can help us to this? My magic lantern is waiting for just such a building. I shall have texts and hymns in abundance, in Chinese characters, to throw upon the white wall, and then with the living voice impress them upon the delighted crowds. Then there are hundreds of bright boys who would gladly attend a high school, if we had one, upon this beautiful plot of ground. One thing more: No printing press in this province. Shall we have one, and a Methodist Book Room? A moderate sum, say \$1,000 gold, will give us type and appliances for the beginning of such an enterprise; and \$500 for the building. Can't you find someone to help us in such a work?

I send you a copy of the deed for preservation, and your private perusal. This leaves us in good health.

### The Indian Work.

#### PORT SIMPSON.

Letter from REV. T. CROSBY.

NOTE.—The following letter is dated Oct. 12, 1892, but did not reach the Mission Rooms till May 6, 1893.—ED. OUTLOOK.

A NOTE as to how I got around the District by canoe and steamer, as well as I could, without the *Glad Tidings*, may be of interest to you. I got a chance by the steamer *Boscovitz* to spend a night at Clue, which included good services with Bro. G. Reid and the people, and also gave me a good chance to have a talk with Dr. Oliver. The people at this point are in good spirits, but thought I ought to come to see them more frequently. Bro. Reid is doing them good. But sad, sad, to hear about the work at Skidegate. The people have been left as sheep without a shepherd. I urged Bro. Reid to visit them.

I got a chance to see Bro. Gibson at Rivers Inlet. He is working away without many converts as yet. But the mission has a good restraining influence on the people that come to work, both whites and Indians, and we hope soon the poor blind Owakenos will yield to Gospel light.

We also called at Bella Coola, and had a good visit with Mr. and Mrs. Nicholas and some of their people. The people here do not yet give up their heathenism, as a whole; but there are a faithful few, and many a poor wanderer has been brought to the Saviour in their last moments, and some, we hope, have passed safely to the better land. The missionary and his wife had been at Taliome, where they had been welcomed by the people, who gladly received the Word, and asked that they would come often. The people at Kimsquit are still without a teacher, although they seem very desirous to have one. Bella Coola may yet be an important place, as there is some good land there.

At Bella Bella, where we arrived on Sunday morning, we had a good preaching service. Bro. Hopkins and family and Miss Roos are well and hopeful.



We called at China Hat the same night, where I went ashore and had a service by the camp-fires with all who would come. Here we left Bro. Gibson, who has spent some time at Nanaimo, and who, I trust, will be a blessing to those poor people in teaching them of Jesus' love during the winter months.

Next we called at Hartly Bay, where Bro. Edgar is working away. They expect to take down the old church and erect a little larger and much better building. Not many of the people were at home. Here I sent letters, etc., on to Bro. Anderson, Kit a-mat, where I must visit soon, should I have to go in canoe.

Last week I made a trip to Naas, partly by canoe and partly by steamer. Found Mr. Stover and family well. We had a blessed Sabbath together—love-feast in the afternoon, and missionary meeting at night. Collections and subscriptions \$50, which I hope may be doubled before the close of the year. Several new houses are going up. I do hope and pray that the people will be united and become a power upon the heathen around them this winter.

I spent last Sabbath with Bro. Jennings at Essington, where I went to take the H. B. Co's up-river steamer for the Upper Skeena; but she did not go up again, so I had to forego my visit to the brethren and people up there. We are hoping and praying, as the people get home, to see a blessed revival here and all along the line.

Our boys are doing well, but we need more help for them.

#### ALDERVILLE.

OUR last Quarterly Meeting for this Conference year was held yesterday, April 30th. It was the most spiritual ever held during our five years on this mission. The Lord was powerfully present, and the testimonies were full of power and unction from above. Never in all the years of our past labors on the mission was the work as encouraging as at the present time. Our Sabbath School is still prospering, and our Band of Hope is doing good work. To God be all the praise. JOHN LAWRENCE.

#### WALPOLE ISLAND.

*Letter from REV. W. A. ELIAS, Native Missionary, dated May 1st, 1893.*

I AM very happy to report that the work of God is still moving on very pleasantly among us. The great revival which began last year does not abate. The power of God's Holy Spirit comes upon us still.

Our camp meeting held last fall was a great blessing to us spiritually. Although a great burden to our congregation, yet it has not been without fruit. Souls have been saved, and two pagans have since accepted the Christian religion. After renouncing pagan worship and habits of drunkenness, they were baptized and received on trial. They have since proven themselves sincere Christians. We are hoping that others will follow in due time. About three hundred Indians attended from neighboring reservations and from the State of Michigan, who were all entertained by our people for five days. We had in the tented grove somewhere over a thousand Indians altogether. I am thankful to say we had many local preachers on the ground willing to work. We had also the help of Revs. R. W. Millyard, of Wallaceburg, A. S. Edwards, of St. Clair Mission, and John R. Robinson, of Vassar, Michigan, U.S., an Indian preacher. These brethren did very good service among the Indians.

Last Conference year we had made plans in the way of improving the church within, to make an alcove for the choir, but failure in crops last year left our people in a critical circumstance, and the work had to be postponed.

This has been the most enjoyable year of my missionary life spiritually. I feel somehow that it is only the beginning of my life's usefulness. There has been a great deal of affliction among the people. Since Conference, over twenty persons have died, and there are yet many sick who may pass away any day. Ten of these departed souls were members of our Church. While on their sick-beds I visited them very often, and all had the joyful assurance that heaven was their eternal home; they have triumphantly entered the

portals of heaven. Sometimes our friends lose interest in the support of the Indian Work, and become fault-finding about it. Such persons I would answer by simply giving one day's experience, to show how missionaries are laboring among the Indians. On Sunday, January 29th, 1893, I had a funeral service in the church. At the hour of 10.30 a.m. the church was crowded—their usual hunger and thirst after the Bread and Water of Life—consequently the service was impressive and effective. About noon a great mass of people followed the remains to the last resting place. After burying the dead, without first going home to my dinner, I was at once called to see an afflicted family. Food was first given to us, and I read a portion of Scripture and sung several hymns, after which we all engaged in prayer together to our great spiritual good. We at once visited another home in similar condition. After exhorting and singing hymns we implored God's blessing upon them. God who hears us when we pray indeed blessed this family. The time for opening the Sunday School had already passed, and when we entered the church the children and young people in great numbers were waiting. The hour being late I opened a song service only, omitting the Sunday School lessons. Oh, how delightful it was to see those future workers of the Lord sing with joyful faces. Within half an hour the congregation began wending their way into the church, and soon the pews were mostly occupied. The service began, and directly after the sermon I was called away to see a dying brother; but before I left the church a child had to be baptized. The after service was left in the hands of our local men, who are never unwilling to do anything for the Lord Jesus. When I got beside the dying brother he told me that God had forsaken him all that day. I assured him that God would not hide His face from him in this hour of sore affliction, that if he would pray God would hear. He desired to take the sacrament of the Lord's Supper. Within an hour I was beside him again, with another praying brother with me. Before administering the sacrament to him we sang a penitential hymn, and then prayed the Almighty to bless the dying man. All this time he was waving his hand triumphantly, and divinely smiled—thus was at peace with God. At partaking of the Lord's Supper he was filled with the fulness of God's blessing and joy in the Holy Ghost. With profound gratitude to God we left him with such a divine comfort in his soul. At one o'clock a.m. I retired to rest, feeling unmistakably that I was divinely edified by the way God had led me to labor for him. Had I time and space I would gladly record many more similar instances experienced by your missionary.

I am thankful to our Father in heaven that our Sunday School work is progressing very favorably. Chief Joseph White, of the Chippewa Council, is taking great interest in our work among this people, and laboring as a Sunday School Superintendent with marked efficiency; besides, many others are falling into line.

Will you permit us to thank the ladies' missionary society of Park Street Methodist Church, Chatham, for the valuable clothing they so kindly sent to us for distribution among the destitute, and for many magazines, Sunday School papers, and other very valuable papers to help our Sunday work. They are the means of attracting many young people to the Sunday School. We have also devised other means to attract their attention and understanding—with the crayon illustrations on the blackboard. When our people learned of the bereavement of Mrs. Sylvester Hadley, the President of the Chatham Woman's Missionary Society, Park Street Church, they engaged in earnest prayer for her, that the Almighty would sustain her in this time of need. We feel it our duty to testify to the Church at large that this means of Christianizing the aboriginal race is not to be despised, for such practical religion teaches them to do likewise. The more well-to-do Indian Christians have tried to imitate the example given, having gone to help the needy as necessity demands according to their ability. There is plenty of work yet to be done among the Indians. There are many in the Counties of Essex and Kent, dispersed here and there, who have no fixed abode and have never heard the Gospel preached. Their life is nomadic and vagabond in habit, and they seem to belong to no particular reservation; if they did they would be under the fostering care of some church, but as they are at present it is hard to know how to



care for them. A location ought to be made somewhere for them by the Government, and then make an effort to civilize them. I sometimes feel like going to find out how many families there may be, but I could not do this without your authority.

## Missionary Readings.

### A Remarkable Bible.

BY M. L. GORDON, M.D.

ON going to the chapel exercises of our Doshisha College this morning, I noticed a large, handsomely bound English Bible lying on the desk with the Japanese Bible which is commonly used at these exercises. While wondering what American Christian had been benevolent enough to send it, or what member of our faculty had been thoughtful enough to secure it, Principal Kozaki arose, and, putting his hand upon it, called the attention of the students to it *as the gift of one of their own number*. These last words, which I have italicized, put us all on the *qui vive* for the rest of the story, which Mr. Kozaki went on to relate. I give a few facts not mentioned by him, for the benefit of American readers.

More than thirty years ago, a young Japanese, while walking on the beach in Nagasaki, picked up a foreign book that the waves were driving in toward the shore. He could not read a word of it; but he learned from a Dutch interpreter that it was "a good book," and told about "God" and "Christ;" and he was filled with a desire to read it. He studied English a little, and, learning that the Bible in the Chinese language could be obtained in Shanghai, he sent there and secured one in the familiar Chinese characters, and at once began its serious study.

He was the *karō*, or leading retainer, of the *daimyō* of Hizen, and his duties soon led him to go back to his native town, two days' journey from Nagasaki. Here, with his younger brother and a few others, the study of the Bible was resumed. Feudal restrictions prevented their revisiting Nagasaki for many years; but their Bible study was kept up for a long time by means of two messengers, who "regularly went back and forth between teacher and pupils, carrying inquiries and explications as they came and went." This teacher was the Rev. Dr. Verbeck, and from him, or some other Christian, they received an English Bible in large print, and elegantly bound.

Soon, however, it became noised abroad that this man and his friends were Christians; and, as the public knowledge of that fact meant death to himself and family, and destruction to his house, he was prevailed upon, not to give up his Christianity, but to put out of sight the evidences of it. So this Bible was entrusted to a friend of whose Christianity there was no suspicion.

Twelve years after the finding of the first Bible in the waters of the harbor at Nagasaki—it had probably been dropped overboard from a foreign man-of-war—this man, Murata Wakasa, and his younger brother, managed to return thither, and, on the 20th of May, the day of Pentecost, 1866, Dr. Verbeck baptized them. In narrating his experience to Dr. Verbeck, he said: "I cannot tell you my feelings when for the first time I read of the character and work of Jesus Christ. I had never seen, or heard of, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life."

The two brothers returned with increased joy to their home. Fourteen years later (1880), a missionary in Nagasaki was visited by the daughter of Wakasa, who, with her old nurse, came seeking baptism. She told how faithfully the family had been taught about God and Christ by the father, who had died with great Christian joy eight years before. The daughter, after baptism, removed to Osaka, where she became a leader in Christian work for the women there. "The old nurse returned to her old home, organized a class of women, and (in the greater religious freedom now allowed) taught them the Bible, and then started a Sunday School with the members of her Bible-class as teachers; and

soon there was a Christian church organized in that place through her efforts, a son of Wakasa being one of the members."

"The promise is unto you and to your children." And now in 1890 comes a grandson of Wakasa as a student to our Christian school, bringing as a present to its chapel his grandfather's English Bible, for so many years secreted in his friend's house. May it prove a source of inspiration to the hundreds of young men gathered in this school!

### The Religious Awakening in Russia.

THE *London Methodist Times* has an interview with one of the leaders of the great religious movement in Russia now going on. We have only room for the last question and the answer of this deeply interesting account:

"What is your opinion about the character of the Christians who have been led during this revival to accept Christ as their Saviour?"

"Many of them have afforded evidence of the highest Christian character in the patience and courage with which they have met the persecution of the Russian Government. I will give you one illustration of this. One of our converts was wrongfully accused of blasphemy for breaking his images. He was sentenced to transportation to Siberia. This involved trudging on foot one thousand miles in chains through the snow. A fellow-convert went to see him depart, and to cheer him as he left his friends and home behind. To his astonishment he found the prisoner full of peace and joy. 'Thank God,' said the exiled one, 'for the privilege of preaching Christ in chains to my fellow-prisoners.' A nobler example of Christian fortitude than this it would be difficult to find in any religious movement."

"Has the Government achieved any success in its attempt to crush the revival by persecution?"

"None whatever. The movement slips through their fingers like water. The work is of God, and they cannot withstand it."

With such a statement from "one who knows," our representative came away rejoicing that the Pashkoffski were as certain to triumph over the efforts of the Russian Imperial Government to rob them of a simple faith in a living Saviour as were the first Christians to hold to their faith in spite of the Emperor Nero and all the might of Imperial Rome.—*Methodist Times*.

### Sowing and Reaping.

TWO young women many years ago worked together in a cotton factory in New England. As earnest Christians they felt deeply concerned for the salvation of the heathen. The younger was willing to consecrate her life to mission work; but, with her slender means, saw no prospect of obtaining an education which would qualify her for such a life. Her companion felt equal interest in foreign missions, but realized that she was not endowed for such responsible work. If she could not go, she could aid in preparing her young friend for the mission field. She reserved from her earnings, barely sufficient for food and clothing, often exercising the severest self-denial, and devoted all the rest to the education of her companion. She lived long enough to complete her task. Her friend, equipped for her mission, was ready with her husband to sail for Siam, and then the young cotton-spinner was laid in her grave. "She had done what she could." For fifteen years her friend shared her husband's toil in Siam and China. She helped him to give the New Testament to millions in their own tongue. She rejoiced with him as she saw the sheaves gathered from the harvest field. When they rested in their graves, their son took up the mantle, and is now in the mission field, gathering the ripening grain.

"He that soweth and he that reapeth may rejoice together." One must go and preach the gospel to the nations; another must send out and sustain the messenger. Both, in the great day of the harvest, shall receive their reward. That simple-hearted cotton-spinner will share the joy of her sister who gathered the sheaves.

You cannot go, but you can send. Men and women are saying, "Here am I; send me." Will you send, and share with the reaper the joy of the harvest?—*Miss. Reporter*.



1881



1893

# Woman's Missionary Society

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- President:*  
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- Vice-President:*  
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Mrs. W. E. Ross . . . Montreal  
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*Pres. Nova Scotia Branch.*  
Miss F. E. Palmer . . . St. John, N.B.  
*Pres. N. B. and P. E. I. Branch.*  
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## OUR MISSIONARY ROLL.

### JAPAN.

- Miss M. J. Cartmell, Tokyo.
- Mrs. E. S. Large, Tokyo.
- Miss Wintemute.
- “Lund.
- “Cunningham, Kanazawa.
- “Preston, Kofu.
- “Munro, Tokyo.
- “Hargrave, Kanazawa.
- “L. Hart, Tokyo.
- “Blackmore, Tokyo.
- “Nellie Hart, Kofu.
- “Robertson, Shizuoka.
- “Morgan.
- “Veazey, Tokyo.
- “Cushing, Kanazawa.
- “Shoults.
- “Alexander, Tokyo.

### CHINA.

- Shanghai.*
- Miss Brackbill.
- Dr. Retta Gifford.
- Port Simpson, B.C.*
- Miss Sarah L. Hart.
- “Ellen Beavis.
- “Leda S. Caldwell.
- Chilliwack, B.C.*
- Miss Laura Elderkin.
- “Lavinia Clarke.
- Chinese Home, B.C.*
- Miss Annie Leake.

“THIS IS THE VICTORY, EVEN OUR FAITH.”

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

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

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

## Our Monthly Reunion.

### PRAYER TOPIC.

“That they all may be one; as thou Father art in me and I in thee, that they also may be in us; that the world may believe that thou has sent me.”

For the conversion of the Jews; success of Wesleyan and McAll Missions in France; that we may not lose interest in our work during the summer vacation.

THERE has seemed to exist a general belief that work among the Jews is more difficult and discouraging than any other missionary work. Perhaps, however, the best methods of teaching them have not yet been found, and perhaps we have not given to this work the same earnest, believing effort. Perhaps also such Jews as have made their homes in Christian countries have not always experienced the care and kindness, or witnessed the truest examples of Christian living, and thus the religion promulgated in the name

of the lowly Nazarene has not been attractive to them. The Jewish population to-day is supposed to be between 7,000,000 and 8,000,000. In the time of their highest prosperity—during the reigns of Solomon and David—they hardly exceeded 5,000,000. Missions among them are noticed as early as 1676, when the synods of Delft, Leyden and Dortrecht considered methods for work among them.

The name of Johann Callenburg comes down to us as one of the founders of Protestant Missions and a devoted worker among the Jews. It is said that he established at his own expense printing offices, where missionary literature was printed in Hebrew for circulation.

Dr. Dalman, of Leipzig, an authority on this subject, says that forty-seven Protestant Missionary Societies employ 377 laborers at 135 stations, and have an annual income of \$500,000. The London Society for the propagation of Christianity among the Jews, is the oldest. The original home of the Jews is of course in Asia, where there are said to be about 500,000, and about as many more in Africa. Their chief modern home is found in Eastern and Central Europe. The number of Jews in Palestine in 1888 reached 70,000. Dr. Pierson says the “latter rains” have been restored to the land after centuries of comparative drought. It is claimed that this is in the line of fulfilment of prophecy. The persecution of the Jews in Russia has likely had much to do with the influx into Palestine. The inauguration of a railroad from Joppa to Jerusalem is an event of much promise for the future. Students of prophecy cannot but be interested in the changes occurring in this historic land.

DR. MCALL, as our readers are aware, has been compelled to retire from active participation in the successful and glorious mission which bears his name. It is a tribute to the wisdom of Dr. McAll, to his breadth of vision, and his consecrated common sense, that he has so successfully carried on an evangelistic work, which has secured so much co-operation without denominationalism. The divisions of Protestantism are the stumbling-block in the way of thinking Romanists.

The McAll Mission was visited by Dr. A. T. Pierson, and after careful and repeated investigation, speaking in the Mission Halls, and lodging in the homes, he pronounces it the “*model of modern missions.*” This wonderful work began with “an accidental visit,” or more properly speaking, by a Providential direction in 1871. After nineteen years the results are thus given: “One hundred and thirty *salles* in Paris and in the provinces, with 19,000 sittings, and all carried on with an expense of about as many pounds sterling. These *salles* are rallying points for Christian workers, and radiating points for Christian effort. They mean *nuclei* around which gather all the best accompaniments of evangelism Bible classes, mothers’ meetings, children’s schools inquiry meetings, and of late Christian churches are growing out of them with sacraments and a living growing membership.” Shall we not pray, “O, multiply the sower’s seed?”



DEAR sisters of the W. M. S., the vacation season opens. Another year's work has practically closed; its record is on high. To keep alive to the interests of our work, order your OUTLOOK to your summer resort, and may the presence of the Master be with us all.

### Chat with the Editor.

"The Lord giveth the word: the women that publish the tidings are a great host."

AFTER reviewing the reports of Auxiliary efforts, Band work, Organizers' reports, District Conventions, and the official letters from the workers in the fields, which we present to our readers in this issue, the thought contained in the above verse is suggested to us. How delightful to read of these evidences of the zeal and labor of our workers. These reports come from one end of our great country to the other. In this June number we give our readers rather more than a bird's-eye view of our work, from Prince Edward Island to British Columbia, in the churches, while our missionaries tell of the latest doings in our French, Indian and Japan fields. There is actual accomplishment here, not mere theory, not the buzz of machinery, but the performance of deeds and the record of results really achieved. Think of all the meetings, the planning for them, the correspondence, the conversation necessary, the invitations to co-operation, the prayers offered, the faith exercised, the purposes matured, the inspirations given, the seed sown, the self-denial required, the growth of character developed, the hopes kindled, the friendships evoked, the lives brightened, and all the many-sided links in this beautiful chain of work for God and humanity, of which not the least beautiful nor enduring is that which binds us in a common sympathy with each other, and makes us co-workers with Him who is our Life. Live workers have we whose hearts beat true to the interests of our work. Let every member read our paper, and call the attention of members of the home to it. It is not a "made" paper, no "patent inside." It is full of voices of our own workers earnestly telling of consecrated activity. Tell your best thought to it for the good of others; give your best suggestion to it; help it to scatter the best seed; do your best to circulate it; let it grow to your heart; give it a share of your love, your sympathy, and your prayers, and we trust it will continue to grow and prosper, making welcome and profitable visits to every W. M. S. home for the benefit of the work and the glory of God.

WOMEN are said to have the genius of detail. We think they manifest a genius for organization, and probably for the above reason. Thorough work needs thorough organization. We women are organized into Auxiliaries, our young women into Circles, our children into Bands, and now come the *babies!* With what joy the blessed babies are welcomed into Christian homes, the tender little lovelings, fresh and pure as from the very bosom of God; and some bright woman has originated the idea of making them helpers in the missionary cause from birth. The "Little

Light Bearers" are enrolled for membership, 25 cents a year.

A leaflet (3 cents) describing the scheme may be obtained at Room 20, Wesley Buildings. Light Bearers Day, with an afternoon "reception for babies" and their mothers, with the little tots in high chairs at the table, partaking of baby food, etc., is at least suggestive of novelty, and no doubt worth trying. Children up to five years are enrolled. The W. F. M. S. in the States issues enrolment cards, one of which is presented to each baby by the Auxiliary or Band adopting this department of work.

THE great opium traffic, carried on by the British Government, and of which we have heard so much; the equally destructive and degrading liquor traffic; the abominable traffic in women likewise legalized and licensed by the British Government: none of these glaring vices, these palpable hindrances to the progress of Christianity, were noticed by this great body of the Missionary Army of King Jesus. Many of the missionaries, we are told, felt that they should put themselves on record as opposed to the policy of the Government in making revenue out of these glaring sins, but the conspiracy of silence was decided on by the Conference Committee. Is it possible that any thing can justify silence on the part of an organized responsible body of Christian missionaries on such topics? Some of our W. C. T. U. Round-the-world Missionaries are devoting themselves to work among the poor, helpless victims of the licensed traffic, and letters have been published describing this abomination maintained in the interest of British troops. These women call in heart-breaking tones for deliverance. Think of it! Voluntary sin is certainly hard enough to witness. Think of compulsory sin, by legislative enactment, under legalized conditions of a government which boasts the Word of God its cornerstone of greatness! If "watchmen upon the walls of Zion" fear to sound the note of warning, if heralds of the Gospel message are dumb in the presence of sins which make the heathen cry out for deliverance, what are we to expect of native respect for Christianity? Large numbers of the ministers would have been glad to have been placed on record against these horrors, but were denied. We hope they will find voice somehow. Silence appears to give consent, and compromises with sin belong to Satan. It will not be forgotten that within a few months a native deputation visited England, to urge at the request of the native influential population the withdrawal of England's opium trade.

MRS. E. A. HAMILTON, Parkdale, desires us to say that the honor of organizing the Parkdale Mission Band belongs to Rev. Mr. German, and not to her as previously reported.

THE Bishop of Lahore (Church of England), India, has given women permission to baptize in cases of necessity.

THE Massachusetts Episcopal Convention last week decided to allow women to be present and vote in parish affairs.



THE great Bombay Decennial Missionary Conference, which has been so long looked forward to with high hopes, has passed into history. Rev. R. P. Wilder, in the *Missionary Review* for May, gives an account of it, which is full of interest, which we hope missionary workers will read. But one fact will cause pain and disappointment to the Christian world—"The Conference was dumb on great moral questions."

THE Congress of Representative Women at the World's Fair will close its work by religious services on Sunday next, at which only ordained women will preach and take part publicly, and at which all the music will be that composed by women. The hymns to be used are also the composition of women.

SINCE writing of the Decennial Conference, we have learned that the ex-Committee of the World's Woman's Christian Temperance Union have issued a protest against the action of the Conference. The *Faithful Witness* says the action or non-action of the Conference "will cool the rising ardor of the churches for missionary work, and give the enemy cause to blaspheme."

**Current Coin.**

To be in our heavenly Father's keeping is to be safe anywhere, and always at rest.

HOLD your tongue when provoked. Loosen your tongue when blessed.

EARNESTNESS is the brightest jewel of the Christian life.

MORAL fear is all cast out by perfect love.

**Selection.**

ONE A DAY.

WHEN you rise in the morning, form the resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving — trifles in themselves light as air—will do it at least for the twenty-four hours.

If you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum look at the result. If you send one person, only one, happily through each day, that is three hundred and sixty-five in the course of the year. And supposing you live forty years only after you commenced that course of medicine, you have made 14,600 beings happy, at all events, for a time.—*Sidney Smith.*

**Official Notice.**

MISSIONARIES WANTED.

IN view of the coming home on furlough of some of our missionaries, and in compliance with the arrangement of our Board at its last annual meeting, it will be necessary for others to go to Japan this summer. We are happy to say that those recently sent to the other fields (China, Chinese Home in Victoria, and Indian Girls' Home at Port Simpson) have all arrived safely, and have assumed their

new duties with courage and earnestness. Will our members pray for the Divine blessing on them and their work, and also ask that others may be sent forth by the Lord of the harvest to the points requiring help.

Any young woman (over twenty-five years of age) believing herself called to this work will please communicate with the corresponding secretary of the Branch in which she resides.

E. S. STRACHAN,  
Cor. Sec'y Board of Managers.

ADDRESSES OF CORRESPONDING SECRETARIES.

- |   |  |
|---|--|
| <i>Western Branch:</i><br>Mrs. Cunningham,<br>Box 556, Guelph, Ont.                       | <i>Nova Scotia Branch:</i><br>Mrs. S. E. Whiston,<br>74 Brunswick Street,<br>Halifax, N.S. |
| <i>Central Branch:</i><br>Mrs. Dr. Briggs,<br>21 Grenville Street,<br>Toronto, Ont.       | <i>N. B. &amp; P. E. I. Branch:</i><br>Mrs. J. D. Chipman,<br>St. Stephen, N.B.            |
| <i>Eastern Branch:</i><br>Mrs. Dr. T. G. Williams,<br>7 Coursol Street,<br>Montreal, Que. | <i>British Columbia Branch:</i><br>Mrs. Jenkins,<br>23 Chambers Street,<br>Victoria, B.C.  |

**General Treasurer's Report**

FOR QUARTER ENDING MARCH, '93.

Winnipeg, Zion Church Auxiliary.....	\$25 00
" Grace " " .....	10 00
Government grant for Coqualeetza Home, 2 qrs..	650 00
" " " Crosby Home, 2 qrs.....	300 00
Morley Auxiliary.....	6 00
Epworth League and Christian Endeavor of St. Mary's Methodist Church.....	3 55
Brampton Auxiliary.....	9 50
Portage La Prairie Auxiliary.....	3 70
Newfoundland, West End.....	106 24
" East " .....	17 65
Calgary Auxiliary.....	9 00
Eastern Branch.....	730 90
Western " .....	1679 12
N. B. & P. E. I. Branch.....	570 07
British Columbia Branch.....	135 17
Nova Scotia Branch.....	562 22
Central Branch.....	1775 00
Donation from Miss Bertha M. Shoults for W.M.S. work in Hongo, Tokyo.....	100 00
Total.....	\$6693 10

**Acknowledgment.**

Port Simpson, B.C., Jan. 13th, 1893.

MRS. C. H. ELLIOT,  
President W.M.S. Auxiliary,  
Belleville, Ont.

DEAR MADAM,—I am pleased to acknowledge the receipt of the box of bedding, etc., from your Auxiliary, also comprising other donations from the Supply Committee of the W.M.S. The articles are appropriate to the present needs of our hospital, and are thankfully received. The articles directed to Miss Hart and the homes have been delivered. It is very cheering to us that we have so many friends in Eastern Canada whose hearty sympathy and material help enable us to prosecute our work more efficiently.

May our common Father bless and reward you all.

Yours in His name,  
A. E. BOLTON.

**District Meetings.**

PETERBORO' DISTRICT.

PETERBORO' District Convention of the Woman's Missionary Society of the Methodist Church held their third annual meeting in the Methodist church, Lakefield. Mrs. Kendry, District President, occupied the chair. Morning session opened with singing, Scripture reading and prayer. Calling of the roll was followed by very encouraging reports from the different Auxiliaries and Mission Bands. A short address by Mrs. (Rev.) Andrews, of Manitoba, gave



some idea of the difficulties experienced by organizers of mission work in that far-away field of labor. Devotional exercises opened the afternoon session, which was occupied by an address of welcome by Mrs. Madill, and reply by Mrs. (Rev.) Locke, and the reading of interesting and helpful papers on "General Outlook of W. M. S. Work," by Mrs. Carlisle; "Duties of Auxiliary Officers," Mrs. Lightfoot; "Hindrances to Juvenile Work and How to Meet them," Miss Madden; "Dr. Bolton's Work Among the Indians," Mrs. Taylor. Testimony meeting and Question Drawer were part of the exercises. In the memorial service tender reference was made to the loss of a loved member of the Society, Mrs. George Hilliard, whose beautiful character and saintly life bore testimony for the Master whom she served. Several choice songs added to the enjoyment of all present. In the evening a musical and literary programme of great excellence was given. Mrs. Andrews' address on "Indians of the North-West" contained much valuable information and numerous amusing incidents. The delegates will have very pleasant memories of the extreme kindness and hospitality of their Lakefield friends.

#### MADOC DISTRICT.

THE Annual District Meeting of the W. M. Society was held in the Methodist church, Madoc, on the 15th March. Mrs. A. C. Maybee, of Belleville, District Organizer, presided. Notwithstanding the inclemency of the weather, and almost impassable condition of the roads, a greater part of the Auxiliaries were represented. The afternoon meeting was one of unusual interest. After the regular business routine, the meeting assumed the form of Bible readings, singing, etc., followed by a number of five-minute prayers for our "Indian Work," which was the subject for the day. Several pointed addresses were given, which closed one of the most inspiring sessions that we have ever held. The evening session was very largely attended; the spacious lecture room was crowded. After refreshments were served, Rev. J. P. Wilson, B.A., the pastor, was called to the chair, and introduced an interesting programme. A cordial address of welcome was given by Mrs. (Rev.) J. P. Wilson, to which Miss Harvey, of Ivanhoe, made a most pleasing response. Our pastor, Rev. J. P. Wilson, gave a very interesting speech on "Our Mission Work in the North-West and British Columbia." Miss Agnes Sanderson gave an excellent paper on "Our Indians; their Number, Condition, Needs, etc." Mrs. (Rev.) A. C. Maybee, with her wonted ability, then gave a very cheering report of the work being accomplished by the Society. Appropriate music was furnished by Mrs. G. Barnum and Mr. Maybee. A silver collection was taken up, which added \$10 to the funds of the Society. The most pleasing feature, perhaps, of the meeting was the increase of names in our Auxiliary membership roll. Each delegate and visitor, we feel assured, returned home feeling the convention had been one of profit.

The Madoc Auxiliary is in active operation. The monthly meetings are well attended. Membership is constantly increasing. Six quilts, and other necessary articles of clothing, have been sent to our mission fields during the winter. We have also twenty-seven subscribers to the OUTLOOK.

IDA E. MAYBEE, *Cor. Sec.*

#### HAMILTON DISTRICT.

THE first convention of Mission Circles of the Hamilton District was held in Centenary Church, April 27th. Mrs. Hardy, President of Centenary Circle, conducted the afternoon session. The reports from Hamilton, Dundas and Caledonia showed an increase in funds and interest. The Question Drawer was in charge of Miss McGuffin, of Toronto, the questions chiefly bearing on the affiliation of Circles and Leagues. A very helpful consecration service, led by Mrs. (Rev.) Jackson, closed the session. Rev. James Allen presided in the evening. Missionary readings, vocal music and words of cheer from the pastors present were given, also an excellent paper by Mrs. (Rev.) Jackson, on "Our Duty to Missions," and an earnest address by Miss McGuffin, on "To the Work."

B. GAYFER, *Sec.*

## Official Letters.

### NOTES FROM KANAZAWA, JAPAN.

THE Buddhists in this city are very active just now. They seem to be making a last effort to stir up and increase the feeling against Christianity. To accomplish this they are resorting to all sorts of ignominious methods to deceive the people.

Lately they have been holding lecture meetings all over the city. Subject as announced in the halls, "Yaso Koroshi" ("Kill Christianity"). Crowds attend, and there seems to be great excitement among all classes.

To slander the foreigners and the Christians seems to be the policy of the priests at these meetings. They teach that the missionaries have come to Japan for political conquest. Not being able to take Japan by force, it being such a strong country, we bring in our religion and seek to win the hearts of the people away from their Emperor. Also, that it is very disloyal for a Japanese to become a Christian, because then he no longer worships the Emperor.

At a meeting held in a temple near our Nagamashi church (it was said five hundred people were present), the priests used very opprobrious language. Among other things said, they ought to spit all the phlegm from their throats on the Christians, whether Japanese or foreign. This brought great applause, when he dared to say, "If they could kill Rev. Mr. —, Rev. Mr. —, and Rev. Mr. — (the former a foreigner, the two latter Japanese), it would be a good thing." Here a peaceful and law-abiding non-Christian stood up, and raised his voice in opposition to that statement; several joined him, while others took the side of the priest. A wild scene followed, which broke up the meeting.

The next means they resorted to was, to publish in the paper some cruel slander about the foreigners, thus trying to "kill their influence."

At a meeting held in a temple near our charity school, the priest both warned and threatened the parents not to allow their children to attend the school; if they did, some curse would certainly befall them. He said the missionary had a very deep and secret motive. In our own country we had many poor people, but charity schools were not known, so if we had a pure motive, why did we not remain at home and help our own people. Because our motive was evil we came to their beautiful country, and started what we called charity schools, but the true object was not to benefit the people. If they could see inside at the secret teaching, they would see our object was to win the hearts of the people from the gods of their ancestors and from their Emperor. Japan had a national religion, as they knew; and if they listened to the teachings of any foreign religion they would be exceedingly disloyal to their Emperor and to their country.

These priests employed boys to persecute the children who came to the school. Our pupils were struck, knocked down, pelted with snow, and called all sorts of contemptuous names.

Notwithstanding all this, the children kept up pretty well, until the priests went round to all the houses, and gave out slips of paper, on which they had the parents' promise they would be faithful to the Buddhist religion, would not listen to Christianity, nor allow their children to attend our school. This paper the priest pasted at the entrance, and told the parents if any Christians came to visit them, to point to it, and not allow them to enter.

Yesterday afternoon, when I went to Sunday School, I was handed a piece of paper, which had been pasted on the outside of the entrance door. The following is a literal translation: "Blue eyes, mean, useless person, while you would wink your eye, you must knock that person down, if you do not, you are not a true Japanese." As my associate and I are both the happy possessors of blue eyes, and both frequent that place, we wonder (?) which one will be attacked first.

We ask an interest in your prayers, that we may have wisdom and an unwavering faith in God, whose promises have never failed us in the past.

I. M. HARGRAVE.

Kanazawa, February, 1893.



## FROM JAPAN.

*Letter from MISS BLACKMORE, dated YAMANASHI, EIWA JO GAKKO, Kofu, Yamanashi Ken, Feb. 16th, 1893.*

I THINK you have not had anything from Kofu since my letter telling of the opening of the new school building. Will you come now and spend a Sabbath with us in the school? At 8.30 the bell summons all—teachers, students and servants—to the large school-room. Fifteen minutes are devoted to opening exercises, singing, reciting in concert the Apostles' Creed, prayer, followed by the Lord's Prayer in English, and responsive reading of the portion of Scripture for the day. The classes, of which there are three, then retire to the class-rooms for the lesson with their teachers. The matron of the school, a bright, earnest Christian, takes the little ones in an easy lesson in the first catechism, supplementing with Bible stories. The intermediate class are studying the early part of Old Testament history, with Tada San, one of the Japanese resident teachers; while the older girls are farther on in the same, with Kaneko San, the head teacher of the school. You will wonder, perhaps, at the absence of instruction in the New Testament, but that is given in my daily Bible lesson to the whole school. While these lessons are in progress, I visit each class and hear them recite the verse for the day, which they have learned in English as well as Japanese. At the close of the half hour allotted to the lesson, we all return to the school-room, and I talk to them (through an interpreter) for a short time on this verse. The singing of a single verse of a hymn and a brief prayer closes our Sunday School, and in ten minutes we start for church. The walk occupies about fifteen minutes. Dinner follows soon after our return, and from one o'clock to three, we have our period of rest, during which each pupil must remain quietly in her room. At this time nine workers (beside Miss Preston and the Bible-woman) go out for Sunday School work in different parts of the town. There are two of the teachers, the school matron and the cook, and the five older girls. This work was only begun last December. Until then there was no Sunday School except the one held in the church, and in a town of 25,000, there are of course hundreds of little ones unreached by the Gospel. Last fall, Miss P. began making enquiries if a room could be procured in which any of these who could be gathered in, might be taught on Sabbath afternoons. Christians in different parts of the town freely gave the use of rooms in their homes. Four new schools were soon opened, and another is ready to start as soon as one of our teachers, who is absent on account of her brother's illness, shall return. This is the first definite outside work our girls have done, as they are all still quite young, and it is doing them a great deal of good. Each girl is associated with an older worker, who is superintendent of the school. The total attendance at the four schools is about 100; and these, almost every case, children who would otherwise hear nothing of the Gospel message.

At half-past three I have a meeting with the little ones. The early part of the Life of Christ had been taught in the regular Bible lessons, before they entered the school, and while they had picked up the main facts of the story, their ideas were somewhat mixed and hazy. Since last Easter we have been devoting this half hour to easy talks about the life and work of the Saviour. I do not use an interpreter in this class, but usually contrive to have them do a good share of the talking, telling them beforehand what the subject will be, and letting them bring all the verses they can find which bear on it. Occasionally I give them a day of questioning on what they have studied, when each in turn tries to puzzle the others. I think they really enjoy this the best of all, and it leads them to very careful study of the text. At four o'clock, the intermediate and older girls meet. Kaneko San is the class leader, but twice a month she has a woman's meeting in the country. I take charge of the class one Sunday of her absence, and on the other the three classes unite for a general meeting. Our third class is made up of the resident teachers, the matron and Bible-woman. While this meeting is being held the students are out on the playground for exercise; afterwards Miss P. sings English hymns with them for fifteen minutes, and at half-past five we have tea. Evening service is held in the school-room from seven to eight.

Miss P., the Japanese Christian teachers, and myself take turns in conducting the meeting; and the Revs. Yamanaka and Ota kindly give us an evening as often as their own duties permit.

At eight the little ones go to bed, the others half an hour later, at nine "good night" is said and our Sabbath day is done.

I have said little of Miss Preston's work, as it lies almost entirely outside the school. She takes her little rest in the morning, her afternoon is filled with Sunday School work, and her evening by the Church service, after which she has a class for non-Christian women. This is held with a view to instructing beginners in the way, but many of the baptized Christian women remain for it. Indeed, as a rule almost all the women present at the evening service stay for this class. God graciously gives us to see some fruit of our labours, and we thank Him and take courage.

14 TORII ZAKA, AZABU,

TOKYO, JAPAN, April 14th, 1893.

YOU will not be surprised, but think it only natural, that my view of the work should be one of comparison. My thoughts cannot yet be withheld from connecting the present with the earlier days not very far back. If I remember correctly, in 1883 there were three churches and two Sabbath Schools, and at another point a small day school with a Sunday session, but this last was soon closed for want of an efficient teacher. In 1887 there were four churches with Sunday Schools, *women's* meetings in each, and our Boys' and Girls' Schools then at the height of popular favor. In 1893 I think over the history of the past six years, gathered from various sources, and recall the declarations, "The fire shall try every man's work of what sort it is;" the Lord "shall sit as a refiner and purifier of silver," and "shall purge them as gold and silver, that *they* may offer unto the Lord an offering in righteousness."

Both the missionaries and their work have been, and are still, in the furnace, but never has the desire been purer or more intense than that the Lord would remove all dross, and cause *His* work to appear. And the true gold does shine. The schools have sunk from the phenomenal heights of unnatural growth—due to the unwise haste of the people to change to foreign ways—to the much more healthy and natural level of moderate, intelligent desire for education for its own sake. In the ministry are found men, bearing the heat and burden of to-day, who were among the students of that time. Besides the workers who have gone out from us, from our Girls' School go out every Sunday eighteen of the scholars to the various Sunday Schools.

The four congregations of '87 have now new and enlarged churches, and, in addition, there are three preaching places, in all of which are Sabbath Schools and eight women's meetings. Since the new year began three little schools have been opened by workers from this school, with most encouraging results. One of the delights of the Sabbath is hearing the reports the students bring in from their work. I cannot hear of these girls or talk with them without joy and deep gratitude for what God hath wrought. He in His love does not choose to do this kind of work without human instrumentality. He has given these girls wise teachers, who have intelligently aimed at and worked hard to develop strong, self-reliant Christian character in them. They have watched for their souls as those that must give an account, not to man but to God, and their work appears. While strict oversight and guidance is given, the responsibility is laid upon the hearts of those workers sent forth. Wisely encouraged, they are yet made to feel the importance of what they undertake. Consequently ambition is stimulated, love for the work increased, while patience finds exercise and fear makes cautious. They seek advice from their teachers by giving their full confidence, and they confer with one another as to new ideas and methods of work. Throughout the week they pray and study for their Sabbath classes.

In this first school expectations are not all disappointment. As was anticipated, the younger schools are reinforced in the teaching staff from here. Since Easter, Miss



Munro has cheerfully given her right-hand helper, Rin Wakabayashi, the first graduate, and Sei Tmadzawa to meet the need for loyal, Christian workers in Shidzuoka, and one of the Christmas graduates, Yo Yamanaka, has gone to teach in Kofu.

You can imagine what demand the eight Bible-classes with the women make upon the leaders. Miss Hart has the heaviest burden, as, in addition to the care of the Evangelistic Department and visiting, she has her study, and gives her lessons in Japanese. To lessen the strain upon myself, as the meetings were in widely separated districts, I began by giving the same subject in each place. But it is impossible to keep the classes together, so that now, with the Bible-class and the teachers in the school, there are five different weekly lessons, four in the Old and one in the New Testament. However, one lesson helps and minifies the amount of preparation necessary for the following ones. Among the hearers are found every grade, from those who come because of your importunity to the eager enquirer.

We are pained by the kindly intended remark, "You come so far, therefore we must come." We will not be satisfied till they love the Truth, and come because they wish to know Christ better. As with the students, we know that with the women also, nothing but heart to heart, steady, faithful work will tell.

Returning, one morning, from a visit to a dying man, a Japanese woman came up to us with unusual frankness and said she wished us to come to her house and teach her. Knowing that if ever we found her house it must be then, we consented immediately. Surprised and pleased she led the way. Being alone, without an interpreter, we could only chatter a little, sing a few hymns, and read the Lord's prayer and ten commandments. Yesterday we took our interpreter and went again. The poor woman seemed pleased, yet uncomfortably excited, while wishing to be polite. We urged that if she were busy we would come again, but no, she was not willing we should go away. She asked us to wait a minute, and hastened away. Quickly she returned and hurried us in next door, where we found her aged mother bedridden, but very glad to see us.

She had heard a little, but knew nothing, about "Yasu" (Jesus). She appeared most interested and grateful as we talked and sang with her. When we left, the married daughter met us at the door, and whispered her husband had just come home, but he was drinking. We needed no further explanation of her fear and excitement. This reminds us of a woman who has attended O Yu San's meetings once or twice. Her husband drinks. In some way she knows that our religion helps people to give up drunkenness. So she told O Yu San that every morning now she comes out into the street, stands where she can see the Azabu church, claps her hands together, rubbing them and bowing, praying for help to come. Every child of God can see, as they read, where we need help through prayer. May the various classes spoken of realize their own poverty and accept Christ in His fulness. If that poor old woman could have her eyes anointed, and see heaven opened and Christ ready to receive and carry her in, what a joyful surprise would soon be hers! Only the Holy Spirit can do this, yet even He asks for the human voice to speak the Truth to her. Help us!

Yours sincerely,

M. J. CARTMELL.

#### FRENCH WORK.

ON April 27th, in the Assembly Hall, the fourth annual closing exercises of the French Methodist Institute, Montreal, took place. A large number of sympathizers and appreciative friends of the Institution were present. Around the platform were grouped beautiful flowers, breathing out inspiration and hope to the young lives of the earnest students, who sat in the front seats of the large, bright hall, some of whom have been cradled and wrapped in the spiritual errors of Romanism, but are now rejoicing in the Truth which alone makes free. On the platform were the Rev. Dr. Williams, who presided; Revs. Principal Hall, M.A., E. DeGruchy, C. R. Flanders, B.D., F. McAmmond, B.A., S. P. Rose, D.D., M. Sadler, J. Duclos, Principal Lariviere and Mr. Chas. Norton. After devotional exercises, and a few brief remarks by the chairman, Principal Hall

read the report of the year's work, in which he expressed his grateful recognition of the generous support accorded to the Institution by the Parent Missionary Society and by the W. M. S., and also to the Douglas Mission Band, who rendered unremitting service by teaching some of the special subjects. He also expressed thankfulness to all other benefactors who, by donations of various kinds, had aided their work.

Eighty-four pupils have been enrolled during the past year—forty-five girls and thirty-nine boys. One of the Institute pupils entered the Theological College, and has, at the recent examinations, been most successful. Between thirty and forty students, who have been in attendance at the Institute, are now engaged in mission work. They have gone forth to realize something of the holy joy of helping to lift a darkened, struggling people into the light. Following the encouraging report of the Principal was a very interesting programme. An oral examination, conducted by the Rev. L. Massicotte, head master, on Scripture geography and controversy, was full of interest. The pupils answered readily and intelligently, proving themselves to be able defenders of their faith. How necessary it will be for the youth of our land to be valiant *defensores fidei*, we cannot at present compute, but we know that the survival will be to the strongest.

About midway in the programme, a number of beautiful books were presented to the students who had excelled at the late examinations. Prize compositions were read in English by Miss Lily Cockburn, and in French by M. Louis Panly. Recitations were given by Miss Widdison in English, and by M. Louis Adam in French.

Bright, attractive singing by the pupils formed a most interesting part of the programme. The proceedings terminated with one-minute speeches by the Revs. DeGruchy, Rose, Morton, Lafleur and Mr. Morton. At the conclusion, the audience were invited to partake of cake and coffee, which were served in the parlors of the Institution.

Those who were present at this delightful "Closing" must have received fresh impetus to still "labor on." Our Home Mission work should be very precious to us; we have been told, "Love thou thy land with love far brought from out the storied past." This glorious Canada of ours—this land which is our own, our native land—has a rich storied past, resplendent with heroism and devotion of men and women who lived the life of self-forgetfulness, in order that they might gain some to bow at the foot of the cross. May we catch an inspiration from the "storied past," which will make us ashamed of our ease-loving, and impel us to greater consecration and effort in our French work, for we know "if any provide not for his own, and specially for those of his own house, he hath denied the faith." Our French work should appeal most forcibly to our woman's heart; for while we would not in the least relax our efforts to send the angel message to our Eastern sisters in foreign lands, let us not forget that there are thousands of women in our convents, who are willing captives, held bound by a fascination, the untold meaning of which we are not permitted to speak.

May the Spirit of God overshadow us and shine into our hearts, and give us the courage and faith necessary in this struggle.

MRS. BANNELL SAWYER.

#### BRITISH COLUMBIA.

100 CORMORANT STREET,

VICTORIA, May 1st, 1893.

IN my last letter I gave you some account of Ah Quai, and will now send another chapter in her history. Soon after I wrote to you I had to take her before a judge here, in response to a petition from her late owners or pretended relatives. I was not fearful of the result, if the decision were left to the girl herself, but scarcely knew how the case might turn. The judge sharply criticised her statement of her remembrances of her Chinese life as absurd, but, on the other hand, he did not agree with the argument brought forward by the lawyer on the opposite side, that she had not had fair chance for choice, and that she be sent back to her friends for a time, at least, and finally said that the greater advantage to the girl was certainly offered by the



Home, and dismissed the petition of the claimants. So we have her back, to her great delight.

Ah Quai's heart has turned to the gentle influences of Christianity, like a flower to the sunshine. About three months ago, in passing the door of the room, in the daytime, where she sleeps, I saw her on her knees, evidently in earnest prayer, as she would not understand me. I felt the Holy Spirit was the best teacher, but I mentioned it to Sarah, the oldest girl in the Home, who has been a helper to Ah Quai, and she replied, "Oh, Ah Quai pray often, and every night she thanks God that He brought her to this Home." About this time she told me she would like to be baptized. I said I hoped she would soon, but I wanted her to understand better, and learn a little more first. However, when Mr. Gardiner called in the course of a day or two, to see her about a woman who came over on the same steamer, she made her request to him. He talked to her a while, and then told me he never heard a clearer statement of faith in God, and in a Saviour who came from heaven, and died for the sins of the world, and desire to be saved, from any young convert. Few of the men, he added, expressed themselves as plainly. She also spoke of her great desire that the woman who was being enquired after should be found, and brought to this Home, that she might know the good news of the gospel of Jesus. Ah Quai was baptized on Sunday, the 23rd of April. We are trying to call her by her new name, Laura. I hope and pray she may grow up a bright and useful Christian woman, and be made a blessing in her turn.

I enclose a letter received from Mrs. Tate, of Hastings. Will you be so kind as to give the acknowledgment asked for in OUTLOOK, and oblige.

Yours very truly,

MARY E. MORROW.

[Mrs. Tate's record of the boys' S. S. class subscriptions will be found among reports.]

### Our Promoted Members.

BRANTFORD (WELLINGTON STREET).—It is with feelings of regret that we record the death of three of the members of this Auxiliary during the present quarter—Mesdames Ball, Hocking and Cox; and although they were not the most active of our members, they were faithful and sympathized with every department of our missionary work. We shall greatly miss them, but we have the assurance that our loss is to them infinite gain. We are glad to be able to report a growing interest in the work of our Society generally; and, in the midst of our sorrow, we have had cause for thankfulness and joy, in the fact that one of our most deserving members, Mrs. (Rev.) Wm. Willoughby, has been honored by Mrs. Large (Japan) by making her a life-member of W. M. S., in recognition of her close friendship for many years to those who are now in the better land.

NELLIE SHANNON, *Cor. Sec.*

MERRICKVILLE.—Our Woman's Missionary Society has lost two of its members. Last August Mrs. Miskelly died. She had been a member of our Auxiliary since its organization, and we miss her in our monthly meetings. She was a regular attendant when able to be here, always interested in missionary work. Mrs. Miskelly was one year vice-president, and at the time of her death treasurer of our Society. This spring, Mrs. Mosier passed away. She was an old lady, who, through ill-health, was hardly ever able to leave her home, yet when she heard of our Woman's Missionary Society, was anxious to become a member; and although only twice able in four years to attend our meetings, we always knew we had her Christian sympathy and prayers. We feel confident that when God said to these women, "It is enough," they were ready to go into the marriage supper of the Lamb.

K. E., *Cor. Sec.*

HARLEM AND CHANTRY.—We deeply mourn the loss of our devoted corresponding secretary, Mrs. E. E. Gallagher, who departed this life in July. She had filled this position since the organization of our Society, in 1889. For the first time death has entered our Auxiliary, yet we realize that our loss is her gain. Although weak in body, she was at her post until a short time before her death. She delighted to do all she could for the cause of God. Her death was glorious,

on account of the presence of the Master. The example of her Christian life encourages us to be all for Jesus.

MRS. R. A. SHELDON, *Cor. Sec.*

KEMPTVILLE, ONT.—Since the organization of our Auxiliary, in 1886, we have lost three of our members by death and five by removal. The first call came to Mrs. Joseph Cook, in 1890. This year two of our number have entered into rest. Our beloved treasurer, Miss Courtenay, passed away on the 11th of March, after a brief illness of two weeks. We miss her sadly in our monthly meetings, her place was seldom vacant. She was a consistent Christian, and always manifested a deep interest in the cause of missions. On the 5th of April, another of our members was summoned to the better land—Mrs. Horace Hutchins. Though almost ninety-three years of age, she had full possession of her faculties, and whenever our Auxiliary held its meetings in her home her voice led in prayer, and her heart and hand were open to help on the work she loved. While our membership is thus being diminished by death and removal, we are adding a few new names to the roll, and hope for more in the future.

HATTIE CAMERON, *Sec.*

### Words from Workers.

[N.B.—By decision of the Executive, reports must be limited to fifteen lines.]

TINTERN.—It is not that we are dead to the command God has given us, "go and tell" that Jesus has risen, a Saviour to all, that we have not been heard from this year. The reason is the corresponding secretary has been away, and it is only lately another has been elected. We hold monthly meetings regularly, and were strengthened by the presence of the sisters of the W.C.T.U., who held their meeting at the same place at an earlier hour, and remained till ours closed. We held an open meeting with thank-offerings, on the evening of April 11th. The programme consisted of music, recitations, etc.; our pastor, Rev. J. Kelly, presided, and added much to the success of the entertainment. Received nearly \$20 in envelopes to assist us in support of our Bible-woman in Tokyo, Japan. Surely His "ways are ways of pleasantness, and His paths peace."

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

BROADWAY TABERNACLE.—This has been a good year with us, resulting not only in increased membership and finances, but we trust, also, in broadened sympathies, a wider knowledge of the Master's work, and a deeper spiritual life for each member. Our meetings have all been interesting and profitable, and the attendance large. Much of the success of our work is due to the untiring efforts of our President, Mrs. (Rev.) Philp, whom we deeply regret having to part with in June, to go to another field of labor. Her sweet, unassuming, Christian spirit has endeared her to all, and her place will be hard to fill.

Miss Whitfield addressed us at our last quarterly meeting on her work in Liberia. Perhaps the most delightful meeting of the year was our thank-offering service, held on Monday, April 10th, when the ladies presented their self-denial offering to the Lord. The sum of \$33 was realized.

Mrs. Lillie, of Jarvis Street Baptist Church, read a paper on the Home work, which was much appreciated. Mrs. Dr. Williams gave us a helpful talk on self-denial, and Mrs. Stephens, a returned missionary from China, spoke on the needs of that field. A pleasant feature was the presentation, by the ladies, of a certificate of life membership to Mrs. E. Pearce, our Recording Secretary, a lady whose sterling worth is appreciated by our circle. "God shall bless us, and all the ends of the earth shall fear Him."

LOUISE WILSON, *Cor. Sec.*

WOLVERTON.—We have organized an Auxiliary at Wolverton. We have a membership of fourteen, and the promise of several more. The following officers were elected: Miss Dora Bawtenhimer, President; Mrs. Geo. J. French, Vice-President; Miss Clara Shannon, Recording Secretary; Mrs. William Kilgour, Corresponding Secretary; Miss Lottie French, Treasurer. We have a club for OUTLOOK with ten members, also several mite boxes have been distributed.

HATTIE KILGOUR, *Cor. Sec.*



**CURRIE'S CROSSING.**—An Auxiliary of the Woman's Missionary Society was organized here on the 26th of October, 1892, with a membership of nine, and we now have fourteen. The officers are as follows: President, Mrs. Edward Gracey; 1st Vice-President, Mrs. Alfred Rice; 2nd Vice-President, Mrs. D. Hunt; Recording Secretary, Miss Aggie Rice; Corresponding Secretary, Sara J. Rinch; Treasurer, Lizzie Rinch. Our day of meeting is the second Thursday in the month. Eight of our members take the OUTLOOK; we also take six of the Monthly Letters, which we all appreciate.  
SARA RINCH, *Cor. Sec.*

**CAMPBELLFORD DISTRICT.**—On the 10th of April an Auxiliary of the Woman's Missionary Society was organized in Norwood. Officers: Mrs. Beaves, President; Mrs. (Rev.) Buchanan, Vice-President; Mrs. Howson, Recording Secretary; Miss Taylor, Corresponding Secretary; Mrs. Foster, Treasurer. Members: Mesdames Taylor, D. Buck, Thiselwait, McLachlan, Vosburg, and Misses Ford and Spence. Miss Taylor was appointed to canvass for the OUTLOOK. The prospect is encouraging for a good society.  
MRS. J. C. WILSON, *Organizer.*

**JERSEYVILLE.**—Shortly after our present pastor, Rev. C. W. Cosens, came among us, Mrs. Bawtenhimer organized the school children of this place into a Mission Band, which we named "Beacon Lights," and as such we have labored for nine months. At the present we have a membership of sixteen, which we hope to increase. The following are the officers: President, Mrs. C. W. Cosens; Vice-President, Mildred Howell; Recording Secretary, Bella Colbeck; Corresponding Secretary, Bella Howell; Treasurer, Nettie Palmer. Last winter we made a quilt, and gave it to Miss Whitfield, a returned missionary from Africa. At our last meeting we started another quilt, which we intend to sell. Each block represents a monument, and to raise money, we ask people to give us ten cents, then we put their names on the quilt. We feel that we have a work to do for our Master, and in His strength we mean to do it.  
BELLA HOWELL, *Cor. Sec.*

**KINGSTON.**—The members of Sydenham Street Auxiliary W. M. S. and their friends gathered in the church lecture hall, on Wednesday evening, to say farewell to Mrs. A. Rockwell, for many years the efficient corresponding secretary of our Society. The President, Mrs. Griffith, presided. In her opening remarks, she expressed great regret that we were soon to lose one of our most faithful workers, one who was always ready and willing to do her full share of labor for our Society. We shall miss her very much, but though absent from us, her work of faith and labor of love will not be forgotten. Mrs. Neal, on behalf of our Auxiliary, then read and presented Mrs. Rockwell with an appropriate and beautifully illuminated address. Dr. Griffith replied for the recipient in a pleasant manner. During the evening Mrs. Griffith read an excellent paper on the Mikado's Empire, and Mrs. McRossie gave a short report of the Society's work, with an earnest appeal for increased membership and greater interest in the work on the part of the women of the church. Miss Chown and Miss Johnston also read interesting and encouraging letters from our mission fields. At the close, a good contribution was made, and some new members enrolled. Mrs. Rockwell entertained the Society at her home on the 7th, and a very enjoyable afternoon was spent. Our Auxiliary is doing good work for the Master; to Him be the praise.  
E. M., *Sec.*

**KEMPTVILLE, ONT.**—In February we secured the services of Miss S. A. Wintemute, for a lecture. The meeting was largely attended, and the address proved both pleasing and profitable. A silver collection was taken at the door, amounting to \$7.90.  
HATTIE CAMERON, *Sec.*

**SUMMERSIDE.**—Our Auxiliary held their Easter public service on Wednesday, April 5th, and we have to report a very profitable evening. The choir lent valuable aid in the way of some choice music, our Mission Band also contributing their share of a very interesting programme. Miss McNeil read a very interesting paper, on "Our Indians: their Needs, Location, Condition, Customs and Numbers," which was full of information and, of course, was original. Mrs. Charles Strong also read an original paper, on "What our Church is

doing to meet their spiritual wants," and showed that, while we recognized the call from foreign fields, we were not forgetting the call from those fields at home; and spoke particularly of our Institute among the Indians, and of the good work done by our ladies of the Indian Homes and Schools at different places; also of Dr. Boulton's medical work and hospital. The amount of offerings and collection was nearly \$15.00.

**WALKERTON.**—Our Auxiliary reports an increase of ten during the year, making a total of twenty-nine members; also a large increase in the number of OUTLOOKS and monthly *Leaflets* subscribed for. One box of clothing was sent to a needy field, and the sum of \$46.36 forwarded to the treasurer for missionary purposes. Altogether our first year has been a successful one. A public meeting was held in March, which was conducted in a very able manner by our President, Mrs. (Rev.) Walker. An account of the work since organization was given by the secretary. Interesting Scripture and missionary readings by members of the Auxiliary, hymns, and prayer, filled up the hour, which was a pleasant and profitable one to all. C. WILES, *Cor. Sec.*

**WATERLOO, QUE.**—Tuesday, April 4th, our Auxiliary held a thank-offering service at Mrs. Jameson's. Our esteemed President, Mrs. (Rev.) Graham, was absent through illness, but Mrs. Booth, Vice-President, ably filled her place. After reading the Word of God, singing, and prayer, the ladies presented their offerings in envelopes, with an accompanying text of Scripture, which amounted to \$35, given with hearts full of love and praise to Him the Giver of all our mercies. It was the unanimous wish of the ladies that it should be sent to Japan to help rebuild the church at Shizuoka, which was burned a few months ago. At the close of a very interesting meeting we had new maple sugar served, instead of the usual cake and tea, which was very much enjoyed by all. MRS. E. D. LAWRENCE, *Cor. Sec.*

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