

The *Missionary* Outlook

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

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Editorial and Contributed.

EDITORIAL NOTES.

"MY heart is hungry for something, and I don't know what it is," said an African in the Congo valley. "But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"—I JOHN iii. 17.

THE converts of the Congo mission are workers. To them every man, high or low, is a child of God or a child of the devil. If he is not the former, they conclude he is the latter, and at once present the Gospel to him with all the eloquence and earnestness of which their remarkable language is capable.

BISHOP TUCKER, of Uganda, has high hopes of the work in that country. He says "that such another open door does not exist in any part of the world, and in no other part of the world is there to be found a native church which is so disposed to support itself and its ministry as the Church of Buganda."

"GOD would have all men to be saved, and to come to the knowledge of the truth." But how are they to come to that knowledge? It is not intuitive. It does not spring up spontaneously in the human mind. It must be communicated by some one who has the knowledge already. Behold the wisdom of the divine plan! Every disciple—not preachers alone—must become a witness. Those who have heard the good news must tell those who have not heard. This is God's order. All who are saved are to bear testimony, and all who are unsaved are to hear that testimony.

THE supreme need of the hour, in solving the missionary problem, is what Horace Bushnell called "the Christianizing of the money power of the world;" and, he might have added, of the Church, too. In

other words, that which is now consecrated to Mammon must be consecrated to Christ. Divine power and human agency are both needed in the advancement of the heavenly kingdom, but human agency is checked and hindered by lack of the sinews of war. Hitherto the money power of the world has been used almost entirely for secular purposes, and many of these—such as armies and armaments—of very doubtful utility. Something is wrong, and it is for the Church to find out where the wrong is, so as to remove it. Christians do not need to learn how to make more money, but how to use what they have in ways most likely to advance the Master's kingdom. In a word, the question is, How can the benevolence of the Church be raised to high-water mark?

WHEN thoughtfully considered, there can be no doubt upon this point, that the great majority of Christians have not got beyond the A B C of liberality. An exceptional case here and there only proves the rule. Let us be thankful for the exceptions, however, for they serve to provoke others to love and to good works. The *Missionary Herald* relates the case of a poor Scotch woman who habitually gave a penny a day for missions. A visitor learning that she seldom enjoyed the luxury of meat on her table, gave her a sixpence to procure some. The poor woman took the sixpence, but afterwards thought within herself, "I have long done very well on porridge, so I'll give the sixpence to God." This fact came to the knowledge of a missionary secretary, who told it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host saying that he had never denied himself a chop for the cause of God. He thereupon subscribed \$2,500, and others followed his example, till before they separated \$11,000 had been raised. "It is good always to be zealously affected in a good thing."

THE London Missionary Society (Congregational) has one hundred and ninety-two missionaries under its direction, but has resolved to increase the staff by

one hundred before the jubilee of the Society in 1895. This is a bold movement, but indicates a faith which God is sure to honor. This Society counts illustrious names on its roll of foreign missionaries, past and present, such as Morison, Milne, Griffith (John), Ellis, Williams, Moffatt and Livingstone; and has a larger staff of native agents and helpers, in proportion to its European missionaries, than any other society, as the following figures will show: Ordained native ministers, 1,224; other native preachers and evangelists, 4,100; school teachers, 3,000. The proposed forward movement is all the more significant because resolved upon at a time when the Society's income is not advancing as it should, and when it has been found difficult to secure the fifteen or twenty men annually required to keep the present ranks unbroken.

A MISSIONARY CONVENTION for the Stratford, St. Mary's, Listowel and Goderich Districts was held at Stratford on the 22nd and 23rd ult., and was an occasion of deep interest. The attendance was not all that could be desired in point of numbers, but these conventions are a new thing, and have not yet attracted general attention. Of their utility there can be no doubt, and we venture to predict that they will yet become a prominent and important feature in our missionary movement. At the Stratford meeting, able and interesting papers were read on the following topics: "The Epworth League and Missions"—Rev. Josiah Greene; "The Proper Attitude of the Church toward Domestic Missions in City and Country"—Isaac Hord, Esq.; "The Work of the Woman's Missionary Society"—Mrs. J. H. Flagg; "The Relative Claims of Domestic and Foreign Missions on the Liberality of the Church"—Rev. E. S. Rupert, M.A.; "God's Way Concerning Missions, as revealed by the Holy Spirit in the New Testament"—Rev. B. Sherlock; "How to Interest our Sabbath-schools in the Cause of Missions"—R. R. Goulding, Esq. These papers afforded matter for interesting and profitable conversation. Besides the papers, there were conversations on missionary finances, distribution of missionary literature, the annual report, etc., while the "Question Drawer" afforded opportunity for giving information and removing misapprehensions on several points. On the Monday evening, a public missionary meeting was held in the Central Church, when addresses were delivered by Rev. John Mills, W. M. Gray, Esq., and the General Secretary.

THE CENTENARY OF MODERN MISSIONS.

THE year 1892 is the centenary year of modern missions. Before Carey set out for India, attempts to evangelize the world had been few and far between. There was no unity of aim or effort, nor

did any comprehensive scheme appeal to the conscience and faith of the Church. But with the year 1792, a new era dawned. A new idea gave birth to new methods, and an impulse was given to organized Christian endeavor, the force of which, so far from being spent, grows mightier with each revolving sun. A hundred years ago, a little stream began to percolate through the dike of human selfishness. Year by year the aperture widened, and to-day a vast tide of missionary faith and zeal is sweeping over the churches, submerging the narrow exclusiveness that would shut up the kingdom of heaven from men, and carrying forward, with a force that is irresistible, the world-wide conquests of the Cross.

It may be well to remember, also, that the reviving missionary spirit of a hundred years ago followed close upon the track of the great Methodist revival under Wesley and Whitfield. Wesley died in 1791, and two years later, Carey set out for India. We do not place these two events in the relation of cause and effect; we merely wish to point out that the spirit of flaming evangelism which had been breathing over England for more than fifty years, and which had influenced tens of thousands beyond the pale of Methodism, found its natural outcome in the thought of a world-wide evangelism whose only limit was the ends of the earth. Carey's example gave a wonderful impetus to the missionary idea, and it was the reading of Captain Cook's voyages that called his attention, in a marked degree, to the condition of the heathen; but the origin of that spiritual impulse that led Carey to devote himself to the work of a foreign missionary must be sought in the great awakening that for fifty years had been stirring the churches of Great Britain from one end of the land to the other.

When we speak of the present year as the centenary of modern missions, we mean the centenary of organized effort for the conversion of the heathen. The preceding century, it is true, had produced some noble examples of Christian heroism. Hans Egede had begun his mission in Greenland; Schwartz, from 1750 onward, had toiled with conspicuous energy at Tranquebar; the Moravian missionaries had touched Greenland, the West Indies, America and South Africa; and Coke had made a beginning at Antigua. But the Protestant Churches, as such, seemed to have no concern for the heathen. A hundred years ago, in the emphatic words of Rev. Dr. Leonard, "not a solitary representative of the churches of Great Britain was found upon earth preaching Christ to those who had never heard His name." But a better day was about to dawn. Once again God said, "The light shall shine out of darkness," and speedily the dark corners of the earth, that were the habitations of cruelty, became light in the Lord.

It is somewhat singular that no movement is on foot to commemorate the centenary of modern missions. But, perhaps, it is better so. Large assemblies, eloquent speeches, memorial volumes, etc., etc., have their uses; but on such occasions the tendency is to magnify the human instrument, and to take refuge from the sense of personal responsibility in exaggerated laudations of the work done by others in the past. Better than any formal celebration will be a renewed consecration of men and women, of money and influence, to carry on and extend the work which others began. Signs of this are apparent everywhere, and they indicate that the second century of missions will witness an uprising of the Churches and an outpouring of the Holy Spirit such as Pentecost but faintly foreshadowed. Happy they, who, at the beginning of the new century are permitted to join in the forward movement; still happier they who share in the triumph to be realized ere another century's close.

BURNING OF THE COQUALEETZA HOME.

BY MRS. C. M. TATE.

KNOWING that all the readers of the *OUTLOOK* are interested in the Indian School at Chilliwhack, the Coqualeetza Home, and having received many inquiries *re* its destruction by fire on the evening of November 30th, the particulars of which are too lengthy to give in private letters, we thought the best way to reach all interested was to send a letter to the *OUTLOOK*.

It was a few minutes after six, just as I was crossing over to the Home intending to give the girls their weekly music lesson, a little boy ran up to me and said, "The Home is on fire." "No, no, it cannot be." "Yes, it is," the child replied. "Well, run to the neighbors," I answered, and, hastily gathering all the pails within reach, I ran over, still scarcely crediting the child's words, and was met on the way by the rest of the children, marching over to our house in double file and in perfect order. Bidding the younger ones go on, I handed the older ones each a bucket, and told them to follow me. Was met by Miss Clarke at the head of the first flight of stairs, who said, "It is useless to try to put out the fire, let us save what we can of the furniture." It seemed impossible to realize at that moment that the Home must go. I said, "But it must be put out." "It is useless, quite useless," she replied. "Go and listen at the other end of the building." I ran to the north end, and there I could hear the roar of the fire plainly in the wall, though nothing could be seen. I then thought if I could reach the tank in the third story and turn on the taps it would deluge the floor, and made an effort to do so, but was driven back by the smoke as soon as I reached the top of the second flight of stairs. An Indian then tried to get to the water by crawling along on his face, but could not.

During this time Miss Clarke and the other ladies were packing up bedding and other movable articles, and throwing them from the second story windows. Neighbors were coming in by this time; so, after carrying out a few things, and filling up some half-empty

boxes and trunks with small articles, I gathered together the frightened children, who, finding themselves alone in the Mission House, had returned to the burning building, and were hovering around me, the teachers all being busy on the second floor.

Nothing at all could be saved in the third story, and Miss Clarke's room being up there, she lost everything. She just had time to snatch up the account books and receipts when she went up the first time to carry a sick boy down.

After placing the little ones safely in the Mission House once more, myself, the older children, and the wives of some of the neighbors, returned to pick up and put in as secure spots as possible small and easily damaged articles, as they were being carried from the building.

In a very short time a large number of people were on the spot. Everything movable was carried outside. The handsome school desks that had hardly a scratch on them had to be wrenched off, being screwed to the floor. They put a wire clothes line around the large cook stove, and tore it away from the hissing, steaming boiler (for by this time the fire was all around it), and carried it out, but the stove was too much shattered to be of any use. Some one carried out a lot of lamp chimneys that were stored on an upper shelf, when they were so hot they could not be handled by the bare hand.

As the mass of flame increased, my attention was directed to our own house. Some of the friends told me not to be so alarmed, but to have blankets ready.

I gathered up Mr. Tate's papers and some of his books, placed them in a tin trunk ready to carry out. Then pulled the blankets off the beds; these, with what I could collect outside, I threw into the soft water tank. They were spread out on the roof and kept wet by pouring bucketfuls of water over them. Nothing else would have saved the Mission House, as the blankets steamed with the heat.

For three hours we watched the destructive element do its work, every little while calling the children together to see that none were missing, and was feeling some anxiety about the safety of the teachers whom I had not seen since the commencement of the fire.

We feel that all was done that could have been done with what appliances there were at hand. Had the fire originated from any other cause than a broken lamp, there might have been some chance of saving the building. The lamp fell in the sewing room near to a thimble in the floor (which was also near the wall, through which a pipe was conducted from the stove below to a drum in the same room), and became ignited either from coming in contact with the hot drum, or else the flame followed the oil through the thimble, which it could not have done had the oil ran under the wainscoting as was at first supposed, the building being well made and close fitting.

It was nine o'clock when the verandah fell in, and all danger being over, Miss Clarke, who was almost sick, went over to Mr. Vedder's for the night, taking some of the children with her. Mrs. Wells took three little girls; for the rest we made beds on the floor. None of us slept that night. I watched the burning ruins till two a.m., when an Indian came and I retired for the night.

The next morning's light showed us a scene of desolation. In our own house confused heaps of things were packed in every available space. The floors were covered with mud. Outside the fences were lying where they had been hastily torn down, to prevent the spreading of the fire and facilitate the carrying of water, and, the worst sight of all, the smouldering heap of ruins that marked the spot where the "Home" that had been the subject of so many of our hopes and prayers had stood.

After breakfast, a consultation was held, and it was decided that fifteen was the most we could keep. So the rest were sent home, with the understanding that they were to be sent back as soon as we have room for them. Two have since returned, making our present number seventeen. We have given up as much of our house as we could spare to them, so that the day school and other ordinary work is carried on as regularly as possible under the circumstances.

We hope to hear soon that the Committee of Consultation and Finance have decided to rebuild on a more extensive plan.

The building being insured, the loss financially is not large; but the hindrance to the work is great.

LEPROSY AND LEPERS IN JAPAN.

BY REV. J. G. DUNLOP.

HOW many, I wonder, who read this will remember the open-eyed and open-mouthed wonder with which they first heard the teacher in the infant or primary class of the Sunday-school tell what leper meant? If the event has faded, the impression of the leper, forever stamped on the wax-like tablets of the child's memory, is still vivid. The little white spot, first indication of the most loathsome malady that flesh is heir to; the gradually extending patch, and then the toes and fingers and hands falling away. Much as we were wont, in those same bygone days, to fear that our own ears and noses would drop off, on a cold day in January or February, unless we held on to them or kept them covered; and finally the man or woman, like Gehazi, "a leper as white as snow." I really expected if I ever met a leper I should know him at once, for he would be white as the old schoolroom wall. How different he was.

THAT FIRST LEPER!

It was just outside the town of Nikko, perhaps the prettiest, at any rate the most popular, of Japan's many health resorts. He lay on the roadside just beyond the last thatched roofs, like one of old, looking for alms of them that entered into the town. But how describe him? There was nothing white about him, he was livid; he could not speak; he could not even hold up the little tin cup that lay beside him; he could only bow towards it till his swollen lips almost touched the dust, and then raise that awful face to yours in piteous, dog-like pleading that spoke more than a thousand words.

There are said to be

THOUSANDS OF LEPERS

in this country. They are to be met with at some of the most frequented temples looking for help from the worshippers, and along the public roads, making their toilsome way to some of the great shrines or famous hot springs for pity or for cure. It is not uncommon, when journeying in the interior, to meet one of these miserable creatures who has lost the use of his lower limbs, travelling in a little low cart

with diminutive wheels, propelled by means of a stick in his own hands, or drawn by a little child; or to come on one of them taking a noon-day sleep in an improvised shelter by the roadside.

There are

SEVERAL KINDS OF LEPROSY.

Of the two most common, one is not necessarily fatal. It produces no suppuration, and in some cases disappears after destroying the fingers and toes only. The other is characterized by the breaking out of terrible ulcers which make the unhappy victim a most repulsive, loathsome spectacle. The disease is both hereditary and contagious. In some cases the slightest contact is sufficient to convey it. In others, years are passed in the closest relations with a leper or lepers, without falling a victim. The Belgian Father Damien spent sixteen years among his lepers at Molokai, washing and clothing them, feeding and nursing and burying them, before he himself died a leper.

WHAT IS BEING DONE

to cure or help these many lepers? With the exception of a little work carried on by the French missionaries in imitation of Father Damien's work, absolutely nothing. Government has not yet taken the first steps to provide hospitals or treatment. Experience in the Sandwich Islands, where the disease has so spread during the past fifty years, that one in every ten of the native population is said to be leprosy, has shown that much may be done to restrict the spread of the disease, and to alleviate the sufferings and improve the general condition of the victims. The Japanese Government must soon reckon with leprosy as a national enemy, insidious and persistent, and not to be despised. That the disease is recognized and well-known, may be judged from the fact that the most successful treatment yet found, now in use in the settlement at Molokai and in the French hospital at Getemba, is the invention of a Japanese physician, Dr. Goto.

IN THE GETEMBA HOSPITAL,

first mentioned, there were last fall forty-four patients, and others awaiting admission. The greatest economy is exercised in the management of the institution, so that the support of each patient, including medicine, comes to only 5 yen (silver dollars) per month. Through the kindness of one of the French missionaries, their report is before me as I write. I transcribe two or three sentences which picture most realistically the condition and sufferings of this class of *miserables*: "What can we say of the physical and moral condition of our dear patients? At first their affliction is terrible, it inspires horror and pity. Some have their hands swollen, the fingers rotted off, and arms and legs that will soon be nothing but stumps; others present faces that no longer resemble a human face, lips tumefied, eyes blood-shot, eye-lids rolled back and raw, and cheeks bloated and covered with whitish patches. The bodies of some are puffed out, presenting at the first glance only a mass of shapeless flesh; others are covered with little ulcers and pimples, as after an eruption of measles. *Quel spectacle et quelle misere!*"

"Oh, my God! Can this too be a man, one for whom Christ died?" I have thought as I have come across an exceptionally wretched one of these outcasts. My time was poorly spent had I written the above with no special object, or merely to create a passing interest or to horrify. Since one day last fall when I tried to help one of these poor creatures to food and shelter, the words seemed ringing in my ears, "Cannot we—we Canadian Methodists—do something for them?" Is it an impossible dream that to the evangelistic and educational branches of our work, to our central mission with its varied agencies, to our noble women's work, we may yet add our lazar-house, with its mission of soothing

and rest and peace? May we not in this more fully walk in the steps of Him, the genuineness of whose mission was witnessed by the blind receiving their sight, *the lepers being cleansed*, and the poor having the Gospel preached unto them?

We can say, "the poor have the Gospel preached unto them." We cannot say, hope to say, that the blind receive their sight or the lepers are cleansed; but it may be ours to be able to say that lepers are made in some sort comfortable and happy, and that they are brought to know Him, whom to know is life eternal.

I once got some idea of

WHAT HELL MUST BE LIKE.

It was thirty-five miles across the hills from here to the hot springs of Kusatsu, perhaps the greatest gathering place of the lepers in Japan. Is there a hopeless disease known in Japan that has not its representative at Kusatsu? Disease and death everywhere! In the many hotels that make their fat living out of man's misery; in the streets; in the sulphurous fumes that rise from the boiling yellow streams; in the ghastly naked or semi-naked crowds of all ages and sexes and conditions, that throng its course and fill the open bath sheds lining its banks; and finally in the thickly planted graveyard, the last you see of Kusatsu—or want to see—as you pass out on the north side. What an object lesson it all should be—and isn't.

My reason for mentioning Kusatsu: Shortly after the French work was started, several years ago, it was pointed out by one who should know, that Kusatsu, as a leper centre, and also by reason of its climate and the natural facilities offered by the springs, was a more likely site for the hospital than the place chosen—some 200 miles south-east from here. My hope is, for it's much more substantial than a dream, that our own mission may yet be able to open a Leper Home at Kusatsu. Our Wesleyan brethren in Burmah, and I think also in South Africa, are engaged in this work, and there's no reason why we shouldn't do so if the need is urgent enough.

I may have more to write about this before long. For the present, so much. The obverse is much written of and well-known; daintily dressed women, precocious students school girls who write pretty English, and fine bronzes, brocades and lacquers. Suffer this one glance at the reverse; at Japan's sin and its wages, death!

Along the Line.

THE INDIAN WORK.

THE Rev. John Semmens, Chairman of the Winnipeg District, writes as follows, under date of February 2nd, 1892:—

The following are quotations from a letter received from the Rev. Edward Paupanakiss, dated Oxford House, December 30th, 1891:

"1. We are glad to say that the Lord is with us, and the good seed of the kingdom is bringing forth fruit. Last Sabbath we had sacramental services. Six newly gave their hearts to the Saviour. Praise the Lord!

"2. Have just returned from Island Lake. Saw about sixty families; had a blessed time. The people there have determined to build a house to the Lord. They will not ask aid. Mr. Simpson, the school teacher, is doing well, and likes his work. Should not be surprised if he became an earnest missionary."

Quotations from a letter received from Rev. Edward Eves, dated Norway House, January 2nd, 1892:

"1. Miss Swayze is well, and doing well. She is very nice in the Home, and is a great help to us in training our children. With the exception of Mr. Gandier, we have not had her equal in this school as a thorough teacher.

"2. Frederick has long since been at his work, and is doing faithful service as lay evangelist at Cross Lake. His people love him with a fervent, brotherly love, and desires that the Church would ordain him, and send him to them as their minister. There is more fervor and earnestness in them than I have ever before noticed. With the Lord's help, we are going to build a church there, without a cent of cost to the Missionary Society. I will give such things as we cannot make, and the Indians will help all they can. I hope to remain here until I finish this work.

"3. At Norway House, one remarkable young man has been soundly converted to God, and is doing all he can to promote the work of God in the village. Since Miss Swayze came, we have been having a revival of song. This week there were thirty out for practice. We use McDougall's hymn book, and William Isbister, of the Fort, translates new ones of the choicest character, so that the air resounds with *new song*."

From Mr. Gandier's letter's, above date:

"I am well, and happy in my work. There are not many people here just now; only about thirty every service. Soon there will be more in. I am not discouraged at all, and am doing my best with what opportunities I have. We are preparing to build a church here next spring. I could not live in the house Bro. Eves built, but the Hudson Bay Company offered me comfortable shelter for the winter."

Bro. McLachlan has repaired his house, has started a large class for the study of the Bible, and is attracting large congregations on the Lord's Day.

Bro. McHaffie, of Fisher River, has recently visited us, and has many cheering reports of his work.

Letter from REV. E. PAUPANAKISS, dated OXFORD MISSION December 30th, 1891.

WE were visited last July by our Superintendent of Missions, the Rev. John McDougall, and our Chairman the Rev. John Semmens. They spent Sunday with us, and that Sunday is looked back to as the Sunday of Sundays. Mr. McDougall preaching in the morning, and Mr. Semmens in the evening, to overflowing congregations. We had a grand time, and God was with us. On all sides are heard expressions of pleasure at their having come to see us, and wish they may come to see us again. We are delighted with Mr. McDougall, a man whom we can converse with in our mother tongue. And as for Mr. Semmens, well, he is an old friend who endeared himself to all with whom he came in contact during his sojourn at Norway House. All speak of Mr. McDougall as the right man in the right place, his knowledge of our habits and modes of life enabling him to understand us as a stranger could not. We have to thank the Board of Management for having selected men in such perfect sympathy with us, and pray that God may long spare them to perform the duties devolving upon them.

MOOSE WOODS INDIAN RESERVE.

Letter from REV. J. M. HARRISON, Chairman of Regina District, dated SASKATOON, January 26th, 1892.

I LEFT my home at Regina on Wednesday, the 20th inst., and on arriving at Saskatoon I found the Rev. A. E. Roberts and W. R. Tucker, Farm Instructor and Indian Agent, waiting for me. On that evening I was permitted to address a large gathering in the school house in the

interests of Wesley College and am glad to say that they responded to my appeal for support in behalf of this infant Institution of Methodism, for the education of our ministry and laity, by giving us a liberal collection. On Thursday we left the home of Mr. Dulmage, where we had been very cordially entertained, and started for the Reserve, which is eighteen miles from this point. Bro. Roberts acted the part of Jehu, handling, with considerable skill, a span of native bronchos, and in a short time we drew up our Western steeds before the mission house. The day was perfect, the warm breath of a Chinook from the far off Pacific had stolen its way through one of the mountain passes, and rushing across the Western plains had brought joy, comfort and blessing with it. On the previous Sabbath night, the thermometer at the Barracks at Regina was reported to have crept away, away down, until, in its sluggish descent it had registered 60° below zero, and the contrast was no more striking than pleasant. On our arrival at the mission house we found Mrs. Tucker busy at her school, but a cordial welcome was extended to your agents by Mrs. Whitecap, widow of the late Whitecap chief of this band of Sioux. It is probably known to your readers that this is not a band of treaty Indians, but refugees, who came across the line from Minnesota after the massacre of 1861, and sought the protection of the Union Jack. The Reserve is situated on the South Saskatchewan, in a flat of the river partially covered with willows and small poplar timber. The spot is one of great beauty and will furnish excellent pasturage for the cattle, which, by the generosity of the Government, have been provided for these foreigners; but, unfortunately, is of no value whatever for farming operations. The late frosts of summer and early ones in the autumn are sure to find and destroy any vegetation which may be struggling for existence in the valley. Because of this fact much of the labor bestowed by the Indians on this land has been lost. Last spring, however, the Indians moved back from the river and undertook the cultivation of the light soil found on the second bank of the river, and here, their labor has been rewarded by a fair return. A few bushels of wheat have been marketed by them, and, we trust, are but the first fruits of increased production. Some of the Indians are looking forward to the near future when they shall no longer be wards of the Government, but shall manfully be enabled to support themselves. A tour of inspection among the homes of the Indians on the Reserve showed a marked improvement in their manner of life and household arrangements since my last visit two years ago. The influence of Mr. and Mrs. Tucker has done great things for these "children of the plains." A visit to the home of Maggie Whitecap, daughter of the late chief, revealed a dainty, tidy, pretty little home, with all its appointments perfect. The floor was covered with carpet rugs; the walls, though log and plastered with mud, were nicely whitewashed and decorated with pictures and other ornaments. Her bed was covered with a white spread and was a marvel of neatness and cleanliness. We thought that we should have greatly relished a meal served on her spotless table. I would like to have had the privilege of taking some of my former white brethren, while I visited the outbuildings of Joseph Hawke. His hay was protected in a pen built of large poplar logs; his stables, in which were housed the cattle furnished by the Government for their support, were exceedingly neat and clean, and might justly be a model after which those of greater privileges might fashion their work. On Friday, I submitted the scholars of the school to a searching examination; I found that a very creditable advancement had been made since my last visit. The point which most forcibly struck me was the more healthful appearance of the pupils. The weak eyes and ulcerous sores by which they were then afflicted have now entirely disappeared. The long and

straggling locks which were tokens of their heathen superstitions have given place to well-trimmed and nicely kept hair. I found the pupils quite proficient in reading, writing and arithmetic. The more advanced among them are mastering the principals of geography, grammar, hygiene and composition.

Every child of school age but one on the Reserve is attending regularly the school sessions, and that one, a bright little girl, will attend as soon as the weather moderates.

While all this was very encouraging and satisfactory, that which was to me of the greatest interest, and will also doubtless greatly cheer your readers, is the fact that the influence of Mr. and Mrs. Tucker has resulted in the conversion of a number of adults. God has greatly blessed their work in striving to lead these untutored savages to a clear conception of the doctrines of our Holy Christianity. During the visit of Rev. Mr. Stacey, last May, he baptized three adults, and on Friday evening last it was our privilege to baptize another. At the conclusion of the baptismal service we administered the sacrament of the Lord's Supper to these few scattered sheep of the Master's fold. The service was an exceedingly impressive one, and I feel quite confident that these dusky brothers and sisters offered to God an intelligent consecration. We found Mr. and Mrs. Tucker very hopeful in their work, and they are doing grand service for God and Methodism by the influence which they are daily exerting over the Indians in this Reserve. Through the kindness of the friends in the east, from Montreal, from Portsmouth, Oshawa, Niagara Falls South and Niagara Falls, the children are well and warmly clad. Without these donations, owing to the extreme poverty of the members of the band, it would have been impossible for the children to attend during the severe cold of winter. Not being treaty Indians the band does not receive very much help from the Government. A few head of stock, waggons, ploughs and other farming implements are provided by the Department of the Interior, but their rations are confined to an occasional piece of meat, a few pounds of flour, and two biscuits of hard tack for each child attending school.

We held our missionary meeting at Saskatoon on Sabbath evening the 24th inst. I am glad to say the returns are already ninety-five per cent. in advance of last year's givings, with the collectors to hear from.

THE HOME WORK.

Letter from REV. JAS. DOVE, *dated* ST. JOHN'S, NFLD.,
January 18th, 1892.

THE second week in the new year, a letter which, from its date, should have been received early in December, came to hand; it was from Bro. Patterson, appointed by the last Conference as visiting missionary on the Labrador Coast during the summer months. A few extracts from it, as well as missionary items from other sources, may perhaps not be uninteresting to the readers of the *MISSIONARY OUTLOOK*. Bro. Patterson says: "The Labrador Summer Mission, as it has been named, extended from Cape Charles to Cape Harrison, a distance, including both ways, of about 500 miles in a straight course, but considerably increased when the ground traversed in visiting and revisiting different harbors and travelling up and down the shore is taken into the account. There were very few harbors where a fair number of Methodist people resorted between the two aforementioned capes that were not visited. My time was spent chiefly in visiting the homes of the people, and going from one vessel to another doing the same. We could not always hold a religious service when we wished, as the people were sometimes busy in their stages until eleven o'clock at night,

but we availed of every opportunity when circumstances permitted. The Sabbath was the day of most importance, and if we were always fortunate enough to get to the right harbor, a large congregation would gather to hear the Word of God. It was delightful to witness their thirst for the water of life. We had some very good services, and the divine presence was felt in our midst. May I say that though there are many unpleasant experiences, the mission is one of some importance. We did all we could to keep our people together, and encouraged them to help one another by holding services among themselves in the absence of the missionary. We may mention that when at Indian Tickle and neighborhood, a subscription for a church was opened and \$50 received."

When about the northern limit of the mission Bro. Paterson met with Bro. Jefferson, the missionary at Hamilton Inlet, who was travelling over his mission, and the two spent a short time together in the interests of the work.

Referring to the hardships of Labrador life, Bro. Jefferson writes: "My experiences have been rather happier than hard as yet. The scenery is simply grand, and the loveliness is lovely! I have a family come to live, about two hundred yards below me, for the winter in a 'tilt.' Three miles above me, on the other side of the bay, is a post of the Hudson Bay Company. These are my two nearest neighbors, all others are scattered far and wide. I have been once around my mission, a distance of between six and seven hundred miles. Going around Lake Melville, we had two Esquimaux families to service one night. I am sure it would have amused and interested you to have seen those little Esquimaux boys and girls come in their 'cosacks,' or skin coats, and pay such attention to all they saw and heard. But most of all, it would have touched you to have heard them, when the service was closed, sing some of Sankey's hymns in their mother tongue. Their language is like their coast—rough and rocky with its k's and t's. But to hear them sing!—like the 'Welsh' and 'Gaelic,' there is something strangely touching in their premature tongue. A choir of them would ravish the ear and melt the heart of a more cultured audience, though the words were not understood."

Bro. Sidey, when last heard from, was busily engaged in the work of his mission, doing what he could for the intellectual and spiritual welfare of the people at Red Bay, his headquarters, as also for the other portions of his mission in the Straits of Belle Isle. I have requested these brethren to furnish the General Secretary with items of information from their respective missions for publication in the *MISSIONARY OUTLOOK*, presuming that such intelligence will be read with interest, and elicit prayer and sympathy for the brethren who toil diligently amid many discouragements, hardships and perils to extend the Saviour's kingdom.

As far as we have heard, the missionary anniversaries have been successful. Reports speak of excellent meetings marked by a high spiritual tone; large congregations, and collections considerably in advance. The East Circuit (Cochrane Street) has just held its second missionary anniversary with very encouraging results, having only two weeks previously given a thankoffering of over \$1,000 for trust fund purposes.

From some portions of the field, cheering information comes of spiritual successes. Bro. Harris reports a good work on the Wesleyville Mission. Bro. Stratton speaks very hopefully of the prospects on a part of his mission comprising settlements in Trinity and Placentia Bays.

The work before us is great, but our trust is in the name of the Lord, who hath hitherto prospered the work of His servants.

The missionaries generally are in good health and actively employed, with the exception of Bro. Taylor, of Catalina,

who has been for some weeks laid aside, and is still confined to the house.

Before closing, I may just refer to the death of the veteran missionary, Father Peach, who, after fifty years of service in the Newfoundland work, was called home last September. It seems a proper thing that his name should be mentioned in the missionary records of the Methodist Church. May the good Lord prosper the work of His servants in all parts of our mission field.

Langley (B.C. Conference).—As to spiritual matters though we have not seen such blessed outpourings of the Spirit as we would wish, yet God has been with us to revive lukewarm and backslidden Christians, and stir up in some an earnest desire for the attainment of a higher state of grace; and many sinners have been convinced of their need of salvation. Some have found the Saviour at their homes, as a result of private conversations and public preaching; a few others have yielded to the Master in special means of grace. The writer was not permitted, in the providence of God, to take a full share in revival services, but his esteemed colleague, Rev. J. D. P. Knox, has been abundant in labors, being a most consistent, devoted and active toiler in the Lord's vineyard.

At one of our appointments, a couple of Free-will Baptist brethren have been lifting up the banner of the Cross, faithfully and consistently every Lord's Day, to an attentive congregation, long before any other services were held there. Being concerned only for the extension of Christ's kingdom, they, with the people, gladly welcomed us when we began services among them last September. Some souls are there being won for Christ by our united efforts in His name.

This field is very large, and hitherto your ministers have had their hands more than full, so that revival efforts were quite out of the question; and now that there are two of us, the first revival services ever held in this district, I believe, have been held; yet the field is much too large to be efficiently worked. At present, we have nine appointments, all fortnightly but one, which is filled every Sunday, and may soon have one or two more. Our circuit is over thirty miles from end to end, and the roads, for the greater part of the year, are almost impassable; at least, very slow progress can be made even on horseback. You will see that much time is necessarily employed in travelling, instead of in the labor nearest to our hearts.

The mission has undertaken a good deal more this year for support of ministry, on account of having two ministers; and although we have taken up four new appointments, yet they do not represent many people who did not, more or less, support our cause before; and the above fact, as well as the hard times, affects the missionary giving, I think, rather unfavorably.

We are greatly in need of a minister's home. It was with great difficulty that we could get a place at all to live in, in a convenient locality, and finally managed to rent, I believe, about the oldest house in all these parts, not at all a suitable place in which to live.

The people over the greater part of this circuit are hewing out homes for themselves from a dense forest of great trees, many of them having to leave their homes for a considerable part of the year to seek remunerative labor, in order to secure for themselves the necessaries of life.—J. W. WINSLOW.

Alameda (Manitoba Conference).—Praise God! Since coming here, He has blessed me and the people. We have had some conversions, and others are earnestly praying for salvation. May God still continue to revive His work in the hearts of the people! We are having very fair attendance at all of the appointments, excepting one, which is closed for the winter. Financially, we are doing very well.

Special collections, so far, have been very well supported. Crops being good, and having a market at home, we expect to do better than at first anticipated. We are expecting grand returns, both spiritually and temporally, this year.—
DAVID OKE.

Carlyle (Manitoba Conference).—The cause is greatly retarded for the want of suitable places to hold services in. I have had to abandon several neighborhoods simply because I could not get a house to hold our services in. Then, the settlers are so scattered that it is only on fine days that we can get them together during the winter months. However, with all these difficulties, our cause is advancing. I expect to be able to report a large increase at the May District Meeting. I expect in the spring to open two, and, perhaps, four, new appointments.—J. B. POWELL.

Missionary Readings.

CRUEL PUNISHMENTS IN THE SIXTEENTH CENTURY.

IN the matter of punishments, we have entered upon a time of greater cruelty than prevailed under the Plantagenets. Men are boiled and women burned for poisoning; heretics are still burned—in 1585 one thus suffered for denying the divinity of Christ; ears are nailed to the pillory and sliced off for defamation and seditious words; long and cruel whippings are inflicted—in one case through Westminster and London for forgery. An immense number are hanged every year; the chronicler Machyn continually sets down such a fact as that “on this day XII were hanged at Tyburn, VII men and V women.” Mariners were hanged at low water at Wapping for offences committed at sea; the good old custom of pillorizing was maintained with zeal, and the parading of backsliders in carts or on horseback was kept up. Thus one woman, for selling fry of fish unlawfully, rode triumphantly through the town with garlands of fish decorating her head and shoulders, and the tail of the horse, while one went before beating a brass bason. Another woman was carried round, a distaff in her hand and a blue hood on her head, for a common scold. A man was similarly honored for selling measly pork; and another, riding with his head to the animal’s tail, for doing something sinful connected with lamb or veal.

The cruelty of punishments only shows that the administration of the law was weak. In fact, the machinery for enforcing law and repressing crime was growing more and more unequal to the task, as the city grew in numbers and in population. The magistrates sought to deter by the spectacle of suffering. This is a deterrent which acts beneficially only when punishment is certain, or nearly certain. The knowledge that nine criminals will escape for one who is whipped all the way from Charing Cross to Newgate encourages the whole ten to continue in their evil ways. Men are like children; if they are to be kept in the paths of virtue, it is better to watch and prevent them continually than to leave them free and to punish them if they fall. But this great law was not as yet understood.—*Walter Besant, in Harper's Magazine.*

PAY FOR THE PITCHERS.

DR. ADAM CLARKE, while preaching to a large congregation in Ireland, pictured in glowing terms the freeness of the Gospel, dwelling on the point that the water of life could be had “without money and without price.” At the conclusion of his sermon a collection was taken up

to send the Gospel to the heathen. This collection embarrassed the preacher a little, as it seemed to contradict the theme of his sermon. As he was telling the story to a Christian lady afterwards, she replied: “Very true, Doctor, the water of life is free—without money and without price—but we must pay for the pitchers to carry it in.”

That discriminating remark dispels the fog that seems to hang over the minds of some, who cannot see that the freeness of water is one thing, and the employment of a person to carry it is quite another thing. The Gospel is a free gift, without price; but the men who bring the glad tidings to others must be allowed a price, and it takes money to pay the price.—*Raleigh Advocate*—“Send me!”

CANNIBALISM.

“MISSIONS Catholiques” contains a letter by Pere Agouard, who writes from a town on the Mombangi River, stating that slavery in that region is of the worst kind, and that its chief object is to supply the natives with meat. The summary of this letter, which we find in *Regions Beyond*, says:—“The horrible particulars which he has heard from eye-witnesses, and the sights he has himself seen, leave him no doubt on the subject. The most fearful cannibalism prevails, and is even justified by the people. Not prisoners of war alone are eaten, but slaves bought *as meat!* Human flesh is a common food, and daily in one or the other of the villages victims are put to death simply that their flesh may furnish a feast. The people admit that they prefer this meat to any other, saying that the flesh of animals is vile food, the flesh of men a noble repast; to all expostulation they only answer: ‘The more you exalt men over animals, the more you show what noble food human flesh is. Meat that once bore a name and talked is grand food. Besides, it has a specially good taste with pepper and salt.’ Abominable cruelties are often practised in the slaughter of the victims, with a view to the improvement of the meat. Horrors that cannot be described are enacted, and chiefs and people alike seem quite incapable of appreciating the European disgust at their atrocious practices.”—*Missionary Herald.*

THE Buddhists in Bermuda do not consider the question of expense in beautifying their temples. Here is a description of the new vane of the pagoda at Rangoon. The vane is about three by one and a half feet broad, and is thickly crusted with precious stones and with lovely fans of red Burmese gold. One ruby alone is worth 6,000 rupees; and there are several hundred rubies on this beautiful thing. On the tip of the iron rod on which works the vane is a richly carved and perforated gold ornament called the Semboon. It is somewhat egg-shaped, and is a foot in height, tipped by an enormous diamond, encircled by many smaller ones, crusted on like barnacles. All over this exquisite oval object are smaller clumps of diamonds, no other stones being used for this part.

A SWEDISH carpenter and his wife heard accidentally a statement to the effect that Christians spent regularly twice as much money on tobacco as on all religious purposes put together. They went home, talked it over, and the result was that the man, though not a Christian, agreed to give his wife a quarter every time he spent a dollar on the weed. In a little while she brought two dollars for foreign missions! And the end is not yet. We know of a similar case where a husband gives his wife the same amount of money for her foreign mission work which he spends for tobacco. The funds would increase wonderfully fast if all users of the weed were to follow this example.—*Missionary Record.*

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

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

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

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."—MATT. v. 19.

THAT blessed "Sermon on the Mount!" Would that we could write it into the hearts of all people! None could have preached it but the God-man! What a marvellous code of principles! What comprehensive teaching compassing every tendency of fallen human nature! And what an exalted standard of life it presents! Looking down through the ages, as our Lord must have done, with the whole shifting panorama of human greeds and passions, and their terrible developments spread before Him, how minutely He met the sins, each by its own preventive admonition! How simply, how directly He presented consequences! Nineteen centuries have rolled around, with their various phases of human experience, their schools of thought, their dogmatisms and doctrinal differences dividing the ranks of the King's army with narrow, hair-splitting theologies, and so weakening the Christian forces. For none of these is the pattern sermon responsible. It is well said that Christ left no system of theology, and while we do not depreciate its value in its place, we rejoice that thinkers and reformers of to-day find nothing so pure, so trenchant, so practical as this Sermon on the Mount. In obedience to its teaching, this world would reflect

the heavenly. We should have, as God designed, the kingdom of heaven in the earth. "Is it not rather remarkable," quotes a writer, "that for once that Christ spoke about the saving of the soul, He spoke fifty times about the kingdom?" Not that we would understand the saving of a soul from hell to be lightly esteemed, but that the saving of a soul from *sin* in this world would be much more so, for so shall "His kingdom come," and His will be done on earth as it is in heaven. The kingdom of heaven in the earth is the ideal we keep in view as Christian people. How do we work to realize it? Do we honor the precepts of Christ by obedience? Do we in domestic, social, ecclesiastical or political life, give His principles the "right of way," or do we not run them on to the switch of worldly policy, selfish greed and dishonorable ambition? How then shall the kingdom be established by us?

WE have frequently been asked to introduce a "Question Corner" into this Department, but have not hitherto done so, formally being content to answer any question when desired; but as the suggestion has lately been made by two of our Branch Secretaries, that it might prove very useful, and as it appears to be a feature of most Church and mission periodicals, we shall be pleased to give it to our readers, and hope that it may meet the end desired. We will do our best to get the best answers, dear sisters, with the proviso that the questions relate to our work, and are accompanied by names of questioners, not for publication, but as a guarantee of good faith. Send on your questions.

THE National W. C. T. U. of the United States decided to send out six foreign missionaries to consolidate and extend the work in the Asiatic countries commenced by their Round-the-World-Missionary, Mrs. Mary Clement Leavitt. During her tour round the world, Mrs. L. organized eighty-six Unions, twenty-four men's temperance societies in Japan and India, and twenty-three branches of White Cross. She held 1,600 meetings, travelled 100,000 miles, and had the services of 229 interpreters in forty-seven languages. What a record for one woman! Mrs. L. is now organizing in South America. Let us magnify the name of the Lord our God, whose blessed spirit inspired such a worker, and by whose help such results have been made possible.

THE progress of the woman movement in oriental countries does not appear to be hindered by the prejudices that surround it in Christian lands. We have before noticed the attendance of women delegates at missionary conferences. Now, Dr. Pentecost, writing

of the Indian National Congress, says: "An astonishing feature was the presence of lady delegates. One appeared on the platform unveiled, and delivered an extempore address in pure English."

MISS SOONDERBAI POWAR, an Indian Christian of high caste, and a missionary of fifteen years' standing, is laboring for the abolition of the opium traffic. Mohammedan women are eager to send her to England with messages condemning the drug. What will Christian England do?

ITEMS OF INTEREST.

THE Baptist Foreign Mission Board, Ontario, have marked the Carey Centennial of missionary effort by a two days' memorial celebration. A spirit of great interest and enthusiasm characterized the meetings, and almost every phase of missionary work was discussed. The practical outcome is the establishment of the Carey Memorial Fund of \$10,000, to be used in opening up new stations. Carey's celebrated sermon was preached from this text: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." The divisions of the sermon were: (1) Expect great things for God; (2) Attempt great things for God. This was the discourse, the fervor and directness of which called into existence the first missionary society in England.

IT is said that during the first six months of 1891, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs. History is being made there, we may depend. May the future reveal it glorious in results!

A YOUNG JEWESS, having embraced Christianity, desires "to read Church history, to find out how Christians came to be so different from Christ."

A NEW TESTAMENT given to a little Romanist, at the Grande Ligne School, province of Quebec, has been the instrumentality of the conversion of eighty-five souls, though, at the bidding of her parents, it was hidden for ten or twelve years. The liberty which came to her with marriage resulted in the use of the book with the above remarkable consequences. "*The entrance of Thy word giveth life.*"

MANY readers will recall the horrors of the great Sepoy mutiny thirty years ago. Recently at Lucknow,

where it occurred, two thousand children, nearly all of Hindu-Mohammedan parentage, marched in a Sunday-school procession. "*A little child shall lead them!*"

Do not fear to be over-strict.

Do not fear to be reproached as extreme.

Do not fear to be in a minority.

IN 1890, thirty-two of the Protestant denominations in the United States gave for missions, \$11,268,795.

THE question of the admission of women as members of the General Conference of the M. E. Church of the United States has been decided by the annual conferences to whom it was referred; majority in favor of admission, 71,740. This is but the recognition of justice. It remains for the General Conference to finally decide the matter.

THINGS TO REMEMBER.

The "self-denial week."

The monthly prayer subject.

The Sunday prayer hour.

THE prevalence of la grippe has no doubt impeded our work to some extent, but we feel confident redoubled efforts will follow its abatement.

IN MEMORIAM.

WE think it eminently fitting that those who have been enrolled among us in life should be remembered in these pages, when called from labor to rest. We also think it a beautiful custom followed by some of our Branches to hold a Memorial Service at the Annual Meeting. We are, we trust, a sisterhood. We desire to strengthen the bonds of charity, love and sympathy, which a common aim has woven round us. Many precious lessons, many tender sentiments cluster round the contemplation of lives we have known, closed here forever. Let us gather them in a sweet reminder which will make doubly precious the opportunities of service here, for the time hastens when our work too shall cease.

TORONTO (Elm Street).—Since the beginning of our missionary year God has taken home our oldest member, Mrs. (Dr.) Robinson. Those who knew her will understand the loss her death will be to us. An active member and officer since the organization of the Auxiliary, she never lost interest in its work, though for the past year or two often unable to attend. From those of us who had less experience her wise counsel and unfailing sympathy were never withheld. We shall miss her, but cannot mourn that one so ripe in years, and whose life was crowned with good deeds, should have been called to a larger sphere to usefulness. She has left us an example of unswerving fidelity to duty.

M. A. POWELL, Cor. Sec.

BURLINGTON, (N.S.).—Our Auxiliary has been called upon to suffer a very great loss in the death of two members, one associate, Mrs. Charles Hayward, jun.; and one active, Mrs. George Harvie. Great to us will be the loss of their

presence, sympathy, co-operation and support in the work. But Heaven has gained two more sincere, loving and Christ-like women. May we all follow in their footsteps by God's help!

CATHERINE M. PAYZANT, *Cor. Sec.*

TINTERN.—On Saturday, February 6th, 1892, we were called upon, as an Auxiliary, to mourn the loss of one of our members, Mrs. S. Bradley. She being a very prominent and devoted member of our society, and of W. C. T. U. as well, is missed very much; but we feel certain that our loss is her eternal gain. "She is not dead, but sleepeth." Her funeral, February 9th, was largely attended. Rev. J. C. Kelley conducted the services, preaching a very touching and appropriate sermon from Job v. 26. Her remains were then laid in the Campden Cemetery, awaiting now the resurrection of the just.

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

FROM OUR DISTRICT ORGANIZERS.

SANDFORD—The District Organizer, Mrs. H. A. Crosby, of Uxbridge, addressed two public meetings in the interest of missions in the Sandford Circuit, after which an Auxiliary of the Woman's Missionary Society was organized on February 3rd, with seventeen members. The officers are as follows: President, Mrs. (Rev.) Tonkin, Sandford; Vice-President, Mrs. Henry Lapp, Ashworth; Recording Secretary Mrs. J. T. Moore, Sandford; Corresponding Secretary, Miss McPherson, Ashworth; Treasurer, Mrs. D. A. Turner, Ashworth; OUTLOOK, Miss Ryin, Ashworth.

FROM THE BRANCH CORRESPONDING SECRETARY, WESTERN BRANCH.

As a Branch we enter upon this year with encouraging prospects. There seems to be a growing interest in our work, and the benefits of the work better understood. We closed the year with 135 Auxiliaries. We regret that three have felt that the pressure of circumstances make it necessary for them to drop the work for this year at least. Fourteen new Auxiliaries have been organized and have entered upon the work thus early in the year. We also report a slight increase in funds. Our treasurer remitted to the General Treasurer for the quarter, \$1,445.22, against \$1,350.00 for first quarter last year, being an increase of \$95.22.

To further the interests of our work our Branch, in addition to the annual letter sent to its Auxiliaries, addressed a letter to all the ministers' wives within its boundaries, soliciting their assistance, asking them to lay the claims of our work before the ladies on their circuits, and urging them to organize. We hope the result will justify the effort made, and that in our next quarterly report we may be able to show even a greater increase.

The following suggestion is offered: In our Sunday-school and temperance work we have conventions in which all the denominations meet. Why not have the same in our missionary work? Would it not be beneficial to all to have an interchange of thought on methods of work, etc., and thus receive an inspiration from a convention that would do us all good? The result might be reached in the cities by Auxiliaries and Mission Circles holding at least once a year a union meeting of all the Auxiliaries and Mission Circles in the place. This may also serve us as a hint for district conventions.

E. CUNNINGHAM.

FROM THE AUXILIARIES.

BOWMANVILLE (Feb. 4th, 1892).—Our Auxiliary began this year with great expectations, and so far we have not been disappointed. We have lost some members, but we

have also gained some new ones, and I do not think on the whole that our membership has decreased. The interest taken in the meetings is, I think, increasing. We have sent a box containing two quilts and some clothing to Mrs. Briggs to forward to Chilliwhack. We also packed a large box of clothing, boots, toys, etc., and sent it to the Rev. Mr. Tyler, of Muncey, for distribution among the needy in his district. This year we organized a mission band, and under the efficient supervision of Miss Bunner it is succeeding better than we thought it would. The band meets once a fortnight and holds sewing and programme meetings alternately. The little girls are making quilt patches and the ladies of the Auxiliary put them together and quilt them. We hope next time we write to be able to report further progress, and that the effort of our Auxiliary and all other Auxiliaries will this year greatly exceed the efforts of the past year.

M. E. H., *Cor. Sec.*

GRANTON (Feb. 8, 1892).—Our Auxiliary is slowly working its way onward, thanks to the true missionary zeal of our president, Mrs. (Rev. J.) Greene. The monthly meetings are held regularly, and are the means of awakening in our members a deeper interest in the missionary work. Three boxes of clothing were sent to the needy at Christmas. Most of our members are subscribers to the OUTLOOK. We remember the hour of prayer on Sunday afternoon, and feel the presence of the Holy Spirit guiding us in our supplications for the countless millions of starving humanity in heathen lands. May our dear Master ever prosper us in this corner of His vineyard.

MRS. MURRAY.

CAISONVILLE (Feb. 6, 1892).—Our monthly meetings have been regularly held, and we have found them seasons of blessing. Our membership is also increasing. As we take up the duties of the new year we pray we may have the continued presence of the Master.

MAGGIE A. McLEOD, *Cor. Sec.*

NELSON, ONT. (Feb. 15th, 1892).—In July, 1891, Mrs. (Rev.) Ferguson, of Waterdown, with Mrs. J. S. Deacon, Organizer of the Milton District, and Mrs. Henderson, also of Milton, met the ladies of the Nelson Methodist Church to form an Auxiliary of the Woman's Missionary Society. In a clear, forcible and convincing manner these ladies showed how the work has to be carried on, and why women should feel great and special interest in mission work. The ladies present voted unanimously that an Auxiliary be organized. Officers elected are as follows: President, Mrs. Dodson; First Vice-President, Mrs. W. Cartwright; Second Vice-President, Mrs. D. W. Springer; Recording Secretary, Miss Emily Springer; Corresponding Secretary, Miss Susie Springer; Treasurer, Miss Lizzie Sherwood. Although we organized in July, we did not fully enter upon our work until September, the beginning of the missionary year. Since that time we have held six monthly meetings and one public meeting at which a very interesting and instructive address was given by Mrs. (Rev.) Ferguson, of Waterdown, on mission work. We have now a membership of twenty-two. Meetings held second Thursday of each month. At present eight subscribers for the OUTLOOK. Our meetings are growing in interest and members increasing. We feel encouraged. Still our ideal of an Auxiliary of the Woman's Missionary Society is far from being realized.

MRS. DODSON, *Pres.*

TORONTO (Elm Street).—We have adopted the plan in our Auxiliary of asking one or two ladies to prepare a short paper on the subject given for prayer, and find that it adds

greatly to the interest of the meeting. At the missionary prayer-meeting, a committee of ladies distribute leaflets, including the monthly letter which our members are asked to hand to this committee after reading, so that news from the mission fields may reach as many as possible.

M. A. POWELL, *Cor. Sec.*

PARKDALE.—Recognizing the fact that great good is often accomplished by the simple relation of cheerful tidings, stirring others up to emulation, or encouraging them where faith and hope may have begun to flag, I ask a few lines of space to tell of what progress is being made in the missionary work in Dunn Avenue Church, Parkdale. We have a very large church, built about two years ago. In consequence of the one previously built having become too small within about three years of the time of its erection, and of the rapid growth of this part of the city, the Board of Trustees had sufficient missionary spirit to make the capacity of the new edifice somewhat greater than was at that time demanded, so that a similar difficulty would not have to be confronted again at least in the near future. The result of that thoughtful and liberal action is that our people are now bearing a financial burden considerably heavier than they would have had to bear had they built for themselves alone. It was cheerfully undertaken, however, and notwithstanding that the temporary reaction in real estate values has somewhat checked the rapidity of the increase in population, and consequently retarded the progress that was anticipated in reducing the amount of the debt, yet our people are devoting themselves faithfully to the work. Those who come in from elsewhere seem, as a rule, appreciative of the foresight and liberality that provided so elegant and comfortable a church home for them, and they too respond cheerfully to the call for necessary contributions. It might be imagined that because of the weight of the church debt, our missionary and other schemes would be slighted, or that those who more immediately bear the burden of responsibility would discourage their support. It is gratifying to be able to report, however, that these are well sustained, and that our own loved Woman's Missionary Auxiliary is rapidly progressing. A few weeks ago our pastor, whose heart yearns for the success of the work, and whose earnest and devoted wife is our president, set apart a Wednesday evening for a Woman's Missionary prayer-meeting. One of our ladies gave an excellent address and another read a pointed and pathetic appeal. At the close one of the trustees made his wife and daughter members. The latter has since been very active, and has, in company with one of our older members, been instrumental in bringing in quite a number of others. Last Wednesday afternoon that talented missionary speaker, Mrs. Harvie, met a large number of our ladies as well as some from neighboring churches, and by her simple narration of the needs of the work, and an earnest appeal, she evoked considerable enthusiasm. Ten new members were enrolled at the close of the meeting. The employment of evolutionary committees for visitation and invitation is having a decidedly beneficial effect, both on the attendance and interest manifested at our meetings. The last monthly meeting was the most largely attended of the present year, and since the annual meeting no less than nineteen names have been added to the roll which were never there before. As we have decided on having, and have been fully granted the privilege of having our prayer-meeting quarterly, we expect shortly to hold another, and are looking forward to encouraging results, as every effort we make seems to meet with the divine blessing of a gratifying prosperity. E. A.

VANESSA (November 20th, 1891).—A special meeting of the Woman's Missionary Society Auxiliary of Teeterville

Circuit was held on November 10th, at the residence of Mrs. H. Forse, Windham Centre. In honor of the birth of our noble Society a quilt was quilted and donated with some clothing to the Chilliwhack Mission, B.C. In the evening a lecture was given by the Rev. R. Hobbs, of Ingersoll. The subject was: "Our Ability and How to Measure It," which was very instructive and beneficial to our Society. But, owing to the downpour of rain, our attendance was very small. But we hope in the near future to secure Mr. Hobbs for another lecture, and to be able to greet him with a full house, as all who listened to the lecture were delighted, and think Mr. Hobbs is just the right man in the right place.

WOODSTOCK, N.B. (November 27th, 1891).—On Thanksgiving Day, at 3 p.m., our Auxiliary held a special meeting of prayer and praise to God our Father above for His numberless blessings to us individually and as an Auxiliary. There was a large gathering, and a glorious meeting, and the presence of the Master was there. It was truly a season of rejoicing. When we consider the many, many blessings showered upon us during the past year we cannot but shout, "Praise the Lord for all His benefits." We earnestly desire that the coming year may be one of complete consecration to the work our Father would have us do, and that as individual members, we may deny ourselves, take up our cross daily and follow where He leads. The collection was sixteen dollars. May the dear Saviour help us to lay up our treasures above, is the sincere prayer of one in the work.

Mrs. R. B. JONES, *Cor. Sec.*

FROM CENTRAL BRANCH.

SINCE our Branch meeting Bands have also been organized in Warkworth, Whitby, and Maple, the last named having a membership of forty-eight. We would like to remind some auxiliaries in the Central Branch of promises made last year as to engaging in Juvenile Mission Band work, and we trust each Auxiliary will take into consideration the advisability of interesting the children in missionary work.

A. M. BASCOM, *Cor. Sec.*

FROM THE MISSION CIRCLES AND BANDS.

SCHOMBERG.—Three months ago our President, Miss Hughes, distributed \$1.10 amongst twenty-two of our young members, giving 5 cents to each. The children worked well with their money, making taffy, tissue paper flowers and several articles of fancy work, which they sold, thus making \$1.10 amount to \$15.58. A few weeks ago we held an entertainment; our enthusiastic President (Miss Hughes) presided, and after an earnest but short address directed the carrying out of an interesting programme of songs, recitations and dialogues. Miss Dennis rendered efficient aid by conducting a Japan exercise. During the evening the children related how they had invested the talant money, which interested the audience greatly. No admission was charged, but a collection was taken which amounted to \$9.05.

A. WALKINGTON, *Cor. Sec.*

PETERBORO' (Feb. 5th, 1892).—On January 28th, in the George Street Methodist Church, of this town, we organized a Mission Circle called "Peterboro' Light Workers." The following officers were elected: President, Miss Sanderson; First Vice-President, Miss Shortly; Second Vice-President, Miss L. Rutherford; Treasurer, Miss Maud Detcher; Secretary, Miss Alice Fife; Corresponding Secretary, Miss Luella Morrow; Organist, Miss Winnie Dobbin. Our

Circle meets once every two weeks, the fee being two cents each per month. We have now over fifty members and expect many more to join us.

LUELLA MORROW, *Cor. Sec.*

A MISSION BAND was organized in Pickering and returns fourteen members, with hopes of gaining many more at their next meeting. President, Mrs. Seldon; Corresponding Secretary, Miss Mable Mowbray.

MITCHELL.—Nearly thirty of our members gathered at the beautiful home of Mrs. T. S. Ford for our November meeting. A very full and interesting report of the Branch meeting at Ingersoll was given by Mrs. Phinnamore, followed by an attractive musical and literary programme, after expressing regret, by a standing vote, at the removal of Mrs. Hornibrook, an old and valued member, to Brandon. Five o'clock tea was served, and all separated feeling grateful to Mrs. Ford, and certain that fresh impetus had been given to our Auxiliary.

M. B. FRANCIS, *Cor. Sec.*

LONDON.—The regular monthly meeting of the Young Ladies' Mission Circle of Queen's Avenue Church was held on Tuesday evening, January 5th, in Wesley Hall. The attendance was good. The President, Miss Chapman, occupied the chair. After disposing of the usual business a good programme was carried out, which consisted of instrumental selections, readings, and an interesting paper on Japan, by Miss Fowler, which awakened a deeper interest in Missionary work in the minds of those who heard it. The Circle is in a flourishing condition; twelve new members were enrolled. We have adopted the plan of systematic giving this year. We gave a missionary "At Home" in December, at which we realized fifty dollars.

MARY NELLES, *Cor. Sec.*

JAPAN.

Extract of Letter from MISS PRESTON, KOFU, January 7th 1892.

AGAIN I take up my pen to write you concerning our Yamanashi work. Circumstances, for the present, have closed the way to Fukui, though not until lately with sufficient definiteness to make it a certainty. So I am still in Kofu.

We have had a very happy term of work. It makes a great difference if the atmosphere of work is a familiar one or not, and I have been here long enough now to get well acquainted with the women. For one reason and another, I find I can reach out after non-Christian women, through the medium of Christian women, in a way I could not do at first.

Sunday evenings, after church, we have held a little meeting for the benefit of those who desired to study Christianity. We have had an average attendance of four or five non-Christians. We feel it a great point gained if a woman attends church. She herself then is probably honest and earnest in her purpose, and, moreover, if her friends allow her to attend church, there is not likely to be any objection to her becoming a Christian.

Mrs. E., a Christian woman, has brought two women to church. One of these, Mrs. F., has received every encouragement from her husband to make her become a Christian. This man, it is said, was converted, when living in the Sandwich Islands, and became a baptized Christian, but he is now a backslider, and does not attend church at all. Nevertheless, he wishes his wife to become a Christian and incites her to it, perhaps, as a sop to his own conscience. Another woman, Mrs. A., has been reached through Mrs.

H., and her husband, too, is encouraging her to become a Christian. I called one day on Mrs. U., one of the women of the church, and during my call she brought in one of her neighbors for me to talk to her as she was desirous of learning about Christianity. I had a talk with her, and as owing to a sick child, Mrs. U., could not attend church, I arranged for Mrs. H. to call for her and take her. Since then the mother and daughter have attended church quite regularly, and the daughter is very much in earnest, reading her Bible diligently. They are very poor, however, and the necessity of keeping the Sabbath will perhaps be to them as it is to many, a stumbling-block in the way of their becoming Christians. The daughter of another neighbor came with Mrs. U. to Sabbath School, and this furnished an entrance to another home, and now the mother and daughter in that home are interested in the truth, and have bought a Bible.

These few instances will give you an idea of how the leaven of truth works, and how some of the seed in new ground is sown. But there is shadow as well as light, and we have to be very careful in our dealings with new people, as to the ground whereon we tread. Another neighbor of Mrs. U. very suddenly expressed her desire to learn Christianity as quickly as possible. It seems she had friends who were Christians, and was acquainted, either personally or by name, with a Kofu girl who had become a Bible woman. The circumstances were unusual, and I questioned very closely to find out if there were any ulterior motive, and at last came the conclusion, she was after the loaves and fishes and not the truth, and that it was in the hope of getting an education, or earning her living as a Bible woman that she was so anxious to learn. Her after conduct has only served to strengthen me in this conclusion.

Fu San, who used to attend our afternoon women's meeting, comes no longer. Arrangements were on the tapis for her marriage, and as it is very improper for a girl to go out much under such circumstances, her parents would not permit her to come.

H. San has done well in their afternoon meeting. She speaks nicely and with ease. Before her conversion she had so much sorrow that she reached a point where she felt she might better die than live. But to become a Christian was to fill her own heart with joy. This reacted on others, and made her better able to please her husband; and so, with the difference in her home environments and her pleasant church associations, her life has completely changed for the better, and now she offers the earnest service of a loving and grateful heart in work for her Master.

Our training class for Bible women numbers six members, of whom four attend all the classes. They receive from the Japanese pastor and myself nearly four hours of teaching a week.

The Christian Woman's Society has a working membership of fifteen. It gives one-third of what it makes to the church. It has collected all-told, yen 4.89, that is, about \$4 of our money, since the beginning. Of this amount, yen 2.00 was given to the earthquake sufferers. A good-sized bundle of clothing was sent by the women of the church for the same purpose.

The country work moves on much as usual. Semi-monthly meetings have been started in Futagawa, a village where there are no Christian women and only two Christian men.

The Ichikawa meeting has improved in attendance since our general meeting there in October. Since then, one or two women have come, apparently, for the sake only of the truth, as they do not take fancy-work.

The Katsunuma meeting sent yen 1.20 to the relief of the earthquake sufferers.

From the Kanoiwa meeting, one woman, Mayeda San,

has been baptized, and others are interested. Mayeda San has since moved to Tokyo, but she goes to church there.

A marked feature of our women's work this term is the fact that so few women desire fancy-work, and yet the attendance keeps up well.

We have had nine general meetings this term, with usually large audiences. These meetings do good, as instanced by the fact that no less than five men who were present at our general meeting in Niragaki have since attended Sunday preaching, though only as outside listeners. To two of those men we had sold Bibles.

THANKSGIVING AT EASTER. WHY AT EASTER?

MRS. C. B. BIGELOW, AULTSVILLE.

We ask a special consideration of the following suggestive paper:—

DEVisING plans to advance the Redeemer's cause, further His purposes of love, and establish His kingdom in the world, is the natural outcome of consecrated mind. Mary of Bethany, always thinking of Jesus, always asking her own heart the question, "What can I do for Him?" planned and prepared her offering, and in the overflow of her gratitude shed the odors of her precious perfume on and about the person of the Lord she loved. Christ approved the act that proved her affection for himself, and, linking that approval with His own testimony, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me," the Christian women of to-day, representing the W. M. S., would manifest their devotion and gratitude to their Master by devising ways and means through which they may pour the joys of salvation into the lives of those who represent Christ on earth now, the helpless ones, the little ones, the women and children of heathen homes.

With the impression upon them that they should undertake and accomplish more and greater work in that direction than hitherto, it has been deemed advisable to establish an annual season of thanksgiving, the services in connection therewith to be held regularly at Easter, under the auspices of the W. M. S. In view of the advantages, educational, financial, spiritual, that may grow out of such an effort, wisely directed and carefully improved upon, it would seem as if the Lord himself, by His unerring Spirit, was in the movement, inspiring and leading the thoughts of His handmaidens. Almost every society or institution has its anniversary exercises for the purpose of bringing its special work into notice, promulgating its particular theories, arousing the enthusiasm of its adherents, and winning recruits to its ranks.

As the Easter-tide is already a recognized festival of the Christian Church, almost universally observed by that Church, what could be more appropriate than to lay hold of it as a time, not only to commemorate the resurrection, but to make a special, united, general effort to spread the Gospel tidings and sound abroad our dear Redeemer's praise. And what can be more appropriate than that the women of the Church should lay hold of this missionary festival; for while the hallowed memories of that auspicious morn when Christ arose are the heritage of the race, it does seem as if they belonged especially to women, because of the part they enacted in the scenes of that eventful day, and because of the Saviour's recognition of, and commission to, them as the first heralds of His conquest over death and the grave.

Let us glance back for a moment. The disciples had seen the lifeless form of Him whom they loved and honored as the Messiah consigned to the grave. Though they could not understand the events connected with His death, neither could they understand that death itself, and in consequence

their hopes concerning Him were cruelly shattered, their faith in Him as the anointed One was well-nigh crushed.

But that company of devoted women, who had hovered around the cross as long as Jesus hung there, reluctantly left it to await impatiently the time when they might visit His resting-place, and pay their homage to His remains.

We see that little company troubled and afraid, but impelled by an affection that could brook no hindrance, as, in the early morn of that first Lord's Day, they make their way to the garden, where, as they supposed, lay their dead Master. We see the dismay pictured upon their countenances as they remember the stone that shuts in the loved form they came to anoint with sweet spices, and ask, "Who shall roll it away?" We witness the mingling of surprise and consternation as they see the stone removed and a heavenly apparition seated upon it.

Then it dawns upon them that death's grasp, Joseph's tomb, Pilate's seal, and Cæsar's soldiers are all alike powerless to prevent, when the Lord of life would rise.

Instead of expending their tearful ministrations over a dead body, they are told that "Christ is risen," and sent to communicate the intelligence to other anxious hearts.

Jesus Himself meets Mary, and reiterates the angel's command to "go" and "tell."

Surely to carry to every people and every land the story of Jesus' life, death, and resurrection is emphatically *woman's work*—her commission to do it received from Christ's own lips. (The sealed lips of women have been an invention of the devil to keep the world from hearing of the salvation Jesus provided for every soul.)

How much that glad message, "Jesus lives," meant to those disheartened disciples lingering in Jerusalem.

How it changed the saddened memories of the past, and gloomy forebodings of the future into loving reminiscences and joyous anticipations.

How it lifted them out of the crucifixion night of despair into the resurrection morn of glory. What the news of the resurrection did for those disciples it will do for the world's millions who are waiting for the message of the Marys upon whom even now Christ's command is resting.

Can any of us imagine what a knowledge of the Saviour's victory over the grave means to the poor benighted heathen, oppressed by the sorrows and lost in the mysteries of death and its attendant suffering, realizing the germ of immortality within, but knowing nothing of the inheritance, "incorruptible, undefiled, and that fadeth not away," of the Christian. It is generally conceded that if the Christian world could be made to realize the need of their heathen contemporaries, more would be done for their evangelization. And it is but charitable to assume that much of the indifference that hinders is attributable to ignorance. People cannot be expected to make much sacrifice to advance a work the necessity of which they know but little.

In view of this, would it not be well to make the proposed anniversary a time for disseminating knowledge on the subject of missions.

Public meetings could be held at which facts and figures should be presented in a way to awaken thought—and we all know what the result of awakened thought would be.

Burn into the mind of a Christian the fact that over ten hundred millions of his fellow-beings are living without the Christian's privileges and dying without the Christian's hope, and over against this place Christ's command, "Preach the Gospel to every creature," and surely a conviction of his individual responsibility must come upon him. Present to the mind of a Christian woman a picture of the abject misery of a home in heathendom, and let her know that 510,000,000 women and girls sit in the shadows of such a home with their lives going out in a darkness unilluminated by a single ray of light or hope when their earthly anguish termin-

ates, and she can hardly turn away with indifference. Closely connected with this work of cultivating public sentiment and thus arousing missionary zeal, is the idea of self-denial for the cause. The Easter anniversary should be a season for the bringing in of gifts, the grateful offerings of hearts aglow with love to Jesus.

The great cry of all organizations for Christian work is for more means. If in any way the Church could be educated up to the point of conscientiously devoting one-tenth of its means to the purposes of religion, how quickly the desert would be made to rejoice and blossom as the rose! I have seen it stated that one-tenth of the aggregate wealth at the disposal of Christian people would equip and sustain an army of five hundred thousand missionaries in the foreign field, instead of the less than six thousand as at present.

According to the *Missionary Review*, the members of the Protestant Churches of Europe and America give less than one-tenth of a cent a day for mission work. It takes six thousand church members to support one missionary. Doubtless there are many Christian women who have the disposition and the ability to give, but are hampered or prevented altogether because the boys of the preceding generation were not properly educated on the question of "Woman's Rights."

But is it not also a fact that unworthy aims in life absorb the time and money of many of the daughters of the Church? Unhallowed wants and habits of luxurious ease render them practically useless, so far as the cause of God is concerned. Could such be made to understand the discrepancy existing between the world's need and the supply accorded, they would no longer be at ease in Zion.

Again, the Easter anniversary should be a season of special prayer for the speedy bringing in of the nations. "The harvest truly is great, but the laborers are few," is just as true now as when Jesus lifted up His eyes upon the whitened fields, and "Pray ye the Lord of the harvest" just as imperative.

The promise of Omnipotence, "Ask and ye shall receive," ensures the workers the means and the perfection of method necessary to its fulfilment to the prayer of faith. Let prayer, then, on the part of the Woman's Missionary Society be unceasing and effort unending until, according to promise,

"He shall come down like showers,
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in His path to birth."

"HER EXPERIENCE."

WE have been having five-minute papers on different subjects relating to the Society. At our last meeting, the sister who had the paper was a young, married woman, from a distant part of the province. It was only the third time she had met with us, but our President had already singled her out as a "worker." The subjects were selected by a committee and given out from month to month. The subject given Mrs. Burns was, "The benefits of the W. M. S. in our homes." After the paper was read, discussion followed, chiefly on how all the benefits spoken of might be realized. Some spoke of the lack of time to give to the Society.

One of the sisters said: "Now, I would just enjoy taking the paper for next day, but I am afraid I'd have to neglect my husband and children in some way, so that they would not look with favor on the Missionary Society."

One of our brightest members said, "I think it is a duty a woman owes to her husband and children, no less than herself, to keep herself bright, mentally and spiritually, even if it takes time to do so."

"Well, that about interesting the other members of the family in the work," said another; "I'm afraid to talk much about it, for fear of wearying them of the whole thing."

One of the young ladies appealed to Mrs. Brown to know when and how she wrote her paper. She had taken no part in the talk, and laughed and colored at the direct question. The President took it up. "Yes, Mrs. Brown, please tell us. I know you have a busy life, and having guests staying with you through the holidays, your time has been very much taken up. We don't wish to seem over curious, but we would like to be let into your confidence, if you don't mind?"

"Yes, if you wish it. I have been a Methodist long enough to learn how to tell my experience, though, as a child, that seemed the greatest trial of a Christian life. When I went home from the last meeting, I found visitors waiting for me, who remained to tea. Friday and Saturday I could do nothing towards it. Since I have been married, I have kept up the habit of observing the hour of prayer at five o'clock on Sunday afternoon, though there have been many difficulties in the way. That Sunday we had a house-full. You know our house is the homestead, and the family like to gather on Sunday. We had not a minute to ourselves all day, but at five o'clock I managed to slip off to my room for my quiet hour. Presently, my husband came in, but he remarked that he supposed this time was sacred to the Missionary Society, and he had better take himself off. I told him, no; that two could have a prayer-meeting nicely, if he would stay. So he stayed, accordingly. After a while, he asked about the meeting on Wednesday. I told him about it, and the paper. He laughed at the subject; however, he said he could appreciate one of its benefits, that he knew where to find me alone once in the day on Sunday. We talked it over, till he said, 'See here, Laura, you are making points that you had better note down, or you won't get them as well when you begin to write.' I said I thought he was making some of them, but I took a pencil, and Mr. Brown checked them off as I jotted them down. As I finished, he advised: 'Now, write that tomorrow, in the first spare time you have, if you want to do your best on it.' I thought it like a man not to think of Monday being wash-day, and the folly of looking for spare minutes therein, but I did not tell him so. At four o'clock I had time to sit down, without any pressing duty, but so tired I would not try to write to my sister unless from necessity. I knew I'd be likely to try to make sentences without predicates, and forget how to spell. Remembering the 'first spare time' caused me to make an effort to get my notes written up, thinking I could copy them after, but I did not touch it again till I got it to bring to the meeting to-day."

Much interest was shown while Mrs. Brown was speaking, and there was an evident desire to question her further. One young lady asked, which of the ideas contained in the paper originated with Mr. Brown? but our President interposed with, "Thank you, Mrs. Brown, for your 'experience.' I am sure we may all profit by it in one way or another. Ladies, our time has expired."

E. A. D.

EACH day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift each new day offers to you.—*Farrar*.

THE temple of the Parthenon was built entirely of white marble in large blocks, without the use of a particle of mortar, the stones being held together with leaden clamps; and so accurately were the joints fitted together that it was impossible to insert a penknife between them. How the blocks could have been set so closely together is still a puzzle to architects.

Our Young Folk.

GROWN-UP LAND.

GOOD-MORNING, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?

Oh, this way and that way—never stop,
'Tis picking up stitches Grandma will drop,
'Tis kissing the baby's troubles away,
'Tis learning that cross words never will pay,
'Tis helping mother, 'tis sewing up rents,
'Tis reading and playing, 'tis saving the cents,
'Tis loving and smiling, forgetting to frown,
Oh, that is the way to Womanhood Town.

Just wait, my brave lad—one moment, I pray:
Manhood Town lies where? Can you tell the way?

Oh, by toiling and trying we reach that land—
A bit with the head, a bit with the hand—
'Tis by climbing up the steep hills, Work,
'Tis by keeping out of the wide street, Shirk,
'Tis by always taking the weak one's part,
'Tis by giving mother a happy heart,
'Tis by keeping bad thoughts and actions down,
Oh, that is the way to Manhood Town.

And the lad and the maid ran hand in hand
To their fair estates in Grown-Up Land.

—*Missionary Visitor.*

HOW ONE BOY FACED THE WORLD.

ABOUT twelve years ago a soldier's widow, with one boy and one girl, lived in Chicago. The boy was less than ten years old—a handsome, dark-eyed, curly-haired young fellow, richly endowed in heart and mind and having a true, loyal love for his mother. They were very poor, and the boy felt that he ought to work instead of going to public school; but his mother was a very intelligent woman, and could not bear to have him do this. He thought a great deal upon the subject and finally begged a penny from his sister, who was a few years older than himself. With this money he bought one copy of the daily paper at wholesale, and sold it for two cents. He was then careful to pay back the penny he borrowed (make a note of that, boys), and he now had one cent of his own. With it he bought another paper and sold it for two cents, and so on. He took up his position in front of the Sherman House, opposite the City Hall. This was a favorite place with the newsboys and they fought the little fellow fiercely; but he stood his ground, won standing room for himself, and went on selling papers.

He became one of the most successful newsboys in the city, and at the age of fourteen had laid up money enough, besides helping his mother, so that he could afford to take a course of study in stenography and typewriting. He began in a class with two hundred others. When he graduated from the course only six remained with him. There is something in this for you to think about. A great many start in the race, but few hold on to the end. They are like boys chasing a butterfly. Pretty flowers along the way attract them, and they hear a bird sing somewhere in the woods, or they stop to skip pebbles in the river. It is only the few that go on—right straight on—who catch the butterfly we call "success."

Well, this boy became a stenographer in Chicago. When he was only eighteen he was president of their society. He

then went to a leading college and took the entire four years course of preparation in two years, at the same time supporting himself and his mother by his stenographic work for the professors. He kept up his health by regular outdoor exercise and riding the bicycle. He never tasted tea, coffee, tobacco or alcoholic drinks. His food was simple—mostly fish, vegetable and fruit. He had a good conscience; there was no meanness about him. When he was twenty years of age he became the private secretary of one of the greatest capitalists in America. Of course he had a large salary. He was clear-cut in everything he did; there was no slackness in his work. The gentleman who employed him used tobacco and drank wine; but his young private secretary, with quiet dignity, declined both cigars and claret, though offered him by his employer in his most gracious manner. It is to the credit of the great capitalist that when his secretary told him he never used tobacco or liquor, he answered, "I honor you for it, young man."

The name of this remarkable Chicagoan is Jerome Raymond. He is now the private secretary of Bishop Thoburn.

He was my stenographer, on and off, two years, and I think most highly of him.—*Frances E. Williard, in Union Signal.*

POMARE, Queen of Tahiti and Morea, was seventy years of age when she died. At her birth the first missionaries had just landed in the South Seas; at her death three hundred islands were evangelized. "This is the Lord's doing, and it is marvellous in our eyes."

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