

The Missionary Outlook

is my Parish.
"The Field is The World"

A Monthly Advocate, Record and Review.

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[NEW SERIES.]

Field Notes.

NEWFOUNDLAND bids fair to become the banner Conference of the Connexion. The missionary givings for the past year have reached the \$8,000 line, and the advance for the past year is over \$900. Taking the circumstances of the people into account, this record is not exceeded, if it is equalled, in the entire Connexion.

THE Rev. D. Macdonald, M.D., of Japan, who was elected representative to the General Conference by the Japan Annual Conference, reached Toronto on the 21st ultimo. Although the Doctor had an exceedingly pleasant voyage, he is feeling somewhat the effects of being in labors abundant for several years past, and is quietly resting until the meeting of the General Conference.

IN a letter to the General Secretary, dated Chentu, West China, June 30th, which reached this office on



BORDEAU METHODIST CHURCH, STARRATT MISSION. (See page 131.)

WE sincerely sympathize with the Rev. F. A. and Mrs. Cassidy, in the bereavement they have sustained in the death of their infant sons, John Saunby and Frank Saunby. May divine grace be so abundantly imparted that our brother and sister may be able to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

August 25th, Rev. Dr. Hart closes with the following paragraph: "This leaves us all fairly well. Good news from Dr. Kilborn, of Kiating."

THE Rev. C. S. Eby, D.D., has taken up his residence in the city for a short time. His address is 105 Carlaw Avenue.

Editorial and Contributed.

The General Conference and Missions.

BY the time this number of the *OUTLOOK* reaches its numerous readers, the General Conference will be assembling in London. In some respects this will be one of the most important sessions that has yet been held. True, there are no exciting questions to be discussed—nothing that stirs the Church as it was stirred by the Union and Federation movements; but a number of topics of great practical importance, which for the past eight years have been overshadowed by more exciting themes, will now receive attention, and the decisions that may be reached will likely be permanent, and will shape the policy of the Church for years to come. Great wisdom and grace will be needed, and there should be much prayer throughout the whole Church on this behalf.

Among the important questions to be considered may be reckoned the proposed changes in Annual Conference boundaries, thereby reducing the number; the proposed new Constitution for the Superannuation Fund, a subject that is likely to cause more friction than any other; proposals for a Sustentation or Home Mission Fund, distinct from the Missionary Fund; proposed amendments to the Constitution of the Missionary Society, reducing the membership of the General Board, and changing the mode of election; the extension of the pastoral term, which will doubtless be introduced, although there has been no agitation of the subject lately; the duties and powers of the General Superintendent, which need to be both extended and defined; the general revision of the Discipline; proposed changes in the composition and powers of the Stationing and Transfer Committees. These questions, apart from the thousand and one "notices of motion" which will be showered upon the Conference, indicate the vast amount of work to be done and the need of great care and wisdom in doing it. There is one circumstance of hopeful augury—the probability that the coming Conference will be much better tempered than were the last two. The strong feelings engendered by the Federation debates have died out, personal antagonisms are far less marked than before, and hence there are good grounds of hope that the various questions coming before the Conference will be considered on their merits, free from partizan and personal bias.

While each of the foregoing topics are important in their place, it is altogether probable that the chief interest of the approaching session will gather around those matters which relate to the Missionary Society. Confessedly this is the most important department of the Church's work at the present time, and its scope and importance will increase with every revolving year. Within the circle of what is called our Missions, there are interests not only diverse but even conflicting. In the former days, when the whole interest of the Church centred in the Home work; when as yet there was no "foreign" work, and the Indian work

was limited; when the income was small, and was administered by a single Board; when there was but a single Conference, and every minister knew every other minister—and his field of labor as well—any difficulties that might arise were easily adjusted. But now, with an income approaching a quarter of a million; with a dozen Annual Conferences, each with its local interests and its local Missionary Committee, as well as its representation on the General Missionary Board; with numerous Indian missions, widely separated from each other; with a foreign work already large, and steadily growing; with a hundred questions of policy, of finance, of jurisdiction, of discipline, arising almost daily, and demanding prompt settlement—surely it is not difficult to see that the oversight and management of our Missionary interests is a very different thing from what it was a quarter of a century ago, and necessitates modifications, which at that time were unthought of. It is not for us to indicate at this time the nature of these modifications, but we call attention to the subject, with the hope that the General Conference will give the whole question most careful and prayerful consideration, and adopt such measures as will secure economy with efficiency of administration, the safe and rapid extension of the work, and especially that firm and judicious oversight and control of all our missionary operations which their growing magnitude and vast importance demands.

Editorial Notes.

MISS FANNY MEYER goes out to China this fall, under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, as a self-supporting missionary. She will be accompanied by Miss Helen Galloway, whose entire expenses will be borne by a young lady at home, who sends her as a substitute.

The new Metlakahtla, established by Mr. Duncan in Alaska, promises to outstrip the old Mission in British Columbia. About eight hundred British Columbia Indians joined Mr. Duncan in the exodus, and are so contented with their new home that they never speak of going back to the old. Some of the industrial results may be inferred from the fact that men trained by Mr. Duncan are in great demand, commanding from \$2 to \$3 wages per day.

For some years there has been a spontaneous Christward movement among the Jews of South-eastern Europe. The human leader of this movement is Joseph Rabinowitz, of Kiohnev, Bessarabia. This new reformer aims at the organization of a national Jewish Church, in which the Jew shall retain the characteristics of his race which do not conflict with a full confession of Christ. Among these characteristics he counts the observance of the Sabbath day as the day of fast and worship, also circumcision in addition to baptism.

The Methodist, Presbyterian and Baptist Missions in India are being confronted with a most difficult problem. It grows out of the marvellous hold which Christian truth is taking upon the depressed classes throughout India, and the question is, what is to be done with these vast thousands? How shall they be taught and elevated? Of course, they cannot be supported by the missions, and in their deep poverty it is difficult to see how they can help themselves. It looks as though the industrial side of missions must come to the front in India in the near future.

Mission work in the islands of the Pacific has always been full of interest. Practically, the islands are apportioned in different fields among Protestant missionary societies, and there is little overlapping. Of course, Roman Catholicism comes in as a dividing element whenever it can. The Hawaiian Islands were evangelized by the American Board; Fiji, the Friendly Islands, Samoa (in part), New Britain, New Ireland, Duke of York's Group, and New Guinea, by the Wesleyans. The London Missionary Society have done good work in the Society Islands, Samoa, the Loyalty and Harvey Groups and New Guinea. The Presbyterians have charge of the New Hebrides, while the Episcopalians have for a special field the Banks, Santa Cruz and Solomon Islands.

A vernacular Bible and a vernacular ministry are the two indispensable agencies in evangelizing a people. Without the first, there is no standard of appeal. Among barbarous races, long ages of ignorance, cruelty and vice have so blunted the conscience that it has to be created anew, and this can be done only by bringing men face to face with the perfect law. Without the second, the people cannot hear in their own tongue, wherein they were born, the wonderful works of God; for, no matter how diligently the foreigner may apply himself to the study of the language of a people, there is always much that distinguishes it from the "mother tongue." The late Bishop Patteson used to say that "no Church can take root without a native clergy."

When King George, of the Friendly Islands, held the Jubilee of Missions, he said: "A heathen nation has become Christian. Churches and schools are in all the islands. If the leaves of the trees and the stones of Tonga had mouths, they would shout forth their thanks to God for what He has done for Tonga. To His Holy Word Tonga owes all that it is and all that it has." The late King Thakombau, of Fiji, when he could free himself for an hour from his business affairs, would say to his blind chaplain, "Let us retire that we may hear what the Lord will speak." When he came to a passage difficult of explanation, the king would say: "We can believe what God speaks, for His Word is truth, even if we cannot fully understand it."

It is not by change of circumstance, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*F. W. Robertson.*

How We Built a Church at Bordeau Free of Debt.

BORDEAU is a secluded settlement surrounded by dense bush, and was until twelve months ago undisturbed except by the elements of Nature. To-day a neat church stands on elevated land with its tower and belfry, and deeded to the Methodist Connexion free from debt.

Our Mission here commenced in a forsaken frame dwelling house, ill-suited for the needs of the settlement, and inadequate and inconvenient for a place of worship.

The need of a church was greatly felt, but the difficulty which presented itself was, how to proceed without funds, on a new Mission which needed all it could raise to meet its present obligations in helping to support its Missionary. The Quarterly Meeting considered the case, felt the need and saw the difficulties, and they passed a resolution to build and committed it to my care; in fact my orders were *carte blanche*.

I at once proceeded and called the "settlement" together, stated the case and the possibilities of erecting the church *free of debt*. The entire sympathy of the settlement was with me, and although they could not give cash to aid the enterprise they were willing to give labor.

My next step was to secure an excellent site; beautiful for situation, elevated and midway in the settlement. This site was generously given and duly deeded to the Conference, and then immediately registered; thus making a sure foundation to begin with.

I next interviewed and arranged with the men of the settlement to give their time and labor for specified work and at specified times. The timber we secured from the owners of different farms, taken from the bush to the mill, and cut and hauled over bad roads in bad weather, there and back; but this was cheerfully done. I then secured an experienced framer, who also gave his time and labor cheerfully to the work, and so under his guidance we soon had up the frame-work of the four sides of the church with the ready help of the settlers. This brought us as far as they could render practical service. The roofing, sheeting, shingling, the laying of a double floor, the erection of porch, doors, four windows and tower next confronted us. To overcome this I secured at a little distance an experienced carpenter who, for a consideration of \$45, undertook the whole of this work, and finished it satisfactorily, after a long and trying northern winter and taking advantage of every mid-day sunshine. We completed the building by March, 1894, except the outside casing, for which I made provision.

The next thing to be done before we could open it for Divine worship, was to secure a good stove and fittings. This we obtained at a reduced rate. Then the *bell* was considered, which was a necessity; but this need also was met on presenting our case, through the generosity of Rev. W. F. Wilson, of Toronto. Its weight is over 200 pounds, its tone is rich and its sound can be heard through the bush five miles distant. At the first service they heard the call for prayer from all points of our settlement, and few can understand the joy that filled our hearts at its sound, which called us from far to come up and worship in this new church in the woods. The church is neat in appearance, with an air of comfort and convenience to worshippers.

To the generous, willing workers, male and female, and donors of cash and kind, we tender in the Name of our Divine Master our heartfelt thanks. One thought, as the new bell rang out its peal for the first time, that it said: "*Free from debt, come! Free from debt, come! All are welcome; we invite you; free from debt, come!*"

But none are more grateful that we were to be enabled, by the generous co-operation of the settlement who wrought with us, to build and open our first church in Bordeau settlement *free of debt*, with a CASH expenditure of only *sixty-five dollars*, with a seating capacity for one hundred persons, than yours faithfully,

SAMUEL DUNN DINNICK.

ICELAND is one of the few countries that has a smaller population now than it had twenty years ago.

Points Worth Pondering.

AN editorial correspondent of the Halifax *Wesleyan*, writing from St. John, N.B., has some suggestive remarks touching expenditure on our Home Missions. As these remarks apply to other Conferences quite as much as to New Brunswick, we give them the benefit of the *OUTLOOK'S* circulation, and trust that all concerned will "read, mark, learn and inwardly digest the same":

The ministers of the Conference of New Brunswick and Prince Edward Island preach in three hundred and ninety-nine different places within the two Provinces that constitute the Conference territory. The total Methodist population within that area is 49,100. That will give an average of 123 persons to every appointment in the Conference. Perhaps we do not often consider the matter, but it means that if next Sunday morning every Methodist in New Brunswick and Prince Edward Island—infants in arms, the sick, the aged and the infirm—were to come to the place where the Methodist minister is accustomed to hold service in their locality, there would be just 123 persons present in each place. The spacious Centenary and other churches in St. John, the Fredericton church, the Charlottetown churches, every Methodist church or school-house or mission hall would have just 123 persons present. We know, of course, that all the city churches, and many of those in villages and country districts, have regular congregations very largely in excess of the figures named. And it is very doubtful if, when we exclude from our calculations infants, the sick, the infirm, the aged, it is possible for more than 75 per cent. of the Methodists returned in the census to be present at service at any one time. When, therefore, we reduce the number, 123, by these considerations, we shall see to how small communities of Methodists our ministers are carrying the ministries of our Church. We do not mean to say that service is held by them every Sunday at all these appointments. In some of them, service is fortnightly, and, in rare instances, perhaps once a month; but in these places other denominations are conducting service on the intervening Sundays, and cases are not rare in which the only reason why the Methodist minister does not hold service more frequently is, that he must await his turn with ministers of four or five other denominations, who each have an appointment at the same place. In view of these facts, we do not think we can be said to be guilty of neglecting our own people in the sparsely settled parts of our Conference territory.

It is sometimes urged that it is our duty to preach the Gospel to others as well as to our own people. That is true: but we then are entering upon missionary work, and the first questions in that case are, where can we do that work to the most advantage? and, where is the need the greatest? Now, we have no doubt that our Baptist, Episcopal and Presbyterian brethren would be greatly benefited by receiving Methodism, but we do not think that even the most bigoted Methodist—if a Methodist can be bigoted at all—believes that any member of those denominations will perish for the lack of it. Indeed, it is conceivable that there are persons for whom these Churches are better suited than even the Methodist Church.

If, then, we are called to mission work at all, it is to go where the needs are greatest. And with 40,000,000 Japanese and 400,000,000 Chinese almost at our doors perishing for the lack of the Gospel, let no man say that we are called to carry on missionary work among other denominations who are our neighbors, and many of whose members rebuke by their Christlikeness and devotion our own worldliness and un-Christian lives.

If, however, anyone still thinks the home fields need increased missionary cultivation, the great North-West and the Province of Quebec lie next us, and are inviting spheres of labor.

We hope that those charged with the responsibility in relation to the matter will not disregard two or three unpleasant lessons that some of the circuits sought to impress upon our minds at the last Conference. One of

our leading circuits reported a very large decrease in the contributions to the Missionary Society, and several others reported decreases varying all the way from \$30 to \$100. When an explanation was asked, the decrease was in each case accounted for in this way—that many of the regular contributors had given their subscriptions to the Woman's Missionary Society because in that way their money was used for Foreign Missions instead of being spent at home.

The representatives from one circuit were still more precise and circumstantial. They said that they had observed that a certain portion of their missionary contributions had been used as a grant towards the support of the minister on a circuit adjacent to their own. They were sufficiently well acquainted with their neighbors to know that they were easily able to pay their minister, if they would, without help from them. They therefore contributed a considerable amount of their usual subscriptions to the Woman's Missionary Society, that their money might be spent in the foreign field.

It is a most serious and unfortunate thing that the General Missionary Fund should suffer a decrease by the diversion of money even to so excellent an organization as the Woman's Missionary Society; but it is time to look the matter in the face when our people think it necessary, so to speak, to take the law into their own hands, because they wish that their contributions should reach the foreign work.

C. H. P.

Missionary Readings.

Woman's Medical Missionary Work.

BY ROSETTA SHERWOOD HALL, M.D., SEOUL, COREA.

I THINK I have told you before of the sad results that often follow treatment by the native doctor in Corea. This year, for the first, I saw one of them at his work, and I will try to tell you about it. I was called one day to the house of one of the higher class to see a child who had become very sick two or three days before, after being carried a long distance, strapped to the back of his nurse, as is their custom, his bare head and the nape of his neck exposed to the fierce heat of a July sun. I found him in convulsions, and after a careful examination I told the father I feared there was little or no hope of his recovery. Both father and mother bowed before me and begged me to "give life," as they express it here. I told them only God could do that, but we would do all that we could, and I left them medicine and the necessary directions, with the promise to return in the morning. Now, this child was the only son of these people, and their love for him was just as strong as that of fond American parents, and, like them, they wanted to leave nothing undone that could be done for their darling. They had had the Corean doctor before they called me, and when they saw the child surely growing worse they thought they would try the foreign doctor; but now as morning dawned and no improvement they again sent for the Corean doctor, who arrived shortly after I did. The mother and Esther, who accompanied me, had then to leave the room, as no Corean woman may be seen by a man who does not belong to her own family. After examining the little boy I told the father that he was dying. I could do no more for him, that God was surely going to take him very soon to his heavenly home. Then the father bade the Corean doctor to again try his skill. The first thing the doctor did was to make a little pyramid of a brownish-looking powder upon each breast of the child and then to set it afire. As it began to burn the tender skin I begged the father to have it removed, and I said to the doctor: "You know it can do no good;" but he only calmly smiled, as he obeyed the now almost frantic father to go on with his treatment. He then took out from its sheath a needle, half way between a darning needle and a surgeon's probe in appearance, and this he proceeded to stick through each little foot, through the palms of the hands, the thumb-joints, and through the lips into the jaw, just beneath the nose. Again I tried to make him stop,

but he said it was "Corean custom." I replied: "It is a very bad custom, though in this case it would result in no further harm, as the child was dying; yet it was exceedingly cruel, and in cases where recovery from the disease might occur, inflammations of these punctured joints were sure to follow, and often suppuration, with death, of the bones, so that amputation of the foot or hand is the only radical cure; that many such cases had come to me at the hospital." The doctor and father now went out, and the mother and Esther came in. Esther had been telling her about our Father in heaven, and that her dear little son would soon be with Him and be free from sickness and pain for evermore. The poor mother seemed anxious to learn all she could. We prayed with her, and left for her to read the little tract called *Communion*, or, as it is in Corean, *Comforting Words*. A few days later she sent a servant with the message that the child had died and was buried. She sent me a little present, with an invitation to visit her again; and I am sorry that as yet I have not had time to do so.

Is it Nothing to You?

["Is it nothing to you, all ye that pass by?"—Lam. i. 12.]

IS it nothing to you, O ye Christians,
That millions of beings to-day
In the heathen darkness of *China*
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves."

Is it nothing to you, O ye Christians,
That in *India's* far away land
There are thousands of people pleading
For the touch of the Saviour's hand?
They are groping and trying to find Him,
And, although He is ready to save,
Eight hundred precious souls each hour
Sink to a Christless grave.

Is it nothing to you, O ye Christians,
That *Africa* walks by night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves.

Is it nothing to you, O ye Christians?
Will ye pass by and say,
"It is *nothing*, we cannot aid them?"
You can give, or go, or pray.
You can save your souls from blood-guiltiness,
For in lands you never trod
The heathen are dying every day,
And dying without God.

Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the world they wait for the light
And is it nothing to you?

Think On These Things.

THE population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey Proper, and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah.

The people of India, holding hands, would reach three times around the globe at the equator.

Put the people into single file, allow three feet space for each to walk in, and walking at the rate of ten miles a day,

it would take them forty years to pass a given point; or walking five miles a day, with the present increase of population by birth rate, the great procession would never have an end.

Could you put the women of India into a column eight deep and allow a foot and a half for each woman, thus walking in lock-step, you would have a column reaching eight times across the continent of North America.

Again, could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Could you put the children of India into a column four deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and walking five miles a day, it would take them two and three-quarters years to pass a given point.

The widows of India would outnumber four cities like London, England. Give to each a standing space of one foot, standing ten abreast, and this closely-packed column would reach the full length of New York State.

One in every six of the females in India is doomed to a desolate and degraded life, and, in this awful proportion, to disgrace and crime. The common term for widow and harlot in Bengal is the same.—*The Medical Missionary Record*.

A Chinese Man of Business.

MR. MAO, the first Christian of T'ungkeo (a village lately visited), is a man of meek disposition. Before his conversion he smoked opium, and both sold and drank wine. Since professing to be a Christian, however, all these habits have disappeared, and he has made decided progress in spiritual things. He brings Christianity into his every-day life; consequently, although naturally a quiet man, he exercises a great influence, and is respected for his uprightness by all in the village. He trades chiefly in cloth, but sometimes sells bedding, bed-covers, bed-curtains, etc., and visits some of the markets within a few miles of T'ungkeo.

On one occasion, some two years ago, he bought a pair of bed-curtains at Tu-san for taels 0.45. After returning home he took them with other things to the market at Tang-kung, fifteen li from T'ungkeo. He sold them that day for taels 1.00 on trust; but the man who bought them, after keeping them for two months, returned them again, saying his wife would not let him have them. Some men of the same trade, and who have their stalls close to Mr. Mao's, persuaded him not to take back the curtains, saying, "You surely won't take them back! Get the money for them." Mr. Mao answered, "No, if he does not want them, I shall take them back, as it would only mean a row to insist upon having the money." He thereupon took back the curtains, and the man was so pleased and surprised at getting rid of them so easily that he continued bowing to brother Mao for quite a long time, as the custom is that when a bargain is struck for anything, the money is to be had, whether by fair means or foul. Mr. Mao's fellow-tradesmen, upon seeing this, remarked, "You Christians are very weak persons—afraid of such a man as this." A few days afterwards was market-day at T'ungkeo, and the curtains were again displayed upon Mr. Mao's stall. During the day a man, well known to Mr. Mao, bargained for them for about taels 1.10. He took them, promising to bring the money next market-day. When that day arrived the man appeared, but instead of bringing the money, he also had brought back the curtains. He sidled up to Mr. Mao's stall, and commenced to talk about the weather, trade, and everything else but the curtains, being afraid to speak of them, knowing that ordinarily the mere mentioning of the subject would bring down a torrent of abuse upon himself. After a long time, Mr. Mao said, "Have you brought back the curtains? Don't you want them?" The man then explained that he had no money to pay for them, and would be grateful if Mr. Mao would take them back again. "But you won't take them back, will you?" chimed in his companions. "If the man has no money to pay for them, what am I to do?" asked Mr. Mao. "He bought them—*make* him pay for them," they

answered. "But if he has no money he cannot pay for them," said Mr. Mao, "and as we Christians do not believe in quarrelling, I shall take them back again." "Well, you 'Jesus religion' people have no strength whatever," said they. "Last market-day, at Tang-kung, you made good profit on them, and to-day the same, and both times the persons have brought them back, and you just take them without saying a word. You will never make a living in this way."

About a week after this Mr. Mao and the other cloth-sellers went to the market at Ta-t'ang, fifty li from Tung-keo, Mr. Mao still being in possession of those unfortunate bed-curtains, which were fastened on the outside of his load. Upon reaching Ta-t'ang, and before they had time to unfasten their goods, a man came up and began to examine the curtains, saying he wanted to buy a pair. Mr. Mao requested him to wait until they had taken some breakfast, but the man, who was in a hurry, paid down taels 1.30, and took the curtains. Mr. Mao's companions were looking on all this time with much astonishment, and when he had preached to them on patience and trust in God, they could only say, "Your God does certainly help and protect you when you trust Him." The curtains were the one topic of conversation all the way home the next day, and about all his companions could say was, "The God of the 'Jesus religion' does help those who worship Him," and "if it had been us we would have abused the men who brought them back, and perhaps have lost both curtains and money."

What One Girl Can Do.

REV. DR. SMITH, of Trenton, New Jersey, writes: We are living in an age of mammoth combinations. More and more the individual seems to be unimportant. I desire to show the possibility of well-directed personal effort. It is the story of what a plain, unassuming, unknown girl has done. There are obstacles to her work which, to others, would seem insuperable. She is so deaf that it is with difficulty that conversation can be carried on with her. She is lame, a fall through a hatchway some years ago having dislocated her thigh and left her a cripple for life. Her general health is frail; frequently she is tortured whole nights with pain; and she has no means of her own. And yet, despite these hindrances, she is the most indefatigable and most successful worker in the cause of missions I have ever known. She is a member of my church, and the statement that I am about to make I know to be true:

About eight years ago the promise, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," was strangely impressed upon her mind. It greatly perplexed her. What could it mean? Was God really speaking to her? She took the question to Him. Shortly after she read this alarming statement: "There are one thousand five hundred counties in China without a single missionary." She fell upon her knees with the cry, "O Lord, send me!" She soon saw that a literal answer to this prayer was impossible, and yet she knew that God's voice had summoned her into the vineyard. Four years after, as she was kneeling in prayer, the thought came: "If you cannot go yourself, why not support a Bible-woman there in your stead?" While waiting before God in prayer it occurred to her that if she should interest fifty persons in the work, and they should each give two cents a week, the amount would be raised. But fifty seemed to her so many. How could it be done? Again she went to God for light, and under the inspiration of His promise she exclaimed: "Lord, I'll do it!" This was in the summer of 1888. In the following December the first quarter's remittance was sent.

Shortly after this she says, "I read about India. We thought it pretty well supplied with missionaries, yet the fact is, that out of the one hundred and fifty millions of women in India and Malaysia, one hundred and forty millions have never yet heard the name of Jesus." A two cents a week and a prayer circle was started for India, and in the following June the first quarter's remittance was sent for a Bible-woman there. Thus two Bible-women were now in the field supported wholly by her efforts.

In the evening of Easter Sunday, 1890, while kneeling in prayer, she says: "I saw clearly it was God's will that I should form a society to support one of the deaconesses to be sent to China." To do this it would be necessary to secure one hundred contributors who would give four cents each per week; but this required time. Her impetuous and fiery zeal could not brook delay. Other plans were devised. She bought large sheets of paper at the printing office, and cut them up into small sheets and envelopes, and sold them. Star books were made, then bird books, story books and do-without envelopes were prepared and sent out. These, with the offerings and contributions, enabled her to send off the first fifty dollars for the support of the deaconess about the close of the following August.

Shortly after this, Miss Emma L. Brown, of Dansville, N.Y., having heard of the efforts of our young friend, wrote to her, suggesting that she should have Scripture texts printed on ribbon for book-marks.

This was a happy thought. Hundreds of dollars have been brought into the fund from this source. Many persons from different parts of the country have become her co-workers, and dispose of these book-marks to any who will buy.

She has recently undertaken the support of another deaconess, and she has already sent \$200 for this purpose. Thus, through her efforts, four laborers are now in the foreign field, and \$610 has this year been sent by this frail girl for their support.

The question naturally presents itself: How has all this been done? The answer is simple: First, she is afire with missionary zeal. It is a passion that consumes her. She makes everything tend to her one purpose. She imparts her zeal as a contagion to all about her. And then it has grown. To use her own illustration: "Plant an apple seed in the ground, and the result will be a tree for its inheritance." Every week this circle widens, some new heart is touched, and a new worker is enlisted in the Master's service.

The work of Mary Ashton is a revelation. It shows us what might be done if the Church was thoroughly consecrated to the work of saving the world. I give it this publicity hoping that it may be an inspiration to some who are now at ease in Zion to "come up to the help of the Lord, the help of the Lord against the mighty."

Wouldn't Have Said It.

ONE night in a crowded sleeping car, a baby cried most piteously. At length a harsh voice called out from a neighboring berth, "Won't that child's mother stop its noise, so that the people in this car can get some sleep?" The baby ceased for a moment, and then a man's voice answered, "The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet." There was a sudden rush from the other berth, and a rough voice, broken and tender, said, "I didn't understand, sir; I am so sorry; I wouldn't have said it for the world, if I had understood. Let me take the baby and you get some rest." And up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it till morning. As he carried the little one back to its father he again apologized in the same words, "I hope you will excuse what I said; I didn't understand how it was." Ah, if only they understood, those dear Christian women? If they understood what it means to be a heathen woman in China, India, or Africa! If they had any idea of the frightful sin and consequent suffering of five hundred millions of these sisters of ours; if they understood what it costs to give up home and parents, and children and health, to do this necessary work; if they dream of the agony of leaving lonely graves in those far-off lands; if they knew how the unkind criticisms and indifference of the home workers grieve those who have given their lives to this work; if they understood that it is for this Christ came; that He instituted and commanded this work, and taught us to pray, "Thy kingdom come," it would all seem so different!—*The Mission Gleaner.*

The Crime of Doing Nothing.

THE story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him; but they knew he was not in the ranks. As soon as opportunity offered his officer went in search of him, and, to his surprise, found that the man during the battle had been amusing himself in a flower garden! When it was demanded what he did there, he excused himself by saying: "Sir, I am doing no harm." But he was tried, convicted and shot. What a sad but true picture this is of many who waste their time and neglect their duty, and who could give their God, if demanded, no better answer than: "Lord, I am doing no harm."—*Times of Refreshing.*

Seven Ways of Giving.

1. **THE CARELESS WAY.**—To give something to every cause that is presented without inquiring into its merits.
2. **THE IMPULSIVE WAY.**—To give from impulse—as much and as often as love and pity and sensibility prompt.
3. **THE LAZY WAY.**—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.
4. **THE SELF-DENYING WAY.**—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. **THE SYSTEMATIC WAY.**—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practised.
6. **THE EQUAL WAY.**—To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditure by our gifts.
7. **THE HEROIC WAY.**—To limit our expenses to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*Dr. A. T. Pierson.*
We might add—
8. **THE DIVINE WAY.**—To give ourselves. That was Christ's way.

What Africa is Noted For.

AFRICA is remarkable for its deserts and for its system of lakes. Our great lakes in America are supposed to be the largest in the world, but the lakes of Africa measure within one thousand miles as much. That country is remarkable for its great rivers—the Nile, the Niger, the Zambesi and the Congo. At its mouth and for some miles up its course, the latter is 900 feet deep, while our own great Mississippi is only 200 feet deep. The Congo flows into the sea 300 miles before its waters are lost in those of the ocean, and for nine miles out it is fresh water. Africa is remarkable for its mountains, and some of them are so high that they are snow-capped even under the equator. It is remarkable for its population—two hundred millions at least, and perhaps fifty millions may be added to this figure. And there is connected with this the solemn fact that a vast majority are heathen or Mohammedan. It contains Egypt, one of the oldest, if not the oldest, organized nation on earth. Carthage, with her cannibals, is now the Berber nation. Stanley, in his great explorations—one of three months, one of fifteen months and one of three years—never saw a single person who was not a heathen or a Mohammedan. Through the interest taken by the nations of Europe in this great continent God has opened the way for the possible teaching of Jesus Christ to all Africa.—*Missionary Review.*

REPLYING to the old question, "Why go to foreign lands when there are so many heathen to be evangelized at home?" *Missionary Tidings* says: "There is this difference between heathen at home and those in foreign lands. The former are, in a very large measure, heathen from choice, while the latter are heathen of necessity—they know no better."

Our Young Folk.

The Sum of It All.

THE boy that by addition grows,
And suffers no subtraction,
Who multiplies the things he knows,
And carries every fraction,
Who well divides his precious time,
The due proportion giving,
To sure success aloft will climb,
Interest compound receiving.

—*Dr. Ray Palmer.*

Two Visitors.

WHAT a cosy room, with its soft carpet, graceful draperies, snow-white bed, pretty pictures, dainty knock-knacks, and little library of choicest books!

A bit of fancywork and the latest magazine lie upon the table beside the precious Bible. The easy-chair beside the pleasant window says invitingly, "Take a seat." Your own room, dear girls, and I am so glad you have it. Our Father is very good to you. Your life is full of love and beauty.

Let us suppose, now, that the door slowly opens; a Chinese girl hobbles in, and timidly laying her little, brown hand upon yours, says: "Big sister, I am a heathen, with a hungry, hopeless heart. I live with all the family in one little bare room of mud; I pick the cotton and spin it; in a dark, damp cellar I push the shuttle back and forth, working the loom with aching feet; I turn the heavy stone that grinds the grain; I pull the old stalks for fuel; I cook the rice and embroider; I eat my rice, smoke my pipe, light the incense, and lie down upon a brick bed.

"They have betrothed me to an old man, as his 'No. 2 wife.' I never saw him, but I must soon go to him. I fear him and his 'No. 1 wife.' My heart is afraid to live, and I have not courage to die. I do not ask for your pretty room or beautiful things. Only lead me to Heaven's gate, and tell me how I may find the Christ who said, 'Come unto me, and I will give you rest.' I will go back uncomplainingly to this dreariness and drudgery, if I may only have a ray of hope and a song of faith."

Could you carelessly push away the clinging fingers, turn from the pleading face, and thoughtlessly say, "I am not interested in you; I never did care for the heathen?"

Ah! I know very well what you would do; and I imagine that, as you came to kneel beside the white bed at night, you would be the happiest girl in town, and thank God for the great privilege He had given you this day.

Or, suppose a Hindu six-years' child comes to you in her desolate widowhood, saying: "I was betrothed to a sick and feeble man. They say the gods were angry with me, and so they took him away to punish me. My jewels and playthings have all been torn away, and I have only coarsest sackcloth to wear; one scanty meal each day must suffice; the lowest slave in the family, I am despised and cursed by all.

"I do not want your lover, your jewels, your fine clothes, or dainty room. Only tell me where I may find the One who said, 'Suffer the little ones to come unto me.' Tell me of one friend who will love and pity me."

Could you say to such a one: "I am a member of the Epworth League, I belong to the King's Daughters, I am a Sunday-school teacher—in fact, I am such a busy Christian I have no time to tell you where you may find the Christ?" Oh, no, dear girl, you would never say it. I know right well how quickly you would take the little one into your heart, and gladly tell her of the wondrous love of our Saviour. I heard Dr. Parker say there are 10,000,000 of child widows in India under ten years of age! They say that for every one of us trusting in Christ, there are many heathen women! You would pity and help one if she came to you. What will you do with the millions? Will you go, or send?—*CLARA M. CUSHMAN, in Heathen Woman's Friend.*

A Suggestion from Dennis.

WHEN Dennis mentioned the matter for the first time I was almost indignant. We were sitting at the fireside one evening. He had been reading the paper, and I was almost dozing over a dull book, when he looked up quite suddenly and said: "I have been thinking, Clara, that you and I should begin giving systematically."

"Giving systematically to what?" I asked in genuine surprise, and endeavored to look wide-awake and interested.

"Why, to the Church and missions, and so on," explained Dennis.

"Give what?" I asked again, setting my lips a trifle firmer, and making it just as hard for poor Dennis as I could.

"Money, of course," he answered. "You know what I mean, dear. Suppose we keep a tithe-box. At present we really give nothing worth speaking of."

"Whatever are you thinking of, Dennis," said I, "to talk so soberly of giving, when you know we have not nearly enough to live on as it is? It is more of a problem every day, with our income, to make ends meet."

I looked meaningly around the plain, little room, with its modest, lonely looking furniture, and reminded Dennis of the rent which was overdue, and the many things we both needed. I even quoted Scripture to the effect that if a man provide not for his own he is worse than an infidel; and, being fairly started, soon talked both him and myself into a very dissatisfied frame of mind. It all ended in Dennis saying: "Oh, well! no doubt, as you say, what is impossible is impossible, and that ends it. But I do wish we were able to give something."

A serious illness came to me, and as I needed constant care, Dennis, who was very busy in the office, proposed that we send for a young girl, whom we had become interested in as a child in the Orphans' Home. I knew she had experience in attending the sick, and rather unwillingly consented. Maggie was a capable, well-trained girl, and had a peculiarly gentle and pleasing voice. I loved to hear it so well, that during my convalescence I kept her talking on one pretext or other most of the time. In this spirit I asked her rather languidly one day what she kept in a little paste-board box I had several times noticed in her hands.

"This is my tithe-box," said Maggie, turning her honest, blue eyes full on me. "I was just counting the money over, to see how much I have for the missions next Sabbath."

"Why, child," said I, "come here and sit by me; I want to talk to you. Do you mean to tell me that you give a tenth to the Lord?"

The girl was rather surprised at my vehemence, but she answered simply: "Why, yes, ma'am. I am very sorry it is so little I can give, having only my earnings. Sometimes I think it would be nearer right if I, whose whole is such a trifle, should give one-fifth. There is so much need of money, you know. It is different with rich people; one-tenth of their money is a great deal, and so much good can be accomplished with it."

I winced under Maggie's ingenious argument—such a decided inversion of mine—but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the Home, who had taught her, as a little child, that she had a Father in Heaven ready to be more to her than the father and mother she had lost. "She told me," said Maggie, "that when Jesus left the earth, after His resurrection, He put the missionary work he had been doing for three years—and for that matter, all His life, the matron said—in our hands to do for Him; and He said plainly that everyone of us who love Him shall show it by what we do of the work He loved. If we cannot preach or teach, or give up all our time to Him, here or over the seas, we can at least give a part of our money to Him. She liked to give a tenth, because that was God's own plan for the people He loved; and so must be the division of one's money which pleases Him best. 'It is all right,' the dear matron said one day, 'to give a tenth of our all; and after that if we spare more, we can call it a gift.' She gave us all a tithe-box, and the very first money I earned, all my own, I put a tenth in it."

"So your matron thought that everyone should give a tenth to the Lord, Maggie?"

"No, ma'am," was the quiet answer. "She did not say we ought to; she did not think of it in that way. But she said that, like the other plans the good Lord has made for our every-day living, it is really all to make us good and happy. We are so glad when once we begin to give in that way, and the nine-tenths which we keep are blessed of Him with the one He accepts; so it is lifted above being ordinary money, and does us far more good."

My mind was busy with these sweet words long after Maggie left me, and the question came, "If she can give out of her pitiful poverty, what is my excuse?" Yes, I saw clearly now. I had been all in the wrong, and a stumbling-block to my husband. So, in the evening, as we sat cosily by the fire again, both happy in my returning strength, I said to Dennis, "I have learned a lesson which makes my illness a blessing, dear. Shall I tell you of it?" And then I told him of Maggie's ministering to my soul as well as to my body, and showed him a little box on which was written "tithes." Dennis did not speak at first, but a glad look shone in his eyes, and he clasped my hand very tenderly.

"The Lord's hand is in this, Clara," he said at last. "We will pledge a tithe of all God ever gives us over this little box, won't we?"

It would be a half-truth to say we never miss that money. It has brought us a blessing. Though we are not rich, and probably never will be, we are content, which is far better, and need to fret about matters no more. "Oh, Dennis," I said the other day, "how well worth heeding that suggestion of yours has proved!"

"Little Drops of Water."

IN Philadelphia alone eight million pennies are dropped in the slot machines in one year—\$80,000 in one city. The amount expended in this way in the whole country must amount to several million dollars, for which the return is a mass of chocolate and gum drops, and some other trifles. This fact is suggestive of one method of doing good. Besides the munificent gifts of millionaires and the smaller contributions of people in ordinary circumstances, there are vast treasures in the pennies of the children which can be saved from useless and hurtful luxuries, and sent out to do good. When every man, woman, and child in the Church learns to do something, the poor will be provided for, churches will be built wherever needed, the ignorant will be instructed, and the darkest corner of the earth will glow with the light of the Gospel.

Trying His Appetite.

A YOUNG man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"O, there's no danger; it's a mere notion, I can quit any time," replied the drinker.

"Suppose you try to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that I shall be, before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."

1881



1894

Woman's Missionary Society

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* On furlough.

"THIS IS THE VICTORY, EVEN OUR FAITH."

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

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

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

Our Monthly Reunion.

PRAYER TOPIC.

Meetings of Branches and Board of Managers.—That Auxiliaries, Circles and Bands may begin the year with renewed vigor and increased membership. Our missionaries in the field and those offering for service.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed."—2 TIM. ii. 15.

"Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee."—2 TIM. i. 6.

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—2 TIM. i. 7.

THE subject around which we are invited to gather our thought, and for which we are trusted to lift up our most fervent petitions to the Throne of Grace, is one in which the faithful worker of the Woman's Missionary Society is deeply interested. The prayer subject this month appeals to us as individuals, as no other does. It appeals to our heart and conscience, to our common-sense and to our self-love, perhaps, also.

Organization, as nearly thorough and perfect as we may make it, is the machinery by which we do our work, and by the machinery a mechanical sort of routine work may go on. But this is not all we need, to get from our work the good we may not yet to extend its influence as we should. The influence we are looking for is that which will be apparent by every woman in your congregation coming into touch with the Society's aims and objects through your Auxiliary; nothing less. And so long as this evidence lacks, the real success of your Auxiliary is wanting.

The question then will come to you, How can it be done? Of six women appealed to in this regard, five replied that they "belonged" but did not attend, because just the same few had "run" the Auxiliary since it started. Four gave to everything that was "got up" for the missionary work, but did not care about the meetings as they were always the same thing, and they thought so long as they gave, that was the chief end answered. Three affirmed their belief that their officers were zealous, patient and faithful, and did their best, but the attendance was small, notwithstanding. Two declared that all the constitutions of the Society ought to be changed, so that new officers and committees would be necessary every year, to keep the thing out of a "rut," thus widening the influence, and distributing the responsibilities; and two gave us a fine suggestion, to which we invite your earnest attention, viz., that, instead of having Circles, we endeavor to induce our young women to belong to the Auxiliaries. This is a timely thought when so many Circles have been merged in the Leagues. Many Auxiliaries just need the daughters of Woman's Missionary Society women to give them life and spirit. A hearty consecration by our young women of their powers of song and their cultivated intellects, would enrich our Auxiliary meetings so that none would willingly neglect them. Let us try to enlist these young friends, giving them freely their share of honor and responsibility. In most of our congregations a large number of young women are engaged in business during the day, and as most of the Auxiliaries meet in the afternoon, they are deprived of the privilege of attending. To meet these cases the meetings might be held in the evening. One Auxiliary, with which we are familiar, adopted this plan, and as a result has an attendance reaching into the forties.

Somehow, in our day, we are accustomed to hail changes as improvements and signs of progress. They are not always so. We may well pause to enquire sometimes whether we are drifting.

God has set us the best example of all. He set the solitary in "families." Has the Church really improved on this? We fear not. God established the interdependent relationship of parents and children, the old and the young; and the home where this relationship is the most sacredly maintained is the type of heaven. The "young people's meetings" compel "old people's meetings," with results familiar to all. How much better the plan of God! The family, old and young, the one the complement of the other. What is the Church doing for the family to-day? Certainly dividing it, though not intentionally so. "Where are your young folk to-night," we said, shaking hands with a father and mother at the close of prayer-meeting. "You know the young people's meeting was last night, and they can't take two nights for meeting from their studies." But when the "evangelist" comes round all other meetings are withdrawn, and parents and children turn out, the prayer-room is crowded, the voices of young and old ring in lively chorus, the hearts of all are stirred, faith is quickened, parents and children, pastor and people, all catch the inspiration of the warm, live meeting, and say, "It is good to be here! What a crowded meeting! What life! What spirit! What power!" etc. The family in the prayer-meeting; and just so we of the W.M.S. may at least pause and consider the advisability of adapting our meetings to win the interest, attendance and valuable aid of our young women with us in our Auxiliaries.

The meetings this month are the "annual meetings." The books close on the fifteenth, when all funds should be in the hands of the Treasurer. Every member should be familiar with the workings of the Society. Do not complain about the same people running everything, if you absolutely refuse to take a share of responsibility yourself, or if you help to elect the same people simply because you "don't like not to." Be ready to do work as unto God, in your Auxiliary. Business methods are imperative in an Auxiliary. The ballot for all elections is the correct mode. It may take more time, but we are there to do the business in the very best and most satisfactory way, not to save the time. The plan adopted by our Conferences and other deliberative bodies is in every sense satisfactory, and for the help of new officers we may state that the names on the ballot papers should be read aloud, and the interest and attention of every delegate centred thus on the business in hand. A meeting indulging in side chats while elections are going on reflects discredit on our management. The Branch Meeting is formed by delegates elected from our Auxiliaries. There is something to be said in favor of sending at least one delegate who has been there before. A Branch Meeting composed entirely of new delegates would be a mistake. Experience is very valuable in a delegate, and entire familiarity with work and methods is necessary. Auxiliaries may give expression to their desires for any improvement or their suggestions, in the form of resolutions or memorials, to be forwarded to their Branch Meetings. Consecrate your thought

to the work in hand, determined to do your best to make the work of the Society a true and genuine success. Above all, commit it in all its minutest details to His oversight and care, and let us invoke His presence and the power of the Holy Spirit, that we may be able to candidly face difficulties and patiently overcome them; to give to the work He has given us our best thought, remembering that we are instruments in His hand, to be used as He will.

A great responsibility rests upon us, of which the subject for the month is a plain reminder. We ask God to bless "our missionaries in the field and those offering for service." We, in this as in most other cases, have much to do with answering our own prayers. We ask God to bless our children every day; we also make ourselves perfectly familiar with all their surroundings and the conditions under which they live, and we provide and secure to them the very best we can for their mental, moral and physical welfare. Our responsibility is to make sure that their environment is that which will enable them the best to be useful and happy, and to develop their powers in the noblest directions. Our responsibility regarding our missionaries does not end when we have voted on their acceptance and their salaries. It extends to their lives in the homes we provide them. We cannot ignore the duty of making their surroundings such as will contribute to beautify and enrich the characters we present to the heathen minds as object lessons. The dear young women who go out from loving parents and comfortable, happy homes, where they are prized and treasured, going at the call of the Woman's Missionary Society, entail upon us a responsibility whose solemnity we should understand. Before God we assume a serious duty when we accept these young lives and detail them for our service. They are self-denying and consecrated to God, but there is great room to believe that oft-times their faith is sorely tried. Prayer and sympathy we do extend them, but sanctified common-sense applied to every case is a part of the duty of every member of the Society. A little "Golden Rule" is a magnificent remedy. What if these were our own in the far-off land, subject to strange trials, sickness betimes, and to various perplexities, cares and disappointments? How brave the women are! How patient, too, under the vicissitudes incident to their life! Let us honor them for their own sake, for their work's sake, for the Master's sake; but let us certainly see to it that by all we can do, their circumstances and all their environment are such as to conduce to their truest welfare.

Chat With the Editor.

VACATION is over. From seaside, mountain or park our friends and workers have come home ready, we trust, to enlist again for service. Another year looms up before us, with its duties, prospects and responsibilities. Can we not improve on the last? Are we thinking about the great work to which we have put our hand, or are we drifting

through routine without sufficient thought to enquire if we may not work to better advantage, and with greater gain to the work?

We present two questions, to which we have been asked to reply in this department. Our reply must be accepted as our opinion only, though having solicited that of other members, we give it with more confidence.

1st. "It has been proposed to change the time of the annual meetings from October to April or May. What would be the advantage of so doing?"

2nd. "Should a minister, made a life member of our Society, be considered an active member of the Society? Kindly state his position in regard to the Society on the Circuit of which he is pastor."

Answer 1: The advantages would be (1) the closing of the books when the year's work is practically closed; (2) the bringing of our year into harmony with the Church or Conference year; (3) our financial year ending, say in May, would enable us to give the full financial report to Conference. There would also be an advantage to the General Board. As the schools reopen in all our fields in September, the Board of Managers would probably be favored by the presence of newly-accepted missionaries, and thus making their personal acquaintance, would acquire a redoubled interest in their work. Our Presbyterian sisters hold their annual meeting in April.

Answer 2: The constitution does not empower us to receive as active voting members any but women. There is nothing against the admission of men as associate members. The position of a minister in regard to the W.M.S. on his Circuit is exactly what it is in regard to any other organization on his Circuit. He is superintendent of all. He may preside at all meetings, but it is in accordance with usage and courtesy that the elected presidents perform that function.

Another question regarding the making officers ineligible after a certain time, we acknowledge without reply.

We are glad to receive questions. They are a manifestation of deep and intelligent interest, and this department is intended to be helpful in every way possible to every inquirer.

District Doings.

OWEN SOUND DISTRICT CONVENTION.

THE first convention of the Woman's Missionary Society in connection with the Owen Sound District was held in Markdale June 13th, Mrs. J. W. Garrett, District Organizer, presiding. The morning session opened with singing, Scripture reading and prayer. The calling of the roll was followed by very encouraging reports from the different auxiliaries, showing that the missionary zeal is increasing among the members.

A consecration service, led by Mrs. (Rev.) Rupert, opened the afternoon session. Miss Christoe, of Flesherton, presided at the organ. Mrs. G. W. Pickle, on behalf of Markdale friends, read an address of welcome, which was responded to by Mrs. John Rutherford, of Owen

Sound. The remaining part of the session was occupied by the reading of interesting and helpful papers on: "China," by Mrs. R. B. Miller; "Mission Band Work," by Miss Mary Frost; "How to make Auxiliary Meetings Successful," by Mrs. (Rev.) Hinks; also a letter from Dr. Retta Gifford was read by Miss Ida Miller, and a solo given by Mrs. J. H. Rutherford. Every paper read showed that the unemployed talents of the women of our Church were coming more and more to the front. The discussions which followed each paper were instructive and very beneficial. Mrs. (Rev.) R. J. Cuyler, late of Bella Bella, B. C., led in prayer for the missionaries in the different fields. The Question Drawer, opened and answered by Mrs. Rutherford, concluded the programme for the afternoon.

The church was tastefully decorated with flowers, and dinner and tea were served in the lecture-room, the social hour thus spent adding much to the pleasure of the day.

At the evening session Rev. E. S. Rupert occupied the chair. After prayer by the pastor, Rev. S. H. Edwards, Miss Wright recited a piece, entitled, "So Much to do at Home." Mrs. (Rev.) R. J. Cuyler gave an admirable address on "Missionary Work among the Indians of British Columbia." Mrs. Cuyler is an easy and eloquent speaker; her flow of language and ideas, her incidents connected with her work in British Columbia, all impress one with the feeling that you are listening to a woman who is wholly consecrated to God and to His work. At the close of this address a hearty vote of thanks was given the speaker. A few congratulatory and encouraging remarks were made by Rev. E. S. Rupert, after which the convention, which all felt had been a very successful one, was brought to a close. ANNA HENRY, *Sec. Convention.*

Bay of Quinte Branch.

THE Annual Meeting of the Bay of Quinte Branch will be held at Port Hope, on Tuesday, Wednesday and Thursday, 2nd, 3rd and 4th October. It is very desirable that every Auxiliary should be represented.

Please send names and addresses of delegates to Miss A. E. Shepherd, Port Hope. H. L. PLATT, *Cor. Sec.*

Notice to the Auxiliaries.

THE attention of Auxiliaries is called to the memorial presented by the Central Branch at last annual meeting, asking "That the names of Auxiliary members, excepting those of President and Corresponding Secretary, be omitted from the annual report."

An amendment was carried, "That this be left over for a year, and the question be brought before the Auxiliaries."

Let the matter be well discussed, and an expression be given at the Branch meeting, such as shall be a guide to the Board. E.S.S.

Movements of Missionaries.

THE early days of August were marked by a return to Japan, after a year's furlough, of Miss Munro, of Peterboro', and Miss Preston, of Mount Pleasant.

The former has been unable to address many public gatherings, owing to nervous exhaustion after her five years of service, and with a view to gaining all the strength possible for the responsibilities which await her as Principal of the Girl's School in Azabu, Tokyo.

Miss Preston has given considerable time and strength to eager Auxiliaries, denying herself much coveted time in her own home, but acknowledging great benefit from more intimate acquaintance with the home aspects of our work and with the workers here. She returns to increased responsibility in her former field, Kofu, not only to the superintendence of the evangelistic work, but as Principal of the School.

Accompanying Miss Munro were: Miss A. Belton, of Clayton, Ont., and Miss M. Lambly, daughter of Rev. O. R. Lambly, Bloomfield, Ont., who are now just beginning their career as foreign missionaries, and who for the present will reside in Tokyo.

Peculiar solicitude has been felt as to their departure at this time of trouble in the East, although molestation with our work or workers is not apprehended.

Shall not each of these beloved sisters in the Lord be constantly remembered in prayer by us who, though remaining at home, are laborers together with them?

Four highly-valued and successful workers of our Japan staff have returned this summer on furlough, and have not reached the home-land any too soon for their own benefit. Worn down with the exhaustion of climate and labor, they are with us—for what? To travel from one end of the land to the other, to stimulate our flagging energies and warm our cold hearts in public and private by addresses to which they are unaccustomed, and by their most-interesting narratives? Nay, rather to enjoy the rest and quiet which they so well deserve in their own homes, at least for some months to come.

Beginning in the west, their names are: Miss T. M. Hargrave, Winnipeg, Man.; Miss N. G. Hart, Picton, Ont.; Miss L. Hart, Sackville, N.B.; Miss I. S. Blackmore, Truro, N.S. The air of Canada already comes to them delightful and invigorating. Let us make them feel the warmth and glow of a hearty Christian welcome wherever they may be, and the bracing yet mellowing influence of spiritual communion, which is so grateful to those who have come from non-Christian surroundings. E. S. S.

Official Correspondence.

CHINESE WORK.

*Letter from MARY E. MORROW, dated July 30th, 1894,
100 Cormorant St., Victoria, B.C.*

DEAR MRS. PARKER,—Just as I am comforting myself that all the letter are despatched that I ought to write comes the thought that I have not sent one to the OUTLOOK. I wish you and your readers could look in and see "The Home" this pleasant summer afternoon, but as that may not be, I must try to show you what you would see here. You would find a number of bright-faced girls of the brunette type, their black hair so smooth and neat, and although they wear the Chinese dress they can look quite as neat in that as in any other. A rather large washing was put out this morning, and as usual it was done and every place and thing, upstairs and down, cleaned up and in order before eleven. Their dinner and ours were next cooked and disposed of, and dishes washed and the girls dressed and ready for their lesson with Mr. Hyp, their Chinese teacher, by half-past two. When that is over before four there is sewing and knitting to do, and practising and writing their Scripture verses in English and Chinese till supper time, after that the clothes from the wash are folded and the garden watered, and perhaps some time to play ball in the orchard till eight o'clock, when we have prayers. Such is a sample of one day, filled up with the duties of everyday life, but in the eyes of One who sees all it is not what is done, but the spirit in which it is performed, and I wonder if there are many homes in the land where all is done with more cheerful willingness than with these Chinese girls, who were, most of them, brought out of the depths and altogether untrained to methodical or orderly ways. I trust Christianity is more to them than a theory; it is a life.

Nun Yeo (the last woman who came into the Home) was married to a Chinaman since I last wrote to you. Both had been baptized into the Christian faith a short time before, and, so far as I can judge from outward appearance, both are true converts. Nun Yeo comes regularly not only to the church services, but to the weekly prayer-meetings and Sunday-school in the Home, and it is a great pleasure to hear from her lips the verses of Scripture she learned when here. She may not be as able as some of the girls to speak of her faith to others, but I hope she will live a consistent, orderly Christian life. Other girls will also go forth as light-bearers for the truth, and I trust this Home may be made a means of blessing to many.

JAPAN.

Letter from TOKYO, dated April 20th, 1894.

DEAR MRS. PARKER,—During the spring vacation, the first week in April, we had the pleasure of a few days' visit from Miss Robertson, of Shizuoka, and Misses Blackmore and Alexander, of Kofu. The return journey to Kofu usually takes a little more than a day and a half. The ladies left here in a pouring rain before six in the morning, expecting to get the seven o'clock train, and to reach home the following day (Tuesday) about three p.m. But the rain had been coming down for three days and the roads were in a bad condition, but I will leave Miss B. to give the history of their trip as written in a private letter to me on the 13th of April:—

"You are probably already aware that we had the satisfaction of reaching the station just one minute after the train had left; and so we had a three hours' wait in that most uninteresting place. I do not know which is the worst difficulty to contend with on the Kofu trip, a late start or a rainy day, but both together are too much for human nature. Arriving at the end of the railroad we took a basha and rode out as far as Yamashita, five miles from Hachoji, just for our health you know, and then rode back to Hachoji again (could get a conveyance no further, the basha always go out after the early train) and slept there Monday night. We got a good early start next morning, were off at 4.30 and reached Yoshino about 9.50. There we were told there were no basha with which to proceed on our way. We made no attempt at argument (we had done more than enough at that the day before), but just went to the police station. The policeman called a bashaya (omnibus keeper) and told him to take us on to Ue-no-hara, and he fixed the price we were to pay, just the regular fare. At Ue-no-hara we met the same story, and again we sallied down to the police station. The basha-men seemed to be on a strike, and though the policeman was very kind and did all in his power, neither a basha nor a jinrikisha could he find. It is over twelve miles to the next station, Enkyo, and as the rain had ceased we decided to walk. The police had some trouble in finding even a coolie to carry our baggage, but kept at it until at last they did find one, and at 3.30 we started off, reaching Enkyo just a little after dark. Some places the mud was over our boot-tops, but "we got there." There did not seem much prospect of getting a conveyance before we reached Kamakai, and perhaps we would have to walk all the way to Kofu. There was nothing to be gained by waiting, and our bento (lunch) was growing less. We made no attempt at getting up early next morning, but stayed in our little beds until after seven. Got some milk and rice for our breakfast and found that jinrikisha could be had by "paying for them." We counted up our assets, and found we had a little over three yen (about \$1.50), we had started out with yen 13, and our journey was but half done. As the people at Enkyo hotel knew us better than at any other place (we always stay there over night) we explained matters to the mistress and left our bill *unpaid*. It was a beautiful day, but the roads were bad and our baggage heavy, so we walked a good deal and were tired enough when we got to Korogata. We had no thought of getting a basha over the Togi (pass), and could hardly believe our ears when our inquiries were answered with arimasu (have). We chirked up wonderfully then, and after a good bowl of hot soup (Japanese) each, some fresh onions and salt to eat with our remaining bread and butter, we were quite made over. We left Korogata with just *half-a-sen* (corresponding to our half cent) over what we had promised to pay the basha-driver for taking us to Komakai, but that was all right, as we would not need to pay the driver from Komakai until we reached the school. There was a good hot bath and dinner waiting for us when we got in at six o'clock."

Letter from TOKYO, dated April 20th, 1894.

DEAR MRS. PARKER,—Each week we send out to former pupils, and those whom we feel have especial need, Japanese leaflets, papers, such as are given out in our home Sunday Schools, and the Christian magazines that have been first read by the girls, or those that are left over after distribu-

tion. In this way we keep in constant communication with our former pupils, for many letters come acknowledging the receipt of the papers, etc., and we in this way have learned on more than one occasion for the first time, that the lessons of truth taught in the school have not fallen on barren ground. Some weeks ago the letter given with this came to us with the request that it might be read to the school at the weekly Wednesday prayer-meeting. The writer was with us about two years ago, but gave no sign of interest in the Bible or the story of the Crucified One; she was lately baptized in a Presbyterian church, which she has been attending since she withdrew from the school:—

"While I was still very young I lost my mother, so with my grandmother I went to live with my uncle. There I had a happy home life, but six years ago, unfortunately, my aunt, whom I felt toward as to my own mother, died, leaving two little children. Since then I have made my grandmother my confident in all things. She was usually very strong, but last year, about March, I noticed that she was not as well as usual, I spoke to her but she said it must be the weather. We did not notice much change in her face, so a doctor was not called, but gradually she grew worse, and as we were greatly troubled we called a doctor against the wishes of my grandmother. She had chronic inflammation of the bowels, he said, and that we must take especial care of her. She grew weaker and thinner; added to which, she often had convulsions.

Often we say of a sick person who is very thin, that they are only skin and bone, and just so I felt about my grandmother. July passed, and until about the middle of August she did not appear to improve at all. We asked the doctor whether there was any hope of recovery, but he said it was impossible, but asked to be allowed to call in another physician, I cannot express my feelings in words on hearing this. From the time she became ill I had prayed constantly, but there was no answer, and she grew weaker and weaker all the time. I was much disappointed, and felt that it was because I was wanting in "faith." Then I prayed more earnestly, and five or six times that day: Lord Thou canst do everything, and there is nothing impossible with Thee, I am willing to have years taken from my life, but spare my grandmother, but if it is Thy will to take her, I pray that she may sleep peacefully, and take her into Thy kingdom.

Dr. Oyama was called and the medicine he prescribed was given. The Lord heard my prayer and she recovered. About the first of November she was entirely well, and seems stronger than ever. There is nothing to compare with my joy. "Ask and ye shall receive." Since then this verse has more meaning for me. God heard this sinful servant's prayer and answered it. I hope you all believe in God, that you may have joy and peace. I write this letter because of the great joy I have. I *know* that God is love, and that though we are sinful and unworthy, He will abide with us. I want especially that those who are not Christians will hear this; I tell it because I want to "help" to show that God "is" love.

An article in a paper received from the school on, "Bearing Witness for Christ," led me to write this."

The Condition of Heathen Women.

MRS. J. E. HARRISON, MELBOURNE, ONT.

IT has been said that the position which women hold in a country is, if not a complete test, yet one of the best tests of the progress it has made in light and civilization.

If we cast our eyes over the globe and observe those two great divisions of the human family, the East and the West, one-half of the ancient world remains without progress or thought, and under a state of affairs that is rude and barbarous. Women there are slaves. The other half advances toward freedom and light. Woman under this *regime* is loved and respected, and acts her God-appointed part, the honored helpmeet of man.

Now, as the systematic study of any subject is the best for its illumination and comprehension, we purpose to discuss this subject under three specific heads, the first of which will be the "Social Aspect of the Question."

"The basis of society is the unity of the race and the moral equality of all society exists as a necessity of our life, in accordance with the constitution we have received, the laws of which are above our choice. Society is founded, not in individualism nor in associationalism, but in vital social organism. Thus the family is the primary unit in society, therefore society is strong only as the family life is preserved in its integrity."

The population of the world is said to be 1,500,000,000; five hundred million of these are women and girls upon whom the light of the Gospel has never shone, and whose condition is one of abject slavery, being mere chattels in connection with human life.

In India the evils of caste have had and still have a demoralizing effect. It is believed by the people to be a divine ordinance, for so the Brahmins have taught them. We may not understand the force of the evil and only look upon it as an extremely foolish thing; but it is more than that. It is inhuman; it separates man from man, prohibits a fellow-feeling, and forbids its devotees to feel that God has made of one blood all nations of men who dwell on the face of the earth. Polygamy, divorce and the veil are at the root of Moslem decadence. Woman is not considered the equal of man in any respect. By the Koran, her position is allotted to her, that of an inferior dependent, destined only for the service of her master, to do his bidding absolutely, and then liable to be cast adrift at any moment. She is treated as a beast of burden, literally, I mean, for amongst the Bedouins, they plow, reap, carry water and chop wood, while the men smoke and drink coffee at home. "To man is given robustness of nature to provide for woman; to woman such fineness of nature as requires support, yet elevates by refining the stronger nature with which it is associated."

"In some countries she may be seen flitting along the street like some frightened thing or driving in her carriage; but even if this be granted her, she is like one belonging to another world, veiled, shrouded and cut off from those around her. She is free only in her own secluded apartments, and so is shut out from her rightful sphere in duties and enjoyments of life. The refining, softening, brightening influence of woman is withdrawn and the result is baneful, as it must ever be when she is not man's equal and does not occupy the position assigned by God to her in the world."

Who of us have not read the words child-marriage, infant-marriage, cradle-marriage, enforced-marriage? We have read with tears the cry of Rukhamabia for the redress of the wrongs of her countrywomen. She tells us that the custom is not an ancient one but of recent date, making it all the more sorrowful. From the time of birth the mother never ceases to be burdened with the responsibility of settling her little one in life—which means getting a husband or wife for her child, as the case may be. In the case of a girl, the betrothal is known to have taken place as early as the twelfth day after birth and the marriage consummated at eight years of age. Poor little life, no babyhood, no childhood, no sunshine, only the hard, cold, stern realities of life from the cradle to the grave. To live and die under her husband's roof is her only salvation. What wonder is it that many a sorrowing one takes a plunge into the silent river or swallows a dose of opium? The dark unknown is better far than the known blackness of existing life.

But if the state of marriage be deplorable, that of widowhood is infinitely worse. When the husband breathes his last, she is stripped of all her ornaments, even though she be only a child of six or seven. She is regarded as an accursed thing, deserving of no one's pity, and no woman is allowed to come within two hundred feet of her. The indignities and cruelties which are heaped upon her are worse far than death, and many of them have been heard to say they would choose the Luttee, be burnt on the funereal pile of their husband, and suffer the agonies of such a death than bear the life-long tortures which await them.

The horrors of widowhood can scarcely be understood, and the number of these whose days are days of bitterest anguish, and nights of loneliness and dread, is 21,000,000, 80,000 of whom are under nine years of age.

Of every six widows in the world, one is mourning in India. When Mrs. Armstrong was laboring amongst these women, she sought for a winding sheet to prepare one for burial. The question was asked her, "Was she saint or sinner?" meaning, was she married or a widow. If the latter, she would not be buried in cloth of such quality as if living with a husband.

Their suffering comes also from another source. They have suffered much as a result of the opium traffic. In a letter addressed by them to the Christian women of England, they say: "We have heard on good, undoubted authority that the sale of opium is conducted under the strictest restrictions possible throughout Great Britain, and it is only permitted to be sold by licensed chemists in good standing and in small quantities, but here in India it is placed within the reach of all, without any restrictions to speak of; even the commonest women have access to it at all times. Why is this? Can it be that our souls are reckoned without any value in your country?"

What a piteous cry this is that our benighted sisters send to us across the waters. Is it any wonder that it used to be said that in India the birds never sang, the flowers have no fragrance, and the women never smile?

In China the condition of woman is alike deplorable, though they are not, perhaps, so degraded as those we have been speaking of. She does not live the secluded life of some of her sisters, nor is the system of caste present with its evils, but she is one who has no control over her own time or possessions; does not dare to call her soul her own. She is a menial, accepting the scraps from the table of her lord as her just portion. There are few, if any, who can read or write. Ignorance is one of her virtues.

One theory given for the practice of binding the feet of the women is, that it was to prevent their going about and so making mischief. The custom is a cruel one. During the first year or two the victim suffers intense pain, but after that they are able to hobble a little on their heels. They have been taught that large feet are immoral, so they bear the pain silently, and the smaller the feet the better, some of them being no longer than $3\frac{1}{2}$ inches.

The women of Japan are favored still more than any of these we have mentioned, but the life led by those of the upper class is an aimless one, and amongst the lower it is a common sight to see them at work in the fields. The marriage vow is held lightly. For such causes as disobedience, theft, impoliteness to a mother-in-law, a man may receive a divorce from his wife.

These are but a few customs of some of the nations who know not God, but it gives us some faint idea as to the condition of affairs in all lands upon which the pall of darkness rests, and whose dusky daughters stand with outstretched hands, crying, "Come over and help us."

Let us now pass from this to the second phase of the subject, namely, "Their Moral Condition." Dr. Pope says, that by the term Christian Ethics is signified that system of moral teaching which Christ introduced in connection with His atoning work, and the general economy of His grace. The standard, then, of morality in the Christian system is based on the revelation which the All-wise Creator has given to man for the proper regulation and guidance of his life.

Heathen lands have their code of morals as well as Christian, but the social, moral and religious customs are so intermingled that it is difficult to detach one from the other and discuss any one alone. The Mohammedan code was given by Mohammed. Confucius shaped the moral system for the greater portion of China. The standard given by Islam gave credence to practices which were in themselves immoral. These were not only taught, but practised by the great teacher himself, laying a foundation for gross immorality for all his followers. The scriptures which the Moslem holds divine, sanction indulgences which are in themselves immoral, and from the first have upheld sinful practices, which have been offered as inducements which helped materially to forward the spread of the faith.

Lane tells us that in Egypt he has known men who have been in the habit of marrying a new wife almost every month, and a follower of Mohammed, after making a pilgrimage to the holy places, writes thus: "Women frequently contract as many as ten marriages, and those who

have only been married twice are few in number." Girls are bought and sold like animals, whenever their master wills. Woman is utterly degraded, and almost the last vestige of her womanhood crushed out of her.

In China and Japan the worst kind of slavery exists, that which kills both body and soul. In Japan prostitution has the arm of the law to defend it, and each year thousands are swallowed up in this infernal whirlpool. In China this iniquity exists also. We have brought before our notice every little while accounts of the infamous traffic which is carried on on our very coasts—Chinese girls are entrapped or sold, then brought to this country to suffer worse than death. We, to whom our purity and honor is dearer than life, who have been lifted to such a high platform of moral chastity, think of these our sisters, stranded on this moral wreck. Can we realize how much Christianity has done for us and comprehending it somewhat, reach out our hands to lift up these fallen ones, that they, too, may rise to the dignity which God has ordained for them.

In India there are troops of dancing girls called "God's Slaves," who are dedicated to the service of the temple, and who are indeed slaves, not to honor, but dishonor. They are promised, sometimes before birth, to the god or goddess of the temple, and there is no escape from the terrible fate which is in store for them. The seclusion of women in zenanas and in harems, all tend to a moral depression, out of which they can never rise until the Son of Righteousness sheds His light and glory upon them.

Thus it will ever be until this low system of morals is superseded by that higher system which Christ introduced, the teaching of which is, that our bodies as well as our spirits belong to God, and that he that defileth the body, him will God destroy.

We now come to the third and last head, namely, "Their Spiritual Condition." Kant defines religion as the recognition of all our duties as Divine commands. Another says, an acknowledgement of our obligation to God as our Creator, with a feeling of reverence and consequent duty or obedience to Him. All countries have their religious systems, false or true. "Salvation in the Christian system, denotes deliverance, not only from the punishment of sin, but from its power, implying a renovation of the moral nature. The entire man is to be rectified, in heart, speech, and behaviour. The perfection of the individual, and, through that, the perfection of society, are the objects aimed at; and the consummation desired, is the doing the will of God on earth as it is done in Heaven."

We find no such grand ideal in another religion, no system which lifts and elevates as does the Gospel of Jesus Christ, the lowly Nazarene. In life our Christianity brightens the way, brings peace to the heart. In death, it comforts the one passing away to the bourne from which no man returns, with a hope of a blessed resurrection and being forever with Christ. Not so with other religions. In them there is no happiness for this life, nothing to hope for beyond. There are 300,000,000 Buddhist women who believe that they have no soul, but will become bugs and insects after death, or theirs may be the good fortune, if they have obeyed their mother-in-law implicitly, to be born men.

The great tenet in the religion of the women of Hinduism is, "Existence is misery." After death nothing brighter, for the soul is believed to pass from one stage to another and it is lost in God as a drop mingles with the ocean. The system of idolatry prevails, and it is sustained by immense sums of money, which keep its votaries in poverty. The rites are cruel in the extreme, human sacrifices often being offered to appease the gods. A Hindu on being asked if there was anything they all agreed upon, answered, "Yes, in the sanctity of the cow and the utter depravity of a woman." See, said a sick child in India, "The Goddess Kalis' bloody tongue, wicked face, cruel hands and necklace of skulls; our gods are terrible, I cannot help screaming when I see them." Surely there is desolation and woe here, utter darkness in the soul, no life—out, out they go into the blackness of night.

The cry of the Mohammedan woman is "There is no God but one God and Mahomet is His prophet"; but a faith in God and Christ is unknown. It is a system of

cruelty. A religion of grossness, sensuality and darkness. The Moslem heaven is one of sensuality. Life is held cheaply, and life and death are alike, dark.

In China, Confucianism, Buddhism and Taoism prevail. They have gods many, lords many, and feasts many, almost every department of the house has a special god, even to the kitchen, where one rules and he holds sway over the culinary art. The most universal worship is that of ancestral worship. In every house, high or low, will be found a tablet erected to the worship of the dead, so there is more respect paid to the dead than to the living. A living woman in China has little power, but the spirit of the dead is feared, so many of them take their lives so they may do harm to those upon whom they wish to avenge themselves. It is a system which strikes terror to the living and presents a miserable picture of the dead. It is estimated that 120,000,000 dollars are spent every year in this worship. "Spending money for that which is not bread, and their labor for that which satisfies naught."

The Taoist supports the air to be filled with evil spirits, and they try many devices and practices to keep them away. A Chinese woman had become a Christian, but her fear of evil spirits was hard to overcome. When she commenced to worship God she laid her ancestral tablets under the table. As no harm came of it, she put them behind the bed for a night or two. Still no evil befell her or her family, so she grew bolder and threw them out on the dust heap. Even this indignity passed unnoticed, so she chopped them up to light the fire to boil the rice.

In Japan, Shintoism and Buddhism prevail, but they are so closely allied in this country, that with a great many the difference is hardly perceptible. The forms of the one have become blended with the forms of the other. In the first one mentioned—Shintoism—heroes, emperors and great men are defied, and they worship forces and objects of nature. The worship consists merely in washing the face in a font, tinkling a bell, throwing a few cash into the money box, and praying silently for a few seconds. The Buddhist services resemble somewhat those of the Roman Catholic Church. There is nothing in either to lead to a higher, better, purer living.

Our religion teaches that all mankind are brothers; all other religions uphold the strong, oppress the weak. In all countries where the Gospel is not, woman, as the weaker vessel, is oppressed, down trodden and a mere nonentity. I would I had the power to impress upon all our hearts the pitiable state of our heathen sisters, whether social, moral or spiritual.

Nothing will lift them out of this degradation but the Gospel of Jesus Christ. Into the darkness shall we not send the light, so that the desert may blossom and bloom like the rose.

In Memoriam.

BURFORD.—Our Auxiliary has again been visited by the "grim messenger," and we have lost from our circle one of its oldest members, Miss Sarah Tisdale. She has been identified with the Auxiliary ever since its organization, and was rarely absent from the monthly meetings, where she will be greatly missed. Her generosity and faithfulness in every good cause will be long remembered and cherished by those who knew her best. We trust she has gone to be with Him who "doeth all things well."

E. JOHNSTON, *Cor. Sec.*

Words From Workers.

BEAMSVILLE.—This auxiliary was organized in September, 1889, by Mrs. Rev. T. W. Jackson, who was our first president and at that time resident here. Our membership has not at any time been large, but is at present largest since organization. Our meetings have been seasons of spiritual blessing to us, yet we are not unmindful that this is not the great object for which we are organized. During the past winter we have had two entertainments from which we have received a fair amount, and by constant and continued effort are endeavoring in our small way to help advance the Master's Kingdom. MRS. A. E. HOSHAL, *Cor. Sec.*

SARNIA.—Our quarterly meeting was held March 14th. There was a good attendance and a very interesting meeting. We made use of the suggested programme in the *Leaflet* for Easter. Our thank-offering amounted to \$9.75. Our President reported having disposed of sixty-three mite boxes. Those having \$1 in the box at the end of the year are to be enrolled as members.

E. J. LAWRENCE, *Cor. Sec.*

OWEN SOUND.—An Auxiliary of the W. M. S. was organized at Holland Centre, June 12th, with ten members. All were enthusiastic, and hoped for many additions to their numbers in the near future. Officers: President, Mrs. (Rev.) Husband; Vice-President, Mrs. Williams; Recording Secretary, Miss Erwin, Corresponding Secretary, Mrs. Jos. Roulston; Treasurer, Miss Minions.

ADDIE W. GARRETT, *District Organiser.*

TORONTO (Wesley Church, Dundas Street).—On Tuesday, June 5th, the members of our Auxiliary invited their esteemed President, Mrs. Chambers, to a farewell tea at the close of their usual meeting. Great regret was expressed at the necessity for the parting; as Mrs. Chambers presided over us for three years, during the whole of her husband's pastorate; having, by her unremitting exertions and wise management, raised our society to a degree of efficiency far beyond its former standard and greatly augmented its numbers. At the April meeting we presented Mrs. Chambers with a life-membership certificate. On both occasions the attendance was very numerous, and all present concurred in the sentiments of the speakers, expressive of the regret we feel in losing the Rev. A. B. Chambers, his wife and family, from us, and our best wishes and prayers for their future.

T. CARTER, *Vice-Pres.*

WATERDOWN.—As it is some time since we have sent any report from our Auxiliary to the *OUTLOOK*, we think it is time to let our sisters in the work hear from us. At our April meeting it was proposed to hold our meetings at the different members' houses and also have a social tea. As a result, we have nearly doubled our membership. We like the idea of the social tea, as it seems to bring us closer together and makes us stronger to do our work. A large number take the *OUTLOOK* and the leaflets. We have only one life member, and although we did not send as much to the Branch Treasurer last year as we would like, yet we are looking forward to be able to do more on that line this present year. We feel truly thankful for the earnestness manifested on the part of each member, and we hope and pray in these various ways that the interest will still deepen in this good work; for if the Lord be with us, He is greater than all that can be against us.

ELLA RYCKMAN, *Cor. Sec.*

CHATHAM.—In reviewing the half-year's work of our Society, we are pleased to report "Progress." The meetings have been largely attended; an average of twenty. They have been bright and attractive. We have also realized the Master's presence with us. We have held two Quarterly Teas; the first at Mrs. W. Ball's, the second at Parsonage, which were a decided success in every particular. The ladies donated lumber for the Walpole Indian church, which enabled them to build a grand, good platform, where they could train the singers and players of instruments to lead in the worship of the Great God. At Christmas we also sent them a large box of magazines, papers and Christmas cards, which were very much appreciated by the Indians. The Easter Thank-offerings were taken up on April 5th, for hospital in China, each one sending texts of Scripture or appropriate quotations with offerings. Our membership, though larger than it has ever been, we earnestly wish to be much increased. M. J. GARDINER, *Cor. Sec.*

EDEN (Oakwood Circuit).—Our Society held a thank-offering entertainment in the church on the evening of Easter Monday. Rev. Mr. Webster, pastor of the Circuit, presided over the meeting. Mrs. Stroud, President of our Auxiliary, gave out the opening hymn. Mrs. R. G. Webster, President of Oakwood Auxiliary, led in prayer; after which readings were given by Miss C. Treleaven, Mrs. Jones and Miss R. Fowler; a solo by Miss Foster, of Oak-

wood; duets by Misses Laura and Nettie Webster and Miss Washington and Miss E. Treleaven. Miss Richardson and Miss Washington presided (for the duets) at the organ. Recitations by Laura and Nettie Webster and Eliza Treleaven, entitled "The Heathen Chinese," "Only a Penny," and "The Finding of the Cross." Mrs. Prouse, of Little Britain, gave a very interesting talk on Mission work, after which the collection was taken up by Miss Hannah Wells and Miss Edna Newson (Treasurer), which amounted to \$6.60. We immediately sang "Praise God from whom all blessings flow," and the pastor closed with the benediction. Proceeds to be devoted to Dr. Retta Gifford's hospital work in Chen-tu, China.

ELIZA TRELEAVEN, *Cor. Sec.*

HAMILTON (HANNAH ST).—This auxiliary was reorganized by Mrs. Crawford. To commence work in a business-like manner, we required a set of books, and to meet this requirement, one of our members, whose heart is always with the cause, offered to give a Missionary tea. On Thursday, April 26th, we spent a very pleasant and profitable afternoon at the home of Mrs. A. W. Semmens, Stanley avenue. The meeting consisted of the regular monthly exercises, and a treat in the form of two excellent addresses from Mrs. Strachan and Mrs. Crawford, which were greatly enjoyed, both being very encouraging and inspiring. No one that heard these ladies speak could help but be in sympathy with the grand work that the W. M. S. is doing. You will be pleased to hear that the amount realized was more than sufficient to pay for the books. Now we are ready for work and trust with God's blessing we may succeed in doing it if it be only a mite in helping our sisters in far-off lands.

B. HEALEY, *Cor. Sec.*

TORONTO (Wesley Church, Dundas St.).—At the usual meeting of this Auxiliary, held in vestry No. 2, the usual proceedings were agreeably varied by the presentation of Easter offerings, amounting to \$17, from the members, accompanied with suitable mottoes. A very interesting paper was read by Mrs. Wilson, from Broadway Tabernacle, entitled "Does missionary work conflict with our local Church work?" A letter from Mrs. Williamson, of Trout Creek, wife of the missionary laboring there, was read by Mrs. Retty, Corresponding Secretary. But the most interesting part of all was the gift to our esteemed and valued President, Mrs. Chambers, of a framed certificate of life membership, to which all the members of our Auxiliary have most cordially contributed, as a small token of our appreciation of her three years faithful labor among us, during which by her untiring efforts she has stirred us, as a Society, to a degree of activity and efficiency hitherto unknown in the annals of Wesley Church W.M.S. We greatly regret parting with Rev. A. B. Chambers and his wife, and we pray that great blessing may attend them in their new sphere of labor.

T. CARTER, *Vice-Pres.*

WINDSOR, N. S.—On Sunday, February the 25th, we were favored with an address from Miss Hart, returned Missionary from Port Simpson, B.C. A large audience greeted her and manifested their interest in the close attention paid as she traced the growth in Christianity and civilization among the Indians during the past twenty years, giving her personal experience of her work at the Crosby Home during the past five years. At the close of the address Mrs. Dr. Johnson, of Charlottetown, P.E.I., in a few earnest words impressed upon us our duties towards those in benighted lands. Music was furnished by the choir. Collection, \$11.75. The following evening a reception was held at the residence of Mrs. L. E. Jost. A highly enjoyable evening was spent, all present expressing the pleasure afforded to them in meeting and conversing with Miss Hart. On Wednesday evening, March the 28th, we held a Missionary Easter service, using the programme prepared by the W. M. S. Not a few present were agreeably surprised, the singing of beautiful hymns, and reading of choice selections being a substitute for columns of statistics and dry reports. Collection \$5.00. Quite a number of the folding mite boxes have been distributed, and an interest is maintained in the monthly meetings. ANNIE D. MOSHER, *Cor. Sec.*

PORTLAND AUXILIARY, ST. JOHN, N.B.—Though a good many months have passed away since any communication from Portland Auxiliary appeared in your columns, we are glad to report that our Society "still lives." We cannot chronicle anything very brilliant or startling regarding our growth, but think that ever since organization we have been steadily, though quietly, advancing. Numerically, we are only fairly strong, but have, in earnest, zealous, consecrated workers, a strength that mere numbers could not give. Our seemingly slow growth in the number of members is largely due to losses by death and removals; and so far the most we have been able to accomplish has been to fill up the breaks in our ranks—new members "stepping where the others stood the moment that they fell." That we have been able to hold our own is a matter for thankfulness. We take sixteen copies of the *OUTLOOK* and about twenty-five *Leaflet Letters* in the Society. The *Missionary Review* and the *Heathen Woman's Friend* visit the homes of some of our members. So that, if we will, we may keep in touch with the great missionary movements of the times. Influences that are very helpful to us as a Society are the sympathy and kindly interest manifested in our work by the pastor and the musical department of our church. Our public meetings are by their aid helped on to success, and in all our lines of work we feel ourselves much indebted to them. So, together we are working, earnestly endeavoring to widen the garments of the light, and thus narrow the dominions of darkness. We trust that, by the blessing of God upon our efforts, the future may be as the past, and yet more abundant.

CARRIE B. JORDAN, *President.*

CONTENTS.

	PAGE
FIELD NOTES. By the Editor	129
EDITORIAL AND CONTRIBUTED:—	
The General Conference and Missions	130
Editorial Notes	130
How We Built a Church at Bordeau Free of Debt. . .	131
Points Worth Pondering	132
MISSIONARY READINGS:—	
Woman's Medical Missionary Work	132
Is it Nothing to You?	133
Think on These Things	133
A Chinese Man of Business	133
What One Girl Can Do	134
Wouldn't Have Said It	134
The Crime of Doing Nothing	135
Seven Ways of Giving	135
What Africa is Noted For	135
OUR YOUNG FOLK:—	
The Sum of It All	135
Two Visitors	135
A Suggestion from Dennis	136
"Little Drops of Water"	136
Trying His Appetite	136
WOMAN'S MISSIONARY SOCIETY:—	
Our Monthly Reunion—Prayer Topic—Chat with the Editor—District Doings—Bay of Quinte Branch—Notice to the Auxiliaries—Movements of Missionaries—Official Correspondence—The Condition of Heathen Women—In Memoriam—Words from Workers	137-144
OUR ENGRAVING:—	
Bordeau Methodist Church, Starratt Mission.	

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